

Kashrus Kurrents

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Security

BY RABBI MOSHE HEINEMANN
STAR-K RABBINIC ADMINISTRATOR

In these turbulent times, many people have installed alarm systems in their homes which give them a sense of security. There are various types of burglar alarms which may or may not be connected to a central system, and it is clear that the system will work only if all is intact, the component codes are set in the right sequence, and the unit is in working order. It is a good idea to test it every now and then to make sure the system is in proper operating condition. All it takes is one faulty connection to negate the whole system.

Our feeling of security should come from the recognition that we have a protector in heaven, rather than relying entirely on some mechanical device devised by man. The *Ribono Shel Olam* watches over our homes if we do His will. The *mezuzah* attached to our doorpost is our protection. It is a direct link to the "Central System". Certain letters are inscribed on the outside of this *mezuzah* which say, among other things, that through this *mezuzah* the house is protected. However, the house is protected only if the *mezuzah* "system" is intact; it is made according to the specifications under which it is intended to work. One slight crack in a letter may invalidate the whole protection system, in which case the *mezuzah* is completely useless and one has not fulfilled the *mitzvah*, causing the *brocha* that one said when affixing the *mezuzah* to have been recited in vain.

There are many things which can invalidate a *mezuzah*, such as the 'klaf' (scroll) must be written on parchment which is specifically prepared for *mezuzos*. This parchment must be produced from the hide of a kosher animal. The parchment is then scored with an engraving instrument which makes grooves. The grooves must be made on the side of the parchment that was closest to the

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Grillin' With a 'Bren'

BY RABBI TZVI ROSEN
EDITOR, KASHRUS KURRENTS

One of *Moshe Rabbeinu's* first directives from the *Ribono Shel Olam* was that the *Korban Pesach* had to be *tzli aish*, no compromise - not boiled, not cooked, not raw - but grilled on the open flame. This was *B'nei Yisroel's* honest to goodness first barbecue! "*Maase Avos Siman L'Vanim.*" Grilling has taken on a life of its own. As the weather warms, and once again we are ready to enjoy the outdoors there are many dos and don'ts that the savvy kosher griller should keep in mind before throwing that delicious rib steak onto the coals.

Kashering a Non-Kosher Grill

As unlikely as it sounds, there are times when the occasion arises where a non-kosher grill requires kosherization. This method is impractical for a barbecue pit in the park. However, in the event that one needs to *kasher* a non-kosher grill, below are the steps necessary to satisfy *libbun gamur* requirements for *kashering* grates on which food is directly grilled.

Since food is grilled directly on the grill grate, it must be heated to a glow in order to be *kashered*. This can be done either by using a blowtorch (which should be handled only by qualified and experienced individuals) or by sandwiching the grates between the charcoal briquettes and setting them on fire. An alternate method is to replace the grates of the grill. The part of the grill cavity which is level with the grate must also be *kashered* by heating it to a glow. This is due to the likelihood of food having touched that area during barbecuing. The empty *gas* grill cavity must be *kashered* by cleaning, closing the hood, and setting it

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BY RABBI MOSHE HEINEMANN
STAR-K RABBINIC ADMINISTRATOR



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flesh of the animal. When the scribe writes the scroll, he must be careful to shape every letter in a specific manner with adequate spacing between the words. One letter may not touch another, even slightly. If there is a deviation from the above specifications, the *mezuzah* is not kosher. It may be repairable depending upon the nature of the problem, but if it is not repaired it will not fulfill its role as a *mezuzah*. It would be just like any other piece of paper on which words of the *Torah* were written. These *mezuzah* scrolls must *halachically* be checked every three or four years (twice in seven years) to make sure they are still kosher.

Care should be taken that the parchment is rolled and not folded to avoid cracking letters, which would render the *mezuzah posul*, invalid. The *mezuzah* should be rolled from left to right, and the rolled parchment should preferably be wrapped in an initial protective plastic wrap covering to create a moisture barrier. The *mezuzah* should then be enclosed in a protective case of either plastic or metal. There is no special requirement regarding the material of the case. However, it would be best to avoid a tight-fitting *mezuzah* case where the *mezuzah* scroll would need to be forced into the tube.

