

# Kashrus Kurrents

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## GOOD THINGS COME IN *Small Packages*

RABBI ZUSHE YOSEF BLECH

The *Torah* extols *Eretz Yisroel* as the land blessed with seven types of produce: wheat, barley, figs, grapes, pomegranates, olives and dates (*D'varim* 8:8). Most types of fruit are harvested once a year. Since fresh fruit spoils quickly, the challenge has been to find a way to enjoy them year round. Modern processing methods, such as canning and freezing, allow for a form of preservation similar to that of fresh fruit. Older methods, however, involved processing the fruit into a new product markedly different from the original, but with equally tasty and desirable traits. Dried grapes – raisins – are a case in point. Grapes are harvested in the fall within a span of about six weeks. Some of the crop is eaten as fresh fruit, and much is squeezed to make wine. From the times of *Tanach*, however, grapes were preserved by drying them in the sun to form raisins, which could be stored for long periods of time. Raisins were a concentrated source of nutrition and tasted great. They have been consumed by Jews for thousands of years. In fact, one of the rations used by *Dovid haMelech's* army was raisins. While the lowly raisin has enjoyed a long history, it has also been the source of much *halachic* discussion.

Traditionally, grapes were dried by spreading them out on mats and placing them in the sun; today, this remains the most common method of drying them. Since the raisins lie in an unprotected environment, there is a concern of insect contamination. Indeed, the question of insects in raisins became a major point of discussion about six months ago, with some *Poskim* recommending that raisins not be eaten at all. This *halachic* issue, however, is not new. The *TaZ* (Y.D. 84 s.k. 12) specifically discusses the *halachic* status of raisins and concludes that they are permitted, based on a *S'fek S'feka*: (1) It is not clear that the raisins contain insects, and (2) Even if they did, perhaps the insects hatched *after* the grapes had been harvested (which would classify them as *lo pirshu* – they had not traveled on ground – and would thus be permitted). Although the *Mishkenos Yaakov* may have disagreed with the *TaZ*, there seem to be additional reasons to be lenient in our case. Most importantly, the insect that is most often found in raisins is called *drosophila*. It typically appears only *after* the grape has been harvested, thus strengthening the argument that raisins containing this insect would be permitted.

As such, most *hashgacha* agencies have concluded that raisins handled in accordance with acceptable manufacturing standards pose no *halachic* concern of insect infestation.

However, *kashrus* concerns regarding raisins do not end with possible insect infestation. We all know how sticky raisins can be, and usually consider this one of its endearing characteristics. In mass

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RABBI TZVI ROSEN  
EDITOR, KASHRUS KURRENTS

Years ago, when I was a young rabbi in Birmingham, Alabama, an important aspect of my out-of-town *rabbanus* was to serve as the regional *mashgiach* for national *kashrus* organizations. If you were to ask my children which company was their all time favorite, the answer would be unanimous - the American Candy Company in Selma, Alabama. The American Candy Company specialized in a variety of hard candies including lollipops, candy canes, stick candies and the eye popping swirl pops. The candy was certified kosher by a very reputable national *kashrus* organization. The company also produced a *heimishe* variety sold in the finest *heimishe* candy stores. What was the difference between the ingredients and process of the regular label and the *heimishe* label? Absolutely nothing, save one. I came to the plant on the day of the *heimishe* production and saw that the candy ingredients and the release agent were appropriately kosher. Once that was determined, the packing cartons were stamped with the symbol of the *kashrus* organization.

Without a doubt, one of the most costly expenditures in food manufacturing is the packaging material. This includes many facets, such as the artwork, accuracy of ingredients, and detailed nutritional information. This also involves various consumer confidence markings and allergen disclaimers, in addition to the *kashrus*

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# GOOD THINGS COME IN *Small Packages*



RABBI ZUSHE YOSEF BLECH

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production, however, clumped raisins pose a major handling problem. Trying to get just the right number of raisins into a box of Raisin Bran would be almost impossible if they all stuck together. Manufacturers have resolved this issue by coating raisins with oils and/or glycerin, allowing them to be mixed and handled like any other particulate matter. From a *kashrus* perspective, however, these two ingredients can adversely affect the inherently kosher status of the raisin. Glycerin is derived from fat, and even vegetable oil can pose major *kashrus* concerns. While raisins sold for retail use are not coated with oils or other chemicals, often those used in the baking industry and other food processing applications are treated and would require a reliable kosher certification.

The use of oils in the production of raisins, however, is much more ancient than the production of Raisin Bran. As grapes grow on the vine, they resist losing moisture by producing a waxy coating on their skin, known as the “cuticle.” While this defense against desiccation (drying out) may be useful to the fresh grape, it inhibits the drying process necessary for raisin production. Eventually, people realized that if they could modify this waxy layer, grapes would dry more quickly. One way of solving this problem is to dip grapes in a hot caustic soda solution before dehydration. This causes fine cracks to form on the skin of the grape, allowing moisture to escape more quickly. While this process poses no *kashrus* concerns, the raisins become sticky because the sugary juices escape through the cracked skin. Another solution is to modify the cuticle to increase its permeability. For thousands of years, farmers would dip grapes into a mixture of olive oil, wood ashes (caustic soda), and water – essentially a form of soap! The mixture would weaken the wax in the cuticle and allow moisture to pass through it more easily, thus hastening the drying process.

