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Z'man Cheirusainu: Making Our Maichel Gluten-Free

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There was a story told about a very elderly *Yid* who was in the hospital with medical complications. The doctor came in with the patient's test results and said, "Mr. Goldberg, your blood pressure is high and your cholesterol is high. You must change your diet. No more chopped liver; nothing cooked in chicken *schmaltz*." Mr. Goldberg peeked out from under his blanket as his children were attending him, looked the doctor straight in the eye and said, "*Vos vais a doctor vos a yid darfessen!*"¹

Although Judaism frowns upon a 'Live to Eat' mantra, eating does play a central role in the life of a *Torah* observant Jew. How can one observe *Shabbos* without *Kiddush* and *Hamotzi*? Who can observe a *Pesach seder* without *matza*? A *Melava Malka*, a *Purim seuda*, dipping an apple in the honey on *Rosh Hashana* - our calendar and our *chagim* are replete with *dinim* and *minhagim* centered around food. Typically, the biggest challenge after all of those delicious *Yomim Tovim* is the battle of the bulge. Today, with heightened awareness, food allergies and intolerances, '*vos a Yid darfessen*' can be a daunting task.

FOOD INTOLERANCE VS. FOOD ALLERGY

Today, many kosher consumers are faced with profound dietary challenges. With heightened dietary awareness, we have entered into the new age of food allergies, intolerances and sensitivities.

One of the oldest food restrictions that could present serious *kashrus* challenges to the kosher consumer is maintaining a salt-free diet. How can an individual with this condition eat *kashered* meat or chicken that requires soaking and salting? There are many solutions to this problem. Meat and chicken can be *kashered* through broiling. Another solution is for the meat to be *kashered* in large sections, with the outer section cut away so the consumer can eat the *kashered* portion from the inner section, where the salt level is not so concentrated. Yet another solution is to soak the meat² or chicken after *kashering*. In the event that the salt restriction is so severe, one could avoid meat or chicken entirely.

What exactly constitutes a food intolerance, and how does it differ from a food allergy? A food allergy is much more severe than a food intolerance. A food allergy can affect far more

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1. "What does a doctor know about what a *Yid* needs to eat?"

2. Rabbi Moshe Heinemann, *shlit"a*, says that after two hours of soaking, any residual salt will be removed.

A HALACHIC GUIDE TO Seudas Shabbos & Lechem Mishneh

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One of the highlights of the week is the *Shabbos seuda*. The *divrei Torah*, *zemiros*, *Shabbos* delicacies, family and guests allow us to come closer to the *Ribbono Shel Olam* and recharge our *ruchniyos* and *gashmiyos* (spiritual and physical) batteries. Although a delicious bowl of chicken soup on Friday night and hot *cholent* during the daytime *seuda* enhance the *Shabbos* meals, one does not fulfill his obligation of "*seudas Shabbos*" with either of these items. What is necessary to fulfill one's obligation for *seudas Shabbos*?

SEUDAS SHABBOS

Men and women are obligated to eat three meals every *Shabbos*. Each "meal" must consist of bread.¹ *Chinuch*-age children are also obligated. On *Yom Tov*, one² is obligated to eat only two *seudos* as there is no obligation for a third meal.

Ideally, one should eat the volume of a "*k'baytza v'yoser*"³ from *challos*, *matzos*, rolls, bread or any *Hamotzi* product.⁴ This volume is slightly more than two *kezaysim*. How much does that equal in contemporary volume measurement? A *kezayis*

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1. *Shulchan Aruch Orach Chaim* 274:4 (all further references to "S.A." refer to *Shulchan Aruch Orach Chaim*). *B'shaas hadechak*, one can be *yotzai seuda shlishis* with *chameishes minei dagan* (e.g., cake). If this is not possible, one may be *yotzai* with meat, fish or fruit (S.A. 291:5).

2. With regard to a woman's obligation on *Yom Tov*, see footnote 56.

3. *Mishna Brura (M.B.)* 291:2. For a discussion of the pronunciation, see *Shaarei Teshuva Orach Chaim* 156:2.

4. The *brocha* should be recited on *lechem mishneh* (e.g., two *challos*). For a full discussion, see Section IV. [Note: The terms *challos*, rolls and *matzos* are used interchangeably - we are generally referring to all of these *Hamotzi* products.]