The *mezuzah* should be affixed to the right doorpost of the entrance of the room in a slanted position, preferably at the bottom of the top third of the doorpost. Typically, the *mezuzah* is placed in the middle of the door's width. If the doorpost is high, the *mezuzah* should be affixed at shoulder-height. If the doorpost is wide, it should be affixed within a *tefach*, handsbreadth, of the entrance. The *mezuzah* should slant towards the room one is entering. Nails, screws or permanent tape may be used to affix the *mezuzah* case to the doorpost.

A kosher *mezuzah*, written in accordance with all the pertinent laws, is the first step in having a valid *mezuzah*. However, even after it was initially kosher a *mezuzah* may, for various reasons, become non-kosher i.e., ink may chip off the parchment. Sometimes ink spreads after the *mezuzah* was written due to moisture in the air, causing the letters to touch one another. The engraved lines may disappear and cracks may form in the parchment and letters. Sometimes insects eat away at the parchment.

Even though *mezuzos* are made primarily to serve the needs of those who desire to fulfill the *mitzvah*, the shocking truth is that many *mezuzos* are not and

were never kosher. Printed *mezuzos* are intrinsically unkosher, but are nonetheless easy to find. Parchment without properly engraved lines, *mezuzos* missing letters and words, cleverly printed *mezuzos* that look handwritten, and *mezuzos* with incomplete and deformed letters are also sold. It is unusual to find a small *mezuzah* (approximately three inches or less) which is kosher.

Non-kosher *mezuzos* are so prevalent due to general unfamiliarity concerning some of the basic *halachos* surrounding this great *mitzvah*. It is impossible to sell a new car, which is missing wheels, to a prospective buyer because everyone knows that a car cannot run without wheels. It is easy, however, to sell a non-kosher *mezuzah* with deformed letters to a customer because most people have no idea how the letters should be formed and will never find out if the *mezuzah* "works" or not.

Ironically, some *mezuzos* are not kosher because of their kosher certification. It is common to find scrolls with the word "checked" (in Hebrew) stamped in ink or embossed onto the *mezuzah*. This only serves to invalidate the *mezuzah* by adding more than the prescribed amount of letters. The *mezuzah* may actually have been kosher without containing the kosher stamp. If the extra letters are removed, this problem would be resolved, but how does the unsuspecting buyer know that these letters must be erased? Similar problems occur with *tefillin*.

What can be done to rectify the situation? Over the years, organizations such as *Vaad Mishmeres Stam*, and certain local communal organizations, have been vigilant in their attempts to educate the public about the need to purchase kosher *mezuzos* and discontinue the sale of the small *posul mezuzos*. One should purchase *mezuzos* directly from a reliable, *yrei shomayim sofer* who has carefully checked and endorsed the *mezuzos* as kosher. Since even an experienced *sofer* takes a few hours to write a *mezuzah*, one should not be surprised by the cost for such skilled labor.

It is important that *mezuzos* be checked periodically to ensure that they are still kosher. We may then rest assured, with a secure feeling, that we are fulfilling our obligation and that our unique security system is in top working order.



Grillin' With a 'Bren'

BY RABBI TZVI ROSEN
EDITOR, KASHRUS KURRENTS



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to the highest setting for forty minutes. In the case of a regular grill, the cavity should be filled with charcoal briquettes, which should be set on fire and burn for 40 minutes, once all the lit charcoal has fully turned white.

If the grill top has side burners, they should be treated like cooktop grates and *kashered* as one would a gas oven grate, burning it at a high temperature for 40 minutes.

Toveling The Barbecue Grates

Just as the food we eat must meet certain *halachic* guidelines before it is consumed, the vessels and utensils, *keilim*, that are used to prepare the food must also be vested with special holiness. When these utensils have been previously owned by an *aino Yehudi*, we have to immerse these *keilim* in a *mikvah* prior to their first-time use.

Unlike an oven grate, where the food does not come directly into contact with the grates, food does come in direct contact with a grill grate as the food is grilled on the actual grate. Whether the grill is heated by gas or charcoal, the grates upon which the food is grilled require *tevila* in a *mikvah* before grilling.

This would also apply to the grate of a portable table grill that is a multiple-use, not single-use, grill. However, disposable grills (single-use) that are discarded after they have been used and do not have a removable grate do not require *tevila*.