More recently, however, scientists have developed treatments called “grape dipping oil,” which involves water, fatty esters, and a caustic agent. These products not only hasten the drying process, but also tend to prevent the browning of light colored grapes. This produces a “golden raisin” without the use of bleaching compounds, such as sulfur dioxide. Since golden raisins are more prone to this process, some authorities are worried that these raisins treated with fatty esters pose a *kashrus* concern. As such, many *hashgacha* agencies now require a reliable kosher certification for golden raisins, as well as imported raisins of all types. Others, however, feel this is insufficient since the fatty esters in question are invariably derived from vegetable sources, and the caustic agent used in the production of the dipping would render the product inedible.

Raisins play a role in the life of the Jew on a weekly basis, in the form of Friday night *Kiddush*. The production of kosher wine poses many difficulties, given the seasonal availability of grapes and the *halachic* stringencies involved in their processing. Nowadays, we do have ready access to an abundance of kosher wine. This was not always the case in past generations, especially in colder climates where grapes did not grow and kosher wine was expensive and hard to find. The common solution to this problem was “raisin wine.” This was made by grinding dried raisins, mixing

them with water (allowing the grapes to rehydrate), and fermenting the reconstituted grape juice. The *Shulchan Aruch* (O.C. 272:6) rules that raisin wine has the same *halachic* status as wine made from fresh grapes. Indeed, raisin wine was often the only option available to Jews in Europe. [Much *halachic* discussion takes place, however, regarding the exact qualifications of raisin wine. For example, the *Tur* rules that if the raisins are completely dried out, then the process of rehydration would still disqualify them. Also, the ratio of water to the raisins cannot exceed one to six. Given these and other *halachic* complexities, the *Be'ur Halacha* recommends that one use regular wine if at all possible.]

The ability to consider raisin wine the equivalent of regular wine, however, has its *halachic* downside. Raisin “juice” is often used as an ingredient in baked products, especially bread. This is because it is an all natural source of color and sweetness, aids in maintaining moisture, and is a mild natural preservative. Given the fact that juice derived from soaked raisins has the *halachic* status of grape juice, however, it is subject to all of the rules of *S'tam Yaynam*. As such, it cannot be produced or handled by non-Jews until it has been

cooked (*m'vushal*), just as any other kosher wine or grape juice. Given the common use of raisin juice in the manufacture of food products, this issue has raised significant concern. One solution, adopted by *Rav Elyashiv shlit"l*<sup>a</sup>, is to cook the raisins before processing them into juice; thus, any juice that is subsequently expressed from them maintains a status of *m'vushal*. Some *kashrus* organizations do not agree with this approach and require that the juice itself be cooked before it can be considered *m'vushal*.

Given the concerns of raisin wine and raisin juice, one might think that the simplest way to *halachically* enjoy a raisin is just to eat it without any processing whatsoever. Unfortunately, things are not so simple, especially if one is not very hungry. Indeed, it is preferable that one never eat a single raisin at all! The reason is as follows: When eating a single raisin, one must certainly pronounce a *B'racha Rishona* (*Ha'Etz*), but as far as the *Bracha Acharona* after eating a single raisin is concerned, things are not so simple. Generally, one is not required (or even permitted) to make a *B'racha Acharona* until one consumes a *k'zayis* (the size of an olive) of any given food. While *Poskim* dispute the exact size of an “olive,” everyone will agree that a single raisin does not qualify; therefore, it would seem that one would not recite a *B'racha Acharona*. The problem is that a single raisin is considered a *Berya* – a “complete” item – and there is a dispute amongst the *Poskim* as to whether eating a *Berya* is equivalent to eating a *k'zayis*. The *Shulchan Aruch* (O.C. 210:1) rules that one should avoid eating a “whole” fruit that is less than a *k'zayis* in order to avoid a *B'racha l'Vatala* (wasted *b'rachah*). When eating raisins, therefore, it is recommended that one eat several – or none at all – which gives a whole new meaning to the phrase, “Bet you can't eat just one.”

As previously mentioned, sun-dried raisins have been around for thousands of years, as have the *kashrus* concerns they may pose. Raisins are, therefore, uniquely positioned to exemplify *Shlomo haMelech's* admonition, “*V'Ayn kol chadash tachas ha'shamesh*” – “... And there is nothing new under the sun.” (*Koheles* 1:9).





# Star-K on Campus

## For Some, a First Taste of Judaism

BY MARGIE PENSAK

For those of you who think that all colleges are “treif”, STAR-K Certification knows that is not the case. STAR-K certifies eight kosher restaurants, take-outs, and concession stands on seven college campuses on the northeast coast.

The increasing number of kosher amenities on American college campuses seems to be a trend, with liberal arts colleges seeking opportunities to attract Jewish students. Kosher kitchens, and other investments of Jewish life on campus, act as magnets to attract the estimated 90% of Jewish students who attend college. For some of them, STAR-K Certification’s presence on campus may be offering a very first taste of Judaism, literally and figuratively.

Rabbi Ephraim (Efy) Flamm, the director of the Jewish Collegiate Network, an affiliate of The Etz Chaim Center, an adult outreach organization in Baltimore, says that there is no question that Kosher has grown on the Maryland college campuses over the years. “I work with unaffiliated and very marginally involved students, meeting them on their turf,” says Rabbi Flamm, who co-founded the organization over 20 years ago with his wife, Penina, and the backing of Mrs. Hannah Storch. “The Kosher program has grown and has helped build Jewish life on campus. It is not unusual for non-observant friends of those who are kosher observant to mingle in the dining area. I have had students who became kosher and observant because of this. The Kosher program builds a certain nucleus of students that grows, and it expands rapidly.”