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is 1.27 fl. oz. (38 ml), so a *k'baytza v'yoser* would be 2.6 fl. oz. (77 ml) or roughly the size of two golf balls. If one cannot eat so much bread, one *kezayis*⁵ will suffice. Either way, at least one *kezayis* of a *Hamotzi* product⁶ must be eaten in the amount of time known as "*k'dai achilas pras*"⁷ – preferably within two minutes – but if necessary within a maximum of four minutes. Although ideally a *kezayis* should be consumed immediately, it is also acceptable for one to initially eat a small amount of bread after the *brocha* and then eat a *kezayis* of bread within a two, or at least four minute span later in the meal.⁸

KASHRUS

Purchasing food with a reliable *hechsher*, and preparing it in a kitchen which has proper standards of *kashrus*, does not guarantee that the finished product is kosher. For example, many of the *Shabbos* delicacies are *oleh al shulchan melachim* (fit for a king's table) and are inedible raw; therefore, they are subject to the *halachos* of *Bishul Akum*. This includes meat, chicken, *kugel* and *cholent*. If an *aino Yehudi* cooked one's *Shabbos* meal, the food becomes not kosher.⁹ If a *Yid* turns on the flame, even though the food was prepared and stirred by an *aino Yehudi*, the food is considered *Bishul Yisroel*.¹⁰ Furthermore, before *Shabbos* an *aino Yehudi* may reheat food that was already cooked. When an *aino Yehudi* cooks in a *Yid's* kitchen, one must be careful that all ingredients are approved and that everything is done *k'halacha*. It should also be noted that many individuals who are lenient to eat "*pas palter*" (commercially baked goods baked by an *aino Yehudi*) are *makpid* on *Shabbos* and *Yom Tov* to eat only *Pas Yisroel*.¹¹

In addition to the regular *halachos* of *kashrus*, one must also be cognizant of the *halachos* of *shehiya*,¹² *chazara*¹³ and *hatmana*.¹⁴ If the electricity went out in one's neighborhood, and the electric company turns it on during *Shabbos*, the food in the crockpot or water in the urn may be used. However, if one forgot to turn on the flame or plug in the urn or crockpot, if the electricity went out in a specific home (e.g., a fuse blew or circuit breaker was tripped), or if

the flame went out under the *blech*,¹⁵ one may not ask¹⁶ an *aino Yehudi* to turn it back on.¹⁷ In this case, one may not even hint to the *aino Yehudi*. If the *aino Yehudi* turned it on even without being asked, the food is still prohibited¹⁸ on *Shabbos*.¹⁹ One may eat it when it cools down²⁰ (if it had been cooked before the fire went out). In these cases, it is critical to ascertain that the food is safe to eat and did not spoil when the flame was out.

TIMES

The first *seuda* should be eaten Friday night immediately following *Kiddush*.²¹ The earliest time is *plag hamincha*, 1¼ *halachic* hours before sunset (i.e., if the person makes early *Shabbos*),²² and the latest time is one half hour before dawn.

B'dieved, if one did not eat a *seuda* Friday night, he should eat it on *Shabbos* day (after reciting the Friday night *Kiddush* without *Vayichulu*), thereby eating all three meals on *Shabbos*. The second *seuda* is eaten during the day.²³ The third *seuda* should begin after *Mincha Gedola*, the earliest time to *daven mincha*.²⁴ *L'chatchila*, one should begin *seuda shlishis* before sunset. *B'shaas hadchak*, if one was not yet *yotzai seuda shlishis*, one may begin up to 40 minutes²⁵ after sunset.

LECHEM MISHNEH

To commemorate the miracle of the *mann* that fell in the desert, one is obligated to begin the *Shabbos* meal with "*lechem mishneh*" –

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5. M.B. 291:2. It should be noted that when one eats less than a *k'baytza* of bread, the *brocha* of "*Al netilas yadayim*" is not recited when washing (S.A. 158:2). In such a case, if possible, one should be *yotzai* with someone else reciting the *brocha*.
6. Technically, one could be *yotzai* by being *kovaya seuda* on *pas habaa b'kisinin* (e.g., a large amount of cake); these *halachos* are beyond the scope of our discussion.
7. See S.A. 475:6
8. The additional amount eaten after the first *kezayis* (i.e., to reach a total of a *k'baytza v'yoser*) can be eaten throughout the meal and does not have to be within a two or four minute span (*Sefer Emes L'Yaakov* 291 *Ha'ara* 317). See also *Shmiras Shabbos K'Hilchasa* (SSK) 54:n129, who brings those who are *machmir* on how quickly the second *kezayis* (plus a little more) must be eaten.
9. The pots and pans also become non-kosher.
10. This is the *halacha* for *Ashkenazim*; *Sefardim* should consult their *rav*. For a full discussion of the *halachos* of *bishul akum*, see article entitled *Food Fit For A King* at www.star-k.org.
11. M.B. 242:6. The reason is for *kavod Shabbos* and *Yom Tov*. Items baked by an *aino Yehudi* in one's home are *pas akum* and prohibited all the time.
12. *Shehiya* - Before *Shabbos* the food must be at least ½ (or according to some ⅓) cooked, or the pot must be on a *blech* (i.e., the fire must be covered). The details of these *halachos*, as well as the *halachos* of *chazara* and *hatmana*, are beyond the scope of our discussion.
13. *Chazara* - Restrictions regarding when food may be returned to the flame on *Shabbos*.
14. *Hatmana* - Restrictions regarding wrapping the food to insulate it.