Avoiding Basar Shenisalem Min Ha'Ayin (Leaving Food Unattended In The Park)

In addition to the strict *kashrus* preparation requirements that have to be followed to ensure that the food we eat is strictly kosher, additional safeguards were instituted to protect us from the potential risks of mixing, switching or preparing kosher meat/poultry for its non-kosher counterpart. This protective measure requires one

to continuously identify or trace the trail of the kosher meat or poultry. Failing to do so jeopardizes the *kashrus* acceptability of the meat which, if left unmarked, is deemed *basar shenisalem min ha'ayin*, literally meat that is out of constant view of an observant Jew.

A piece of kosher meat/poultry (i.e., hot dog, hamburger patties, chicken wings, etc.) that has been left unattended without any distinct identification, in an area easily accessible to non-Jews, could conceivably be exchanged by an *aino Yehudi* for a similar variety of non-kosher meat/poultry. Therefore, such meat would be rendered *basar shenisalem min ha'ayin* and may not be used.

As we know, summer is prime time for grilling in the park. One should exercise extra care, as food is often taken out of the original wrapper or packaging and is brought in unmarked containers. Kosher grillers should take care not to become distracted (e.g., joining in a recreational activity, such as a baseball game), leaving marinating chicken wings unmarked and unattended on a picnic table or cooking on the grill. One should always make sure that the meat or chicken is either sealed twice with two *simanim* or left in its original foolproof packaging. Someone should be assigned the task of being the designated griller, keeping a watchful eye on the barbecue.

Marinades, Condiments and Fish

Always make sure that the meat marinade being used does not contain anchovies, to avoid the issue of grilling meat and fish together. It goes without saying that if one is grilling fish, a separate grate should be purchased.

Good equipment, good ingredients, and careful preparation produce the right formula for success. Undoubtedly, kosher grilling with a kosher 'bren' requires no less.

Happy Grillin'!



The End of the Line: Laws of Biur Ma'aser



BY RABBI ZVI GOLDBERG
KASHRUS ADMINISTRATOR

The Land of Israel follows a unique seven year cycle. For the first six years, fruits and vegetables grown there are tithed.¹ The seventh year is *Shmitta*, the sabbatical year, which has its own set of special laws. These laws mainly affect those living in Israel, but also those living in the Diaspora if they are in possession of Israeli-grown produce.²

For the tithing of the first six years, the *Torah*³ sets an end date for the process called *Biur Ma'aser*. *Biur Ma'aser* includes a number of components, which are still applicable today:

Biur Ma'aser

· Any untithed produce (*tevel*) in one's possession must be tithed by *Erev Pesach*⁴ of the fourth and seventh years of the *Shmitta* cycle.⁵

· *Ma'aser Shaini* is the second tithe separated on produce harvested in the 1st, 2nd, 4th, and 5th years of the Sabbatical cycle. In the times of the *Beis Hamikdash*, this tithed portion was brought to Jerusalem to be eaten. If the owner of the *Ma'aser Shaini* lived too far away from Jerusalem to carry the actual produce, he was permitted to transfer the *kedusha*, sanctity, of the *Ma'aser Shaini* onto money. This money was brought either by himself or by other Jewish pilgrims to Jerusalem to purchase food and drink during their stay in Jerusalem. Today, we follow the procedure of transferring the sanctity of *Ma'aser Shaini* onto a coin worth at least a *peruta*.⁶

Biur Ma'aser requires that this coin must be disposed of by *Erev Pesach* of the fourth and seventh years of the *Shmitta* cycle. The coin must be disposed of in a manner in which no one will be able to use it. It may not be given to *tzedaka*. One can throw it into the sea or bang it until it is no longer useable.⁷

Vidui Ma'aser

· Another part of this process is the *Vidui Ma'aser*. In the times of the *Beis Hamikdash*, one would appear in front of the *Kohanim* and recite the verses in the *Torah*⁸ which proclaim that he has fulfilled all of his requirements related to *Ma'aser*. The *Rambam*⁹ and *Shulchan Aruch*¹⁰ write that this *mitzvah* applies today, even in the absence of the *Beis Hamikdash* and not in the presence of the *Kohanim*. However, the *Raavad* and *Vilna Gaon* write that it does not apply nowadays. In addition, if one has not performed the *mitzva* completely one cannot say *Vidui*; therefore, there are authorities who rule we should not say *Vidui*. Today, in Israel some do have the custom to recite the *Vidui* on the seventh day of *Pesach*.¹¹ In the Diaspora, it is not the custom to recite the *Vidui*.