Rabbi Mayer Kurcfeld, the *kashrus* administrator who has both engineered and overseen STAR-K’s certified kosher operations on campus, since the first kosher kitchen opened on the Goucher College campus in 1999, clarifies the concept of Kosher on campus today.

“Initially, these Hillel-run kosher programs were a separate entity,” explains Rabbi Kurcfeld. “The college’s kosher kitchen was located in a separate facility that was frequented by Jews, alone. The reality of the situation today is that kids are traditionally kosher, but they want to eat with their non-kosher friends, as well. At all of the newer college kosher facilities, you can sit with anybody and the kosher food is available to Jew and non-Jew alike. The model has changed to make kosher accessible to everyone, and it now has a food court type of look, similar to the one you see at shopping malls. You go into one common area to sit; food is served on disposables with disposable

paper placemats. We have a *mashgiach temidi* (supervising Rabbi who is on the premises at all times of production and operation) in the prepping and serving areas, and it is STAR-K’s policy to prepare only *glatt* kosher and *cholov Yisroel* foods. Individual pre-packaged foods can be non-*cholov Yisroel*, under reliable national certifications, eaten at the discretion of the student.”

Avigail Summers is a *Torah* observant freshman who attends Goucher College in Towson, Maryland, a suburb of Baltimore. Sending her daughter 1500 miles away from their Denver home was made a bit easier for Avigail’s mother, Devorah, knowing that the college of her choice had a reliable kosher food plan.

“When looking at colleges, it was a top priority to find a school that offered a meal plan with a reliable *hashgacha* (kosher certification),” says Mrs. Summers. “Finding any school that will offer a kosher meal plan can be daunting. Often, a school will have a Hillel affiliation, but not necessarily a kosher kitchen or access to a meal plan. Knowing that Goucher is under the Star-K is very comforting.

“Avigail has made many new friends and has come to learn that although they are not affiliated, they are Jewish,” Mrs. Summers continues. “Even though these kids have not signed up for the kosher meal plan, they too are allowed to eat at Hillel from the kosher kitchen once a week. Many of these students, even though they are not religious or observant, come to Hillel for Friday night *Shabbat* dinner. They comment on how good the food is, how comfortable the environment is, and that Hillel provides more of a dining room like they have at home instead of a cafeteria style room. They really appreciate the home style touches. In some respects, Goucher and Hillel, whether intending to or not, have provided a type of *kiruv* (outreach) by allowing all of the Goucher students to partake in the kosher meal plan. By no means does Hillel promote any agenda, they just welcome everyone. I feel this is beneficial to all and creates a greater sense of community.”

How difficult is it to provide these students with the opportunity to keep kosher on campus? Rabbi Kurcfeld says that the challenge of setting up the new generation of kosher facilities on campus, such as those on the Franklin & Marshall, Dickinson and Muhlenberg campuses, simply entailed the mechanical details. “I made a presentation reviewing the basic rules and technical aspects of *Kashrus* to representatives of both the college

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### STAR-K CERTIFIED COLLEGE FOOD PROGRAMS

Johns Hopkins University, Baltimore, MD:  
KOSHER KORNER-TERRACE COURT CAFE

Johns Hopkins University, Baltimore, MD:  
THE SMOKLER CENTER FOR JEWISH LIFE (HILLEL)

Goucher College, Towson, MD:  
HILLEL STUDENT CENTER IN STIMPSON HALL

Towson University, Towson, MD:  
KOSHER KORNER-NEWELL BUILDING

University of Maryland-Baltimore County  
(UMBC), Catonsville, MD:  
KOSHER KORNER-RESIDENT DINING HALL

Franklin & Marshall College, Lancaster, PA:  
KIVO-BEN FRANKLIN DINING HALL

Muhlenberg College, Allentown, PA:  
THE NOSHERY NORTH, THE NOSHERY SOUTH

Dickinson College, Carlisle, PA:  
THE KOVE



We have been informed by Dayan Osher Westheim *shlit"a* of Mancheshter, U.K. that Kestenbaum Brand Oat Matzos, under the certification of Badatz Igud Rabbanim of Manchester, will be produced for *Pesach* 5771/2011 using oats that have not been heat treated prior to their being used for *matzah* production. This means that according to all opinions, these *matzos* will be fit for the *mitzvah* of *Achilas Matzah* at the *Seder*. Also, all oat flour used will be *yoshon*.





# STICKER SHOCK



**RABBI TZVI ROSEN**  
EDITOR, KASHRUS KURRENTS

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symbol. An irreparable labeling error in any of these components can land a crippling blow to a company's expense account. When the Star-K discovered a labeling error on one of their company's soon-to-be marked products, the company promptly and responsibly destroyed their entire inventory of new packaging film and took a loss of over \$50,000.00!

In today's world of niche marketing, manufacturers are constantly looking for new marketing opportunities. A new and very lucrative marketing source has been discovered in the ultra-Orthodox segment of the kosher populace known as the *heimishe olam*. Years ago, the wide variety of all American kosher foods were not available to the *heimishe* market, nor was the *heimishe olam* interested in entering that arena. Currently, just about everything is available to the *heimishe* niche market, which is very interested in *mehadrin min hamehadrin* all American kosher food. Specialty production manufacturing takes place in just about every corner of the world, producing just about any product imaginable.

Years ago, private label manufacturing was in its infancy. Nowadays, private labeling and contract manufacturing are booming businesses, the *heimishe olam* notwithstanding. Many *heimishe* companies market under their own brand name with their own special packaging. At times, they will use the existing manufacturer's packaging with a sticker.