15. If there is no flame, and gas is coming out, one may turn it off with a *shinui*.
16. *B'shaas hadchak*, it is *muhter* to ask an *aino Yehudi* to turn on a flame to cook on *Yom Tov* if one needs the food if there is no *bishul akum* issue (e.g., it would be *muhter* for the *Yid* to then put the food on the flame or for the *aino Yehudi* to reheat the food or cook the food not subject to *bishul akum*). This is because it is a *shvus d'shvus b'makom oneg Yom Tov* (see *Biur Halacha* 502, "*Ain*" in the name of the *Bartenura* that *haavara* on *Yom Tov* is *d'rabbonon*).
17. It is *muhter* to ask an *aino Yehudi* on *Shabbos* to cook (or reheat) the food for a *choleh she'ayn bo sakana* (one who is ill, even if his life is not in danger). This is true even if the food will be *bishul akum*.
18. During *Bain Hashmashos* (until 40 minutes after sunset [in Baltimore] or until one's *shul* reaches *Mizmor Shir l'Yom HaShabbos*, whichever comes first), one may ask an *aino Yehudi* to turn on the gas flame or electricity to cook for *Shabbos*. This is allowed only if the food was already at least ½ cooked before *Shabbos* (or was still warm) so there is no *bishul akum* concern.
19. If there are no *bishul akum* issues, the food may be eaten after *Shabbos b'kdai sheyaasu* (the amount of time after *Shabbos* required for the food to cook).
20. If one instructs an *aino Yehudi* to heat up food, even if it was already fully cooked, it is *assur* on *Shabbos* even after it cools down (see *Tshuvos Harasha* 8:18 brought in *Bais Yosef* end of 253 *vz"l*).
21. For the laws of *Kiddush*, see article entitled *Halachic Guide to Kiddush* at www.star-k.org. *Kiddush* is also required before eating the second meal, but not before *seuda shlishis*.
22. If the meal began early, if possible one should be *machmir* and eat another *kezayis* of bread at night (M.B. 267:5).
23. There are those who are *machmir* to begin the second *seuda* before *chatzos* (see *Sefer Kovetz Halachos-Shabbos* 14:2). It should be noted that one may not fast until *chatzos* on *Shabbos*. Therefore, if one did not drink before *Shacharis*, one must eat or drink (after *Kiddush b'makom seuda*) before *chatzos*.
24. One *halachic* half hour after *chatzos* (in the fall and winter, one should wait the full 30 minutes after *chatzos*). If one began the third meal before *chatzos* (e.g., he made *Hamotzi* on *lechem mishneh* after *davening vasikin* or at the *hashkama minyan*, thereby fulfilling his obligation for a second meal and began "lunch" before *chatzos*), one may eat a *k'bayta v'yoser* or at least a *kezayis* of bread after *Mincha Gedola* to fulfill his obligation of *seuda shlishis* (M.B. 291:7 and *Piskei Tshuvos* 291:2).
25. *Harav Aharon Kotler zt"l* told this to *Rav Heinemann* for Lakewood, NJ. If one is further south (where it gets dark earlier), one should be more *machmir*. For example, in as far south as Miami, if necessary one could begin *seuda shlishis* until 33 minutes after sunset. See also *Sefer Kovetz Halachos-Shabbos* 14:47, who says *b'dieved* one may begin *seuda shlishis* only up to 20 minutes after sunset.



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organs in the body than a food intolerance, which generally affects the digestive system. A food allergy can be life-threatening even if a miniscule amount of the offending food is consumed, so much so that in the U.S. if a food item contains 20 parts per million (ppm) of gluten the ingredient has to be declared in the nutritional data. In Canada, the law requires a declaration of 10 ppm. By contrast, *halachic* nullification, *bitul b'shishim*,³ is one part *issur* to 60 parts *heter*, or 1.67%! If a person has such a severe food allergy, it is forbidden for a person to eat such a life-threatening food. That severity would put the person suffering from such an allergy into a *choleh sheyesh bo sakana* status (someone with a life-threatening illness), where the food can prove to be life-threatening and the *Torah* insists that one forgo that particular food item in order to preserve one's own life. Similarly, such an instance would include the case of a person suffering from Celiac disease, where the gastrointestinal inflammation can be as severe as a food allergy. *V'chai bahem v'lo sheyamus bahem*.⁴

A food intolerance or a food sensitivity is not as severe as a food allergy, and though the condition may not be life-threatening, it can be extremely painful and debilitating. How does one balance these dietary restrictions in light of 'vos a Yid darfessen'?