An easy way to figure out which are the fourth and seventh years of the cycle is to divide the current Hebrew year by seven. If there is a remainder of four, or no remainder at all, it is a year that requires *Biur Ma'aser*.

This year, 5775, is a *Shmitta* year (the 7th year of the cycle). All tithing must be done, and the coins destroyed by *Erev Pesach* - Friday, April 3, 2015.

May we merit to fulfill these *mitzvos* in the *Beis Hamikdash* in the presence of the *Kohanim* serving there.

1. For a full explanation of the process, see our article on *Terumos and Ma'asros*, <http://www.star-k.org/kashrus/kk-medi-terumos.htm>

2. Reliably kosher certified products and produce from Israel have already been tithed.

3. *Devarim* 26:12

4. This is a dispute between our text of the *Mishna* (*Maaser Sheni* 5) where it states the *biur* is on *erev Pesach*, and the *Rambam* (*Maaser Sheni* 11:3) and *Shulchan Aruch* (*Y.D.* 331:140) who state the *biur* is on the last day of *Chol Hamoed Pesach*. The usual custom is to do it on *Erev Pesach* (*Rav* Yosef Efrati). If produce from Israel was purchased on *Chol Hamoed*, one should do the *biur* on the last day of *Chol Hamoed*.

5. The tithes must be given to their recipients. Today, we don't give *Teruma* to a *Kohen* or *Ma'aser* to a *Levi*, but if one has produce that definitely has not been tithed previously, the *Ma'aser Ani* should be given to a poor person.

6. The minimum coin valid for a *peruta* is a coin that has purchasing power. (*Rav* Moshe Heinemann, *shlita*, quoting *Rav* Moshe Feinstein *zt"l*). In the U.S.,

one cannot easily purchase anything for less than a dime.

7. *Y.D.* 194:6. To the best of our knowledge, it is not illegal to destroy U.S. coins. It is only illegal if one's intent is for fraudulent use. U.S. Code Title 18, Chapter 17, Section 331.

8. *Devarim* 26:13-15

9. *Hilchos Maaser Sheni* 11:4

10. *Y.D.* 331:42.

11. Some have the custom to say the entire *parsha* with the *trup* of the *pesukim*. The *Aderes* writes in *Kuntras Acharis Hashanim* that it is proper to recite the *Vidui* with a *tzibur*.



A Guide To Purchasing Chometz After Pesach



RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHAH

A Jewish-Owned Store That Did Not Sell Its Chometz To A Non-Jew For Pesach

The *Torah* forbids a Jew to own *chometz* on *Pesach*. In order to dissuade people from owning *chometz* on *Pesach*, there is a rabbinic injunction not to eat or benefit after *Pesach* from *chometz* which was owned by a Jew during *Pesach*. Such *chometz* is known as *chometz sheovar olov haPesach*, and it remains forbidden permanently.¹

For this reason, one should not buy *chometz* from a Jewish-owned store immediately after *Pesach*, unless the owner sold all *chometz* that he owned before *Pesach* to a non-Jew for the duration of *Pesach*, and did not acquire any further *chometz* during *Pesach*. The laws of *mechiras chometz* (selling *chometz* to a gentile for *Pesach*) are complex, therefore the sale must be made by a competent rabbi or *kashrus* authority.

If a Jewish-owned store did not sell its *chometz* for *Pesach*, may one buy *chometz* from that store a few weeks after *Pesach*? It is difficult for the consumer to ascertain whether the *chometz* was in the store on *Pesach* and is therefore forbidden, or whether it came into the store after *Pesach* and is permitted. Since *chometz sheovar olov haPesach* is a rabbinic injunction, one can be lenient if there is a reasonable doubt as to whether or not the *chometz* was in the store on *Pesach*. (This is because we apply the principle that “*safek derabbanan lekula*” – we are lenient when it is uncertain whether or not a rabbinic restriction applies).²

Supermarkets generally have a two week turnaround time. It should be assumed that all *chometz* sold in the two weeks after *Pesach* was already in the store on *Pesach*. Other stores, especially smaller ones, may have a longer turnaround time. The turnaround time for alcoholic beverages is longer than that of products in supermarkets. Liquor stores generally maintain inventory for six or seven weeks. One should wait until after *Shavuos* before purchasing liquor from such a store.

If one accidentally purchases *chometz* immediately after *Pesach* from a store that sells *chometz sheovar olov haPesach*, one may not derive benefit from that *chometz*. However, one may return it for a refund as the sale is a *mekach ta'os*, a mistaken sale. Returning the product does not constitute deriving benefit.