In order to reduce packaging costs, private label companies have opted to place a special sticker over the contract manufacturer's existing packaging. This is a relatively inexpensive method to package a *heimishe* product and charge a premium. The question is: Are all stickers created equal? What is behind all the impressive Hebrew writing and extra rabbinical certifications?

In the case of snack foods, where a national *kashrus* organization doesn't require *bishul Yisroel* for potato chips or *pas Yisroel* for pretzels, a *heimishe hechsher* will send a *mashgiach* to turn on the fires or boiler at the start of production. It goes without saying that when the special production *mashgiach* is present, the ingredients are checked and the run is monitored for the client. At times, certain ingredients are substituted since a *heimishe hechsher* may accept one particular brand of oil or flavor blend but reject another. For example, in the case of a kosher specialty production of a bubble gum filled lollipop,

a kosher gum base was substituted to make the kosher bubble gum instead of the company's regular non-kosher bubble gum counterpart.

Another aspect of a *heimishe* specialty production is the elimination of rework from their product. Typically, when products are manufactured mistakes are likely to occur during the production. In order to minimize loss and waste, companies will blend the mismanufactured items into subsequent runs. This process is known as rework. Bakeries rework old bakery goods into their freshly baked products. Candy companies will regrind and remelt misshapen candy. Margarine companies remelt sticks of margarine, discard the old wrappers and send the margarine through the votaters a second time. If a *heimishe* label appears on a product, it can possibly mean that no rework items were allowed for the special production.

On the other hand, at times the standards of the national agency are totally acceptable to the *heimishe* company, and the label is stuck on as a marketing tool. Nothing is different except that the *heimishe* consumer would not purchase the product without the appearance of the name of a *Rav Hamachshir* in Hebrew and pay a premium price for the sticker. It is unfortunate that this type of sticker casts aspersions on the reliability of the regular kosher certification that appears on the package. It also causes consumers on a limited budget to pay a premium for a Hebrew sticker.

Sometimes, stickers are used by the certifying agency to help a newly certified company get started. Occasionally, a newly kosher certified manufacturer will request to deplete pre-existing inventory before printing new packaging. Since destroying packaging materials can be very costly, the *hashgacha* agency will allow the manufacturer to print labels containing the name of the company, the product, and the *kashrus* symbol to affix to existing packaging. New packaging would incorporate the *kashrus* symbol on the package.

Another frequent appearance of stickers emerges during Passover production. If a product bears a generic sticker stating "Kosher for Passover", the innocent unassuming Passover shopper has no way of knowing whether or not the label is legitimate. Under no circumstances should a product be purchased with a generic sticker that simply bears a *kashrus* symbol and the words "Kosher for Passover," without the name of the company or product incorporated onto the sticker. To the credit of national *kashrus* agencies, products are carefully monitored and standards are rigorous. This includes monitoring what goes into the product, as well as how it is packaged.

The unprecedented growth of the kosher food industry has proven to be very lucrative for honest, hard working manufacturers. Yet, there are those few opportunists who engage in mislabeling some products with kosher symbols or labels in order to sell their products. Although misuse of a kosher symbol is a trademark violation, there are products that surface with unauthorized kosher markings on the packaging. It goes without saying that it is easier to misrepresent a product as being kosher when a sticker appears on the item. Therefore, it is incumbent upon the kosher consumer to be aware and vigilant to ensure that they purchase products that are properly labeled and reliably kosher. *Caveat emptor* – Let the buyer beware!



# NEW UNDER STAR-K KOSHER CERTIFICATION

## CONSUMER PRODUCTS

(only when bearing Star-K symbol)

### ANSON IMPORTS

Sunny Isles, FL  
ALCOHOL

### BRANDYWINE INGREDIENT TECH.

Wilmington, DE  
BAKERY SUPPLIES

### CASTELLA IMPORTS, OLIVE DIVISION

Hauppauge, NY  
OLIVES

### CBL NATURAL FOODS, COCONUT DIVISION

SRI LANKA  
COCONUT PRODUCTS

### DAIRY FRESH FOODS

Taylor, MI  
CANNED FRUIT; FRUIT  
BLENDS/PUREES

### DELHAIZE

Scarborough, ME  
CANNED VEGETABLES

### FIESTA MART

Houston, TX  
TORTILLAS/TACOS

### FIRDOS GOURMET FOODS

CANADA  
OLIVES; PICKLED PRODUCTS

### GLOBAL SWEET POLYOLS

Rehoboth, MA  
CHEMICALS FOR FLAVOR &  
FRAGRANCES

### GREEN FOODS

Oxnard, CA  
VITAMINS, SUPPLEMENTS &  
NUTRITIONALS

### HEAVEN MILLS GLUTEN- FREE BAKERY

Brooklyn, NY  
BAKERY, COOKIES &  
SPECIALTY ITEMS

### HUILERIE LOUED

TUNISIA  
OILS/OLIVE OILS

### IMANI CHOCOLATIERS

Brooklyn, NY  
CHOCOLATE PRODUCTS

### INTECO INTERNATIONAL TRADE, ROASTED PEPPER DIVISION

East Rutherford, NJ  
PICKLED PRODUCTS

### INTERVENDORS

THE NETHERLANDS  
NUTS & SEEDS; SNACK  
FOODS

### KRINOS FOODS CANADA

CANADA  
OILS/OLIVE OILS

### LATE JULY ORGANIC SNACKS

Barnstable, MA  
COOKIES

### LEGACY FOODSERVICE

Beaverdam, VA  
CANNED VEGETABLES

### LINYI YUANGFENG FOOD

CHINA  
CANNED FRUIT

### MANTAB, INC.

CANADA  
CANNED VEGETABLES

### NUTRACEUTIX

Redmond, WA  
VITAMINS, SUPPLEMENTS &  
NUTRITIONALS

### OTIS MCALLISTER, INC.

San Francisco, CA  
RICE; RICE PRODUCTS

### REMA FOODS, RED PEPPER DIVISION

Englewood, NJ  
CANNED VEGETABLES

### RIGONI DI ASIAGO

ITALY  
HONEY; JAMS/PRESERVES;  
SWEETENERS

### SAYER DATES

Farmers Branch, TX  
FRUIT (DRIED)