A Jewish-Owned Store That Sold Its Chometz To A Non-Jew For Pesach

As mentioned above, a Jew who owns a store can sell his *chometz* to a non-Jew for the duration of *Pesach*. If the Jew is observant and does not sell *chometz* to customers during *Pesach*, there is no doubt that he really intended to sell his *chometz* to the non-Jew before *Pesach*. However, if the owner is not observant and does not close his store for *Pesach*, it can be argued that he considers the sale of *chometz* to be a legal fiction and does not have real intent to sell the *chometz*. Nevertheless, *Rav Moshe Feinstein zt"l* *paskens* that, *bedieved*, the sale is valid because legally the *chometz* no longer belongs to him.³ However, other *Poskim* are stringent.⁴ Even *Rav Moshe* agrees that *chometz* that the Jewish owner purchased during *Pesach* is not included in the sale and cannot be eaten after *Pesach*.

A Store Owned By A Non-Jew Or By A Person That May Or May Not Be Jewish

If a privately-held store is owned by a non-Jew, one may buy *chometz* from that store immediately after *Pesach*. However, a consumer may not know whether the owner is Jewish or non-Jewish. If the store is located in an area where the majority of people are non-Jews, he may assume that the owner is not Jewish. Unfortunately, even if the owner has a Jewish sounding name, the rate of intermarriage in America is such that the name may no longer provide an indication as to whether or not the person is Jewish.

Some food stores are owned by a number of partners, or by shareholders who each have stock in the company. If non-Jewish partners or shareholders own a majority of the business, there is no concern of *chometz sheovar olov haPesach*.⁵ To the best of our knowledge, the following are currently some of the supermarkets which are majority owned by non-Jews, and *chometz* may be bought from them immediately after *Pesach*: **BJ's, Costco, CVS, Food Lion, K-Mart, Kroger, Mars, Petco, Petsmart, Rite-Aid, Royal Farms, Sam's Club, Save-A-Lot, Shoppers, Trader Joe's, Walgreens, Walmart, Wegmans, and Whole Foods.**



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A Guide To Purchasing Chometz After Pesach

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A Store That Receives Chometz From A Jewish Distributor

How does a supermarket get the food that it sells? A distributor brings the food from the manufacturer to a warehouse, from where it is sent to individual supermarkets. If the distributor is Jewish, and he owned the *chometz* during *Pesach*, that food would be forbidden after *Pesach*. Even if the supermarket is owned by non-Jews, the food would still be forbidden after *Pesach*, as it was owned by a Jew during *Pesach*.

C&S Wholesale Grocers is a wholesale distributor of food and grocery store items. It is a privately held company, and is the largest wholesale grocery supply company in the United States. It currently serves about 5,000 stores in 15 states (including California, Connecticut, Florida, Indiana, Maryland, Massachusetts, New Hampshire, New Jersey, New York, and Pennsylvania). Its customers include Safeway, Target, A&P, Stop & Shop, Giants, Ralphs, Foodtown, and Winn-Dixie. However, the STAR-K does not have information as to which specific products are distributed by C&S, nor which specific stores are serviced by them.

The company was founded in 1918 by Israel Cohen and Abraham Siegel. Rick Cohen is the current chairman and CFO, and is the third generation of the family to lead the company. It is assumed that he is Jewish. In the past, a prominent rabbi arranged a *mechiras chometz* for C&S distributors. However, as mentioned above, according to Rav Moshe Feinstein zt"l this sale would not include the *chometz* that C&S acquired during *Pesach*. Recently, another prominent *Posek* has been selling the entire company to a non-Jew for the duration of *Pesach*, so that any *chometz* bought during *Pesach* would also belong to that non-Jew. While this sale is to be welcomed, it is not without *halachic* difficulties, and some feel that the sale of a multi-million dollar corporation for the duration of *Pesach* is *halachically* questionable.

Stores which receive goods from C&S may also work with other non-Jewish distributors, and it is very difficult to determine whether any particular product was distributed by C&S or by another company. As mentioned above, *safek chometz sheovar olov haPesach* is permitted,

and this would include goods which may or may not have been owned by C&S during *Pesach*. However, if a person has the option of shopping at a store which does not receive goods from a Jewish distributor that may have owned *chometz* on *Pesach*, it is commendable to do so until four weeks after *Pesach*.⁶

There are more than 35,000 supermarkets in America, and it is not possible to know who owns them or distributes to every one of them. A local Orthodox rabbi should be consulted for guidance regarding local stores and supermarkets, as well as resolution of any *halachic* issues.