### SHUFERSAL

ISRAEL  
NUTS & SEEDS

### STERILTOM

ITALY  
TOMATO PRODUCTS

### SUPERVALU

Eden Prairie, MN  
NUTS & SEEDS

### SWEET CITY FOODS, SUSHI DIVISION

Brooklyn, NY  
SUSHI NORI

### TOPCO

Skokie, IL  
CANNED VEGETABLES

### UNICONSERVES

MOROCCO  
OLIVES

## INDUSTRIAL/ INSTITUTIONAL PRODUCTS

(see letter of certification)

### ACEITUNAS JAIRO S.L.

JULIAN SANCHEZ  
SPAIN  
OILS/OLIVE OILS

### AKTUNA

TURKEY  
FRUIT (DRIED); NUTS &  
SEEDS; OLIVES; TOMATO

### ALOK OIL INDUSTRIES

INDIA  
NUTS & SEEDS; OILS/OLIVE OILS

### ANQING BOYUAN BIOCHEMISTRY SCIENCE & TECHNOLOGY

CHINA  
AMINO ACIDS

### ARGENTINA OLIVE GROUP (AOG)

ARGENTINA  
OILS/OLIVE OILS

### ARI KAYISI TARIM URUNLERI

TURKEY  
DRIED FRUIT

### BAB DIS TICARET

MADEN INSAAT  
TURKEY  
ALCOHOL

### CDG ENVIRONMENTAL

Bethlehem, PA  
INDUSTRIAL CHEMICALS

### CHENGDU RUNDE

PHARMACEUTICAL CO. LTD.  
CHINA  
HERBAL EXTRACTS

### CHONGQING CHINABASE

IMPORT & EXPORT  
CHINA  
VEGETABLES (DEHYDRATED)

### EXCEL FOODS

INDIA  
FRUIT BLENDS/PUREES

### EXIM CHEMICALS

Houston, TX  
FOOD CHEMICALS

### FARMINGTON FRESH

Stockton, CA  
FRESH PACKAGED FRUIT

### GRAHAM CHEMICAL

Barrington, IL  
INDUSTRIAL CHEMICALS

### HUILERIE LOUED

TUNISIA  
OILS/OLIVE OILS

### HEZE SANQING FOOD

CHINA  
CANNED FRUIT; CANNED  
VEGETABLES

### HORNER INTERNATIONAL

Durham, NC  
FLAVOR & EXTRACTS

### IMANI CHOCOLATIERS

Brooklyn, NY  
CHOCOLATE PRODUCTS

### INDEPENDENT CHEMICAL

Glendale, NY  
GLYCERINE

### INOLEX

Philadelphia, PA  
LUBRICANTS

### JABS INTERNATIONAL

INDIA  
NUTS & SEEDS;  
SPICES & SEASONINGS

### MAAN FOOD INDUSTRY & TRADING INC

TURKEY  
PASTA PRODUCTS

### MCENTIRE PRODUCE

Columbia, SC  
FRESH PACKAGED FRUIT

### NATURE'S FIRST INDIA

PVT. LTD.  
INDIA  
FRUIT BLENDS PUREES; JUICE  
& JUICE CONCENTRATES

### NORTHLAND SEED & GRAIN CORP.

St. Paul, MN  
SOY PRODUCTS

### NUTRALAND LIMITED, RESVERATROL DIVISION

CHINA  
HERBAL EXTRACTS

### OTIS MCALLISTER, INC

San Francisco, CA  
RICE; RICE PRODUCTS

### PRODERNA BIO TECH

INDIA  
ESSENTIAL OILS/OLEORESINS;  
HERBAL EXTRACTS

### SAYER DATES

Farmers Branch, TX  
FRUIT (DRIED)

### SINOPAPRIKA CO. LTD.

CHINA  
RESINS; SPICES &  
SEASONINGS

### SIVA VENTURES LTD.

INDIA  
FRUIT BLENDS/PUREES

### STERILTOM

ITALY  
TOMATO PRODUCTS

### SULSAN A.S.

TURKEY  
FRUIT (DRIED)

### SUPERVALU

Eden Prairie, MN  
NUTS & SEEDS

### SUBONEYO CHEMICALS PHARMACEUTICALS

INDIA  
AMINO ACIDS; VITAMINS,  
SUPPLEMENTS & NUTRITIONALS

### SUPREME KOSHER, AKA ABRAHAM & DAUGHTER

Bronx, NY  
MEAT/POULTRY PROCESSOR

### SYSCO CORPORATION

Houston, TX  
PAN LINERS

### TIANJIN ZHONGRUI PHARMACEUTICAL

CHINA  
VITAMINS, SUPPLEMENTS &  
NUTRITIONALS

### UNITED ETHANOL

INDUSTRIES LTD.  
PAKISTAN  
ALCOHOL

### VAN HEES

Cary, NC  
DRY MIXES

### VAYHAN COFFEE LTD.

INDIA  
COFFEES

### WEINAN AUWAY FOOD

CHINA  
FRUIT (CANNED);  
VEGETABLES (CANNED)

### XUZHOU NINGXING FOOD

CHINA  
FRUIT (CANNED)

### YONGJI POINTER FOODS

CHINA  
VEGETABLES (CANNED)

### ZSCHIMMER & SCHWARZ, INC.

Milledgeville, GA  
INDUSTRIAL CHEMICALS

## NEW UNDER STAR-D

(only when bearing Star-D symbol)

**KOSHER DAIRY**  
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# Insights from the Institute

SHAILOS FROM THE  
INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL  
DIRECTOR OF THE INSTITUTE OF HALACHAH

**Q: My doctor has told me that I have sleep apnea, and advised me to use a sleep apnea machine. Can this device be used on Shabbos?**

**A:** Sleep apnea is a disorder characterized by abnormal pauses in breathing or instances of abnormally low breathing during sleep. Obstructive sleep apnea, the most common form of the disorder, is caused by the relaxation of the walls of soft tissue in the airway of the throat during sleep. Common symptoms include loud snoring, restless sleep, and daytime sleepiness. Sleep-disordered breathing is associated with an increased risk of cardiovascular disease, stroke, high blood pressure, arrhythmias, diabetes, and sleep deprived driving accidents.<sup>1</sup> Recent studies have shown that sleep apnea affects about 16% of men and 5% of women between 30 and 65 years of age.<sup>2</sup>

Untreated obstructive sleep apnea can have life-threatening consequences. Upon comparing men with sleep apnea to similar men without sleep apnea, one study found that the apnea patients were two and a half times more likely to develop diabetes over a six year period. Another study found that apnea patients were five times more likely to have serious car crashes. Data from further studies strongly suggest that obstructive apnea significantly contributes to the development of cardiovascular disease.<sup>3</sup>

For moderate to severe sleep apnea, the most common treatment is the use of a continuous positive airway pressure (CPAP) device. The patient typically wears a plastic facial mask connected by a flexible tube to a small bedside CPAP machine, which generates the required air pressure to keep the patient's airways open during sleep. The CPAP machine delivers a stream of compressed air via the hose to the mask, splinting the airway (keeping it open under air pressure) so that unobstructed breathing becomes possible, reducing and/or preventing apneas. The CPAP machine assists only inhaling, whereas a BiPAP machine assists with both inhaling and exhaling and is used in more severe cases.<sup>4</sup>

There are a number of *halachic* issues involved regarding the use of a CPAP machine on *Shabbos*. Firstly, the machine needs to be turned on. Obviously, a person can either turn on the machine before *Shabbos* or activate it on *Shabbos* by means of a time clock. However, many CPAP machines do not generate the required air pressure until the face mask is actually worn. Although the user turns on the machine before *Shabbos*, he only causes the machine to generate the required air pressure when he subsequently puts on the mask during *Shabbos*. Furthermore, when he puts on the mask, he may cause lights on the CPAP machine to change color and may also affect the digital display on the machine. A number of contemporary *Poskim* say that, while these activities are forbidden *m'derabonnon* (Rabbinically) on *Shabbos*, they are not prohibited *m'deoraisa* (according to the *Torah*).<sup>5</sup> The question therefore arises, 'Can a person perform an *issur derabonnon* on *Shabbos* in order to treat sleep apnea?'

As is well known, the requirement to save someone with a life-threatening medical condition overrides the prohibition of *melacha* on *Shabbos*. Although untreated sleep apnea can lead to life-threatening illnesses, it is not obvious that the use of a CPAP machine on *Shabbos* would be permitted. This is due to the fact that any one particular night of sleep apnea may not be life-threatening, depending upon the patient's condition. It may be that only the cumulative effect of

many nights of sleep apnea may lead to life-threatening conditions. Therefore, for some patients, forgoing the use of a CPAP machine on any one *Shabbos* will not be life-threatening, but forgoing the use of a CPAP machine on every *Shabbos* of the year will statistically increase the risk of life-threatening ailments.

Is one allowed to perform a *melacha* on *Shabbos* for a condition which is cumulatively life-threatening? *Rav* Heinemann *shlit"a* contends that a condition which is cumulatively life-threatening is certainly no less severe than a condition of incapacitating illness. Therefore, a person with sleep apnea can certainly do anything on *Shabbos* which would be allowed for a *choleh kol gufah*. A *choleh kol gufah* may ask a non-Jew to perform a *melacha* on his behalf on *Shabbos*.<sup>6</sup> Thus, a person may ask a non-Jew to activate a CPAP machine on *Shabbos*. However, it is impractical to ask a non-Jew to do this every time a person sleeps on *Shabbos*.

A Jew is permitted to carry out an *issur derabonnon* with a *shinui* (in an irregular way) on *Shabbos* for a *choleh kol gufah*.<sup>7</sup> Therefore, a person would be allowed to activate a CPAP machine by putting on the mask with a *shinui*. However, it is difficult to find an appropriate *shinui* for this activity. The *Chayei Odom*<sup>8</sup> states that if it is not possible to use a *shinui*, one is allowed to perform an *issur derabonnon* for a *choleh kol gufah*. Based on this ruling of the *Chayei Odom*, *Rav* Heinemann *paskens* that a person may use a CPAP machine on *Shabbos*.