A&L Foods is a Jewish-owned distributor of kosher food. A&L Foods sells their *chometz* to a non-Jew through the STAR-K and does not buy or sell any *chometz* during *Pesach*.

Buying Bourbon

The Sazerac Company is a privately held alcoholic beverages company, and is the largest distilling company in the United States. Although it produces a variety of alcoholic drinks, the primary focus of its business is bourbon. Although there is some discussion in the *Poskim*, the general consensus is that the prohibition of *chometz sheovar olov haPesach* applies to bourbon. To the best of our knowledge, the Chairman of the Board of Directors of the Sazerac Company is Jewish. Although the Sazerac Company recently began selling some of its *chometz* for *Pesach*, it will be eight to ten years before that bourbon comes to market. The Sazerac Company ages bourbon for years before selling it, so all their bourbon should currently be considered *chometz sheovar olov haPesach* and is not recommended year-round.⁷

1. Mishna Berura 448:25.

2. See *Igros Moshe* O.C. 4:96, which distinguishes between small and large Jewish-owned stores.

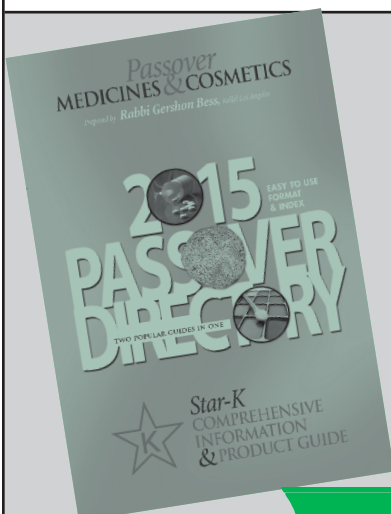
3. *Igros Moshe* O.C. 1:149, 2:91, 4:95.

4. *Maharam Shick* O.C. 205, *Sdei Chemed* vol. 7 page 352.

5. *Zeicher Yitzchok siman* 8.

6. Heard from *HaRav* Heinemann, *shlit"a*

7. A list of their products can be found at <http://www.sazerac.com/BrandPortfolio>.



A Pesach Must FOR EVERY JEWISH HOME!

STAR-K 2015 PESACH GUIDE

The *Pesach* Guide will be available in Jewish bookstores after *Purim*. Once again, the STAR-K Passover guide including the medicine list, will be available for online purchase to benefit Kollel Los Angeles

The STAR-K/Kollel Los Angeles *Pesach* 2015 Medicine and Cosmetics Guide is available for purchase as a digital App for Smartphone and Tablet Users in the The Google Play Store and on Apple iTunes.

A Project of Star-K Certification and Kollel Bais Avrohom Los Angeles

Leadership in



Kashrus Education

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SPRING 2015/5775

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(only when bearing Star-K symbol)

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FRUIT (CANNED)

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PRETZELS

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ICE CREAM CONES

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Hauppauge, NY
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ORGANIC PRODUCTS

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FARMACID S.A.

ECUADOR
SWEETENERS

FEYCE S.L.

SPAIN
HONEY

FIT LIFE TEA CO.

Anaheim Hills, CA
TEAS

FRESH & EASY NEIGHBORHOOD MARKET

El Segundo, CA
CANNED FRUIT

GAGGENAU

Irvine, CA
KITCHEN APPLIANCES (SABBATH COMPLIANT)

HAPPY TREE, PURELY MAPLE, LLC

Southfield, MI
BEVERAGES & DRINK MIXES

HY-VEE, INC.

TACO DIVISION
W. Des Moines, IO
SAUCES & DIPS; TORTILLAS/TACOS

IGA USA, INC.

Chicago, IL
ICE CREAM CONES

INNOCENT ICE POPS

New York, NY
ICE CREAM & NOVELTIES (STAR-K)

K.M.C. INTER RICE CO., LTD.

THAILAND
RICE

MARKET PANTRY

Houston, TX
RICE; RICE PRODUCTS

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FLOUR & GRAIN PRODUCTS

MIKE SHAMI, LTD.

ISRAEL
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MUSCO FAMILY OLIVE CO.

Tracy, CA
OLIVES

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GREECE
OLIVES

PORT ROYAL SALES

CANNED PINEAPPLE DIV.
Woodbury, NY
FRUIT (CANNED)

RED DIAMOND, INC.

Moody, AL
TEAS

SPROUTS FARMERS MARKETS

Phoenix, AZ
FRUIT (CANNED)

SYSCO CANADA

CANADA
FRUIT (CANNED)

TERVAKOSKI OY

FINLAND
PARCHMENT PAPER

ZICO BEVERAGES, LLC

El Segundo, CA
COCONUT PRODUCTS

INDUSTRIAL/INSTITUTIONAL PRODUCTS

(see letter of certification)

ABA COUNTY AMAZING SUNSHINE BIOTECH

CHINA
FOOD COLORS

ACEITES ABRIL

SPAIN
OILS/OLIVE OILS

AGROLIVA INTERNATIONAL

TUNISIA
OLIVES/OLIVE OIL

ALI SAVAS – FOODIMPEX

TURKEY
FRUIT (DRIED); NUTS & SEEDS

AMERICAN ORIGINALS MARKETING CORP.

Irvine, CA
COCONUT PRODUCTS

BETTY, INC.

Philadelphia, PA
FRUIT (CANNED)

BINHAI BLUESKY CHEMICAL CO., LTD.

CHINA
INDUSTRIAL CHEMICALS

BOTTICELLI FOODS USA

Hauppauge, NY
OILS/OLIVE OILS

BRIDGEWELL RESOURCES, LLC

Clackamas, OR
COCONUT PRODUCTS

CAO COUNTY FUTAILONG FOODSTUFFS

CHINA
FRUIT (CANNED)

EURO JOE COFFEE

Englishtown, NJ
COFFEE BEANS

FARMACID S.A.

ECUADOR
SWEETENERS

FEYCE S.L.

SPAIN
HONEY

GORDON FOOD SERVICE

CANNED FRUIT DIVISION
Wyoming, MI
FRUIT (CANNED)

GUANGDONG HARVEST CANNED FOODS

CHINA
FRUIT (CANNED)

HACIENDA MACALAUAN, INC.

PHILIPPINES
COCONUT PRODUCTS; OILS/OLIVE OILS

HUANGYAN NO. 2 CANNED FOOD FACTORY

CHINA
FRUIT (CANNED)

JETRO CASH & CARRY/ RESTAURANT DEPOT

CANNED FRUIT DIVISION
College Point, NY
FRUIT (CANNED)

KAITAS GROUP INT'L

Pea Protein Division
CANADA

KANAT ZIRAI URUNLER

TURKEY
DRIED FRUIT

K.M.C. INTER RICE CO., LTD.

THAILAND
RICE

LES ENTERPRISES AMIRA INC.

CANADA
VEGETABLES (CANNED)

LIAONING JIASHI NUTRITIONAL PLANT

OIL DEVELOPMENT CO.
CHINA
OILS/OLIVE OILS

LINYI DAMING FOOD CO.

CHINA
FRUIT (CANNED)

LINYI SHANSONG BIOLOGICAL PRODUCTS

CHINA
SOY PRODUCTS

MARCOR DEVELOPMENT CORP.

Carlstadt, NJ
INDUSTRIAL CHEMICALS

MONTROSE INTERNATIONAL GRP.

CANADA
PICKLED VEGETABLES

MOTHER INDIA FARMS

INDIA
FRUIT BLENDS/PUREES

MOULINS-BROCHET

FRANCE
FLOUR & GRAIN PRODUCTS

NATURAL FRUIT CO.

CANNED PINEAPPLE DIV.
THAILAND
FRUIT (CANNED)

NATURZ ORGANICS CO., LTD.

CHINA
SOY PRODUCTS

OEUF DU BREIL

FRANCE
EGG PRODUCTS

OKAHATA KOREA CO., LTD.

SOUTH KOREA
INDUSTRIAL CHEMICALS

ORGANIC DEFOAMER GROUP

Jackson, WY
INDUSTRIAL CHEMICALS

PASCIOLCO AGR VENTURES

PHILIPPINES
COCONUT PRODUCTS

PELOPAC S.A.

GREECE
OLIVES

PHILIPPINE GLOBAL COCONUT OIL MILL

PHILIPPINES
COCONUT PRODUCTS

PKU HEALTHCARE CORP., LTD.