Philips Respironics has informed me that, at the highest setting, the water in the humidifier may reach 125°F, and the hot plate which is heating the water may reach 158°F. Water should not be heated to this temperature on *Shabbos*, as the temperature is above the *shiur* of *yad soledes bo*. Therefore, the humidifier should be used only on *Shabbos* at a lower setting which will keep the water temperature below *yad soledes bo*, or the humidifier should be turned off for the duration of *Shabbos*. Some CPAP machines record information concerning the patient's sleep patterns onto a chip, which can subsequently be brought to a medical professional. *Rabbi* Heinemann *paskens* that there is no need for the patient to remove this chip before *Shabbos*.<sup>9</sup>

ResMed has informed me that some models of the CPAP machines, which generate the required air pressure when the mask is worn, also have a setting to enable the machine to generate the air pressure as soon as it is turned on. Switching to this setting will allow the patient to use the CPAP machine with a time clock. The user manual should be consulted to ascertain whether or not this is an option. CPAP machines made by Respironics are activated only when the mask is worn.

In conclusion, a person who has sleep apnea should discuss with his doctor which CPAP machine would be medically best for him. If he is presented with a choice of machine models, he may want to discuss with his *Rabbi* which of them will best minimize the *halachic* issues of *Shabbos* use. He should use the CPAP machine on *Shabbos*, and he should do what he can to minimize the *halachic* issues of *Shabbos* use.<sup>10</sup>

*Halachic queries regarding all topics may be presented to The Institute of Halachah at the Star-K by calling 410-484-4110 ext. 238 or emailing halachah@star-k.org*

1. [http://en.wikipedia.org/wiki/Sleep\\_apnea](http://en.wikipedia.org/wiki/Sleep_apnea)

2. <http://www.ncbi.nlm.nih.gov/pubmed/16149210>

3. <http://www.webmd.com/sleep-disorders/sleep-apnea/news/20070522/sleep-apnea-death-risks>

4. [http://en.wikipedia.org/wiki/Sleep\\_apnea](http://en.wikipedia.org/wiki/Sleep_apnea), [http://en.wikipedia.org/wiki/Positive\\_airway\\_pressure](http://en.wikipedia.org/wiki/Positive_airway_pressure)

5. ידוע דעת הגרש"ז אויערבאך זצ"ל בש"ת מנחת שלמה ח"א סי' יא שהשימוש בחשמל בשבת אינו אסור. מדאורייתא כל שאינו מוליד אש וכמשי"כ בש"ת בית יצחק יו"ד מפתחות לסי' לא, וגם כתיבה במחשב אינו חשוב כתיבה מדאורייתא לדעת הגרש"ז"א הובא בנשמת אברהם ח"ד א"ח סי' שמ ס"ק א, ובפרט כאן שהוא כתב שאינו מתקיים, ועי' כע"ז בחזו"א א"ח סי' סא ס"ק א שכתב שעי"ג צדי הדפים חשיב כתב שאינו מתקיים כיון שהספר עומד להפתח ולהסגר

מ"ב סי' שכח ס"ק מז.

7. מ"ב סי' שכח ס"ק נז.

8. חיי אדם כלל סט סעי' יב, ועי' מ"ב שם ס"ק קב וס"ק קכא.

9. שמעתי ממורי ר' היינעמאן שליט"א.

10. עי' ג"כ משי"כ ר' מרדכי הלפירן (מנהל מכון שליונגר ועורך כתב העת אסיה) - <http://www.medethics.org.il/DB/showQ.asp?ID=4063>, ועי' ג"כ במכון צמת, [http://www.zomet.org.il/\\_Uploads/dbsAttachedFiles/cpap-medtechnica-2-f%281%29.pdf](http://www.zomet.org.il/_Uploads/dbsAttachedFiles/cpap-medtechnica-2-f%281%29.pdf) <http://www.zomet.org.il/?CategoryID=320&ArticleID=504>

Thanks to sleep-disorder specialist Dr. Arthur Turetsky, Kevin Rush of Respironics and Lori Bellis of ResMed for their assistance in the preparation of this article.





# Star-K on Campus

## For Some, a First Taste of Judaism

CONTINUED FROM PAGE 3

food services and the food service industry,” notes Rabbi Kurcfeld. “My challenge was to custom-tailor kosher facilities, from scratch, which worked easily within the framework of the respective schools. I mapped out exactly how the kitchens would be set up logistically for milk and meat, approving the blueprints before the construction began.”

The STAR-K certified KOVE (an acronym for **K**Osher, **V**Egan) station in the Dickinson College dining hall in Carlisle, Pennsylvania serves its 10% Jewish student population and others such non-standard kosher fare as citrus London broil, coffee-rubbed brisket and falafel chicken. It is open for lunch and dinner, Sunday through Friday afternoon.

Keith Martin, the director of dining services at Dickinson’s KOVE, says, “The KOVE has been very well received by Jewish and non-Jewish students alike. It is not uncommon to see long lines at The KOVE, and we expect interest to grow.”

He chose to pursue kosher certification at Dickinson because, “Given Dickinson’s strong Judaic-studies program, Hebrew language and study abroad offerings in Israel and extraordinarily active Hillel chapter, we thought a certified-kosher dining option would further enrich Jewish life at the college,” explains Mr. Martin. “Our hope is that students will see this new addition as a sign of Dickinson’s commitment to making the college an exciting place to explore Jewish heritage. The KOVE will give both Jewish students who keep kosher and all Dickinson students a delicious dining alternative.