CHINA
VITAMIN COMPONENTS

SHAANXI YUANBANG BIO-TECH

CHINA
HERBAL EXTRACTS

SHANDONG YUXIN BIO-TECH

CHINA
SOY PRODUCTS

SHAHER HAGGART, LTD.

ROASTED RED PEPPERS DIV.
CANADA
VEGETABLES (CANNED)

SHANDONG YUXIN BIO-TECH CO., LTD.

CHINA
SOY PRODUCTS

SHANGHAI JINHU ACTIVATED CARBON CO.

CHINA
ACTIVATED CARBON

SHENGYUAN FOOD CO., LTD.

CHINA
FRUITS (DEHYDRATED); VEGETABLES (DEHYDRATED)

SURPASS CHEMICAL COMPANY

Albany, NY
INDUSTRIAL CHEMICALS

TIMELESS SEEDS, INC.

Conrad, MT
FLOUR & GRAIN PRODUCTS

TOKYO KANEKU CO., LTD.

JAPAN
WASABI PRODUCTS

VAN KESSEL OLIE BV

NETHERLANDS
LUBRICANTS

WEIFANG HANXING CHLOROPHYLL CO.

CHINA
INDUSTRIAL CHEMICALS

XINGAN COUNTY SHENXIN

ACTIVATED CARBON FACTORY
CHINA
CARBON PRODUCTS

YUMESHOJI TRADING CORP.

PHILIPPINES
HERBAL EXTRACTS

ZHEJIANG RUIBANG LABORATORIES

CHINA
VITAMIN COMPONENTS

ZHIJIANG LONGHUA FOOD CO., LTD.

CHINA
FRUIT (CANNED)

NEW UNDER STAR-D

(only when bearing Star-D symbol)
The Star-D is a kosher symbol of the National Council of Young Israel (NCYI). The Star-K, in its relationship with the NCYL, administers the kashrus of the Star-D. All Star-D products are dairy - cholov stam (non-cholov Yisroel).

LUXURY GOURMET SWEETS, LLC

Brooklyn, NY
CANDY/CHOCOLATE

NORTE-EUROCAO SLU

SPAIN
CHOCOLATE PRODUCTS

Leadership in



Kashrus Education

Two STAR-K Summer Kashrus Training PROGRAMS

The STAR-K's widely acclaimed *Kashrus* Training Program has been held annually since 2003, at the STAR-K offices in Baltimore, Maryland. This intensive seminar is limited to 25 participants—*rabbonim*, certifying agency administrators, *kollel* members, and other community leaders serving in *klei kodesh*—who will be taken behind the scenes of a first class luxury hotel's kosher kitchen, a slaughterhouse, and a manufacturing plant. Seminar participants will also benefit from lectures delivered by STAR-K administrators, audio-visual presentations, and a hands-on practicum to find the less obvious thrips and aphids hiding in a restaurant's vegetables. Lectures include: a discussion of certification of factories from the U.S. to China – and in between, as well as challenges in administering a *Vaad Hakashrus*. The next program will be held July 13-16, 2015.

The STAR-K will also be running its third annual Food Service *Mashgichim* Training Seminar. An intensive three-day training program exclusively for people involved (or who want to get involved) in *hashgocha* for restaurants, catering halls, and hotels. (Manufacturing plants, overseas production, administration, and *shechita* are not covered.) This program is limited to 25 attendees. The next program will be held July 22-24, 2015.

To download an application for either seminar, please visit our website at <http://www.star-k.org/cons-programs.htm>. For further information, please contact seminar coordinator Rabbi Zvi Goldberg at 410-484-4110 ext. 219.



STAR-K Kosher Certification

A non-profit agency representing the Kosher consumer in promoting Kashrus through Education, Research and Supervision.

FOUNDING EDITOR:
A.J. Levin

EDITOR:
Rabbi Tzvi Rosen

MANAGING EDITOR:
Mrs. Pesi Herskovitz

COPY EDITOR/COORDINATOR:
Ms. D. Rosenstein

CONTRIBUTING WRITER:
Mrs. Margie Pensak

Phone: (410) 484-4110
Fax: (410) 653-9294
E-mail: info@star-k.org
www.star-k.org

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122 Slade Avenue, Suite 300, Baltimore, MD 21208-4996
Phone: (410) 484-4110 • Fax: (410) 653-9294

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