“Dickinson has an excellent reputation for serving high-quality, delicious food in its student Dining Hall,” he continues. “When the college made the commitment to offer a certified kosher dining option, it was important that the food and the service reflect that same quality. After researching the available options, we chose Star-K.”

Interestingly enough, Muhlenberg College in Allentown, Pennsylvania, despite its Lutheran affiliation, boasts a 34% Jewish student population. Responding to the needs of the kosher consumer and others with dietary restrictions, it recently opened The NOSHERY, featuring two separate kitchens: NOSHERY North and NOSHERY South. NOSHERY South offers meat meals and NOSHERY North offers *pareve*/dairy dishes to its student body. It plans to be open to the public at some point in the future.

John Pasquarello, the general manager of Muhlenberg College Dining Services, says that he pursued kosher certification because, “We wanted to make sure our customers had food products and ingredients that meet all kosher requirements. We chose STAR-K because of their commitment, expertise and resources to supervise *kashrus* laws. Our relationship has been a true partnership. We couldn’t be more happy with STAR-K.”

A few years ago, Franklin & Marshall College, in Lancaster, Pennsylvania, opted to offer its more than 20% Jewish population healthier kosher options at KIVO (an acronym for **K**osher, **I**nternational, **V**egan/**V**egetarian, **O**rganic). Open seven days a week, it serves only dairy dishes for breakfast and a choice of dairy or meat dishes for lunch and dinner. The only kosher food operation in Lancaster is open to the public, as well, while college is in session for all-you-can-eat prices.

Rabbi Hayim Schwartz, the executive vice president of the Rabbinical Seminary of America (Yeshiva Chofetz Chaim), had the opportunity to eat at KIVO with his family during a recent visit to Lancaster. He was so impressed with the kosher dining hall, he wrote the following to John Burness, the president of Franklin & Marshall College:

“You are to be commended for offering an option such as KIVO for your Jewish and other students. Many colleges do not have kosher dining facilities, with full-time *mashgiach* supervision from such a reputable institute such as the STAR-K of Baltimore. While I am sure the KIVO operation must cost Franklin & Marshall College a pretty penny, this letter is confirmation that your people are doing a great job operating KIVO and represent your college in the best possible way. Kudos to you and to your entire Board of Trustees for having the foresight, wisdom and understanding to undertake an operation such as

KIVO and to make it available to your students, and to the greater Jewish community.”

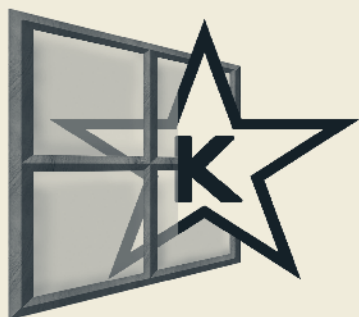
Ronnie Berman and Mark Powers are KIVO’s two *mashgiachim* (kosher supervisors). “The response has been tremendous from students across the board,” says Mr. Berman. “The athletes come in for our burgers and hot dogs because they are so good. We also cater to any student with special needs diets. On both sides, we maintain a gluten-free area, for those students with Celiac disease. We carry gluten-free wraps and “bread” and always try to have a gluten-free entrée.”

“I think that we are doing a tremendous *Kiddush Hashem* by having kosher food available to non-observant students,” continues Mr. Berman. “Also, Mark and I are available to answer questions from all the students. There is a large lack of knowledge of *kashrus* amongst the non-Jewish world. Many people think that we have blessed the food to make it kosher. Unfortunately, we’ve found many Jews who think the same. When I can educate people about the beauty of keeping kosher, I especially find my work very rewarding and fulfilling.”

Likewise, for STAR-K, the logistics of setting up a kosher kitchen on campus and overseeing its operation goes beyond the actual certification of the food itself. As Rabbi Kurcfeld put it, “Not only do I get a tremendous amount of *nachas* when I see the students enjoying deliciously prepared kosher food, it gives me great satisfaction to know that these colleges have offered the students the opportunity to eat kosher—an opportunity they never had before.”



## STAR-K WINDOW: A VIEW FROM WITHIN



As kosher consumers, we walk into a supermarket or go online and choose the products we prefer that sport the kosher symbol we trust. How many of us, the majority of which are not employed by a kosher supervision agency, really understand what goes into making those products worthy of bearing kosher logos?

Star-K’s new blog, Star-K Window, will take you behind the scenes of Star-K supervision. Acting as your window into the world of food production and kosher certification, it will help you understand the ins and outs of a kosher certification company and the challenges the ever-changing industry faces as they arise.

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STAR-K has since renewed this *Shidduch* Incentive Program annually, raising the initial gift from \$2,000 to \$2,500. We are pleased to announce that this program has been a great success, as well as an inspiration for other cities to help their singles. To date (no pun intended!), STAR-K has paid out \$320,000 for a total of 134 matches. Regretfully, STAR-K will no longer be able to fund this program. However, all *shidduchim* made before *Purim* 5771 (March 20, 2011) will be honored.



The Star-K family notes with sorrow the passing of our co-worker and friend, Ms. Rebecca Mark a"h. For the past 10 years, Rebecca was our Director of Communications involved with our Public Relations Department. She also served as the liaison for Star-K's Shidduch Incentive Program. We extend our heartfelt condolences to her family. May her memory be a blessing.

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FOUNDING EDITOR:  
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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](mailto:info@star-k.org)  
[www.star-k.org](http://www.star-k.org)

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(The *Star-K* Passover Book, not included in this subscription, is available for purchase in Jewish bookstores during the Passover season.)

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