If a person suffers from a food intolerance, such as lactose in dairy products, one can restrict dairy consumption or take Lactaid pills or drops to aid with the digestion of the dairy product. A person who has a reaction to sulphites can avoid sulphured fruits, such as the bright orange apricots, and eat unsulphured fruit, such as dark natural apricots. But how does a person who is gluten intolerant or gluten sensitive navigate his way around *Shabbos* and *Yom Tov seudos*, *matza* on *Pesach*, as well as *Kiddushim* and *Shalom Zachors*?

WHAT IS GLUTEN?

Gluten is a protein found in grains and is composed of two parts - gliadin and glutenin. Gluten is present in the starch of the endosperm of wheat, barley, rye and spelt.⁵ These comprise four out of the five *chamischei minei dagan*, the *Torah's* cereal grains that can be made into bread and *matza*. In short, gluten is a protein found in flour.

What is the purpose of gluten? As we know, in bread making when flour is mixed with warm water and yeast, under proper conditions the leavening process commences and the dough begins to rise. How does this happen? We know that through the wonders of the *Ribbono Shel Olam*, once flour mixes with water the germination process begins and the starches in the endosperm are converted into sugars. When yeast is added to the dough, the yeast reacts with the water and begins to feed on the sugar in the dough, which releases carbon dioxide and causes the dough to rise. How is the gas contained in the dough without escaping? The answer to this question is the gluten! For this reason, the best flour for bread making is a high gluten flour.

The gluten gets down to the business of helping the dough rise more effectively when dough is kneaded and re-kneaded. The yeast molecules work harder to grow, multiply and release more carbon dioxide which is contained

in the gluten network. It is the gluten that holds the bread together. However, even if the gluten is not unleashed, the gluten protein is still present in the grain. As previously mentioned, people with a gluten intolerance can be sensitive even to a miniscule amount of gluten. There are ways to reduce or eliminate gluten that may help someone who is mildly sensitive. If the starch is removed from the flour, the gluten goes with it but the flour is still "contaminated". Wheat *matza*, of course, does not allow the gluten network to develop but the protein is still present. Gluten is also present in sprouted wheat bread because the gluten is stored in the wheat seeds, also known as the grains. Even though some of the gluten is used up nourishing the sprout when the sprout begins growing, nevertheless, the gluten is nowhere near consumed and remains in the sprouts.

NON-GEBROKTS

Indeed, the world has reached an age where the gluten free kosher consumers actually look for non-*gebrokts Pesach* products as their confident gluten-free assurance.

ALCOHOLIC BEVERAGES

What about alcoholic beverages and the gluten intolerant *baal simcha*? What products can be used at a gluten-restricted *simcha*? As we know, the standard fare at a *shalom zachor* is beer and *arbes* (chickpeas). Classic beer is comprised of four ingredients: barley, water, hops and yeast. The yeast converts the fermented barley mash into an alcoholic beverage, and gluten is very much present in this product. Beer can and is produced with gluten-free ingredients, such as rice, but in order to assure that the beer is certified gluten-free it must be produced in a gluten-free environment. Using the same fermenters or holding tanks can definitely affect one who is gluten intolerant.

What about drinking a *l'chaim* at a *simcha*? Bourbon, although by law requires 51% corn in the mash recipe, wheat and rye are also integral ingredients, as is the case with scotch, rye and Canadian whiskey that are produced from gluten rich grains. The question is whether or not distillation removes the gluten after fermentation. The logical answer is 'Yes'. However, it has been reported that the gluten-sensitive do better with tequila or rum, which is naturally gluten-free. Vodka, which is a neutral grain spirit, can be made from potatoes instead of wheat, which would provide an acceptable choice for a gluten-free *l'chaim*.

Typically, liquors use ethyl alcohol which could be made from sugar, corn or wheat. It is difficult to determine the source simply by reading the label on the bottle.

OATS

Of the five species that are identified as *chameishes minei dagan*,⁶ only oats do not contain gluten. Oats contain a legume-like protein called 'avelain', which is more like a soy protein. Even though oats do not resemble the other four *minei dagan* cereal grains, they have been identified in our *mesorah* as *shiboles shual*.⁷ Who knows if this isn't the *Ribbono shel Olam's chesed* to provide an alternative to one who suffers from gluten intolerance?

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3. Y.D. Siman 105-106

4. *Mitzvah* observance should be life giving and should not put one's life in jeopardy.

5. O.C. 202, M.B. 2

6. Five major cereal grains - "BROWS": Barley, Rye, Oats, Wheat, Spelt.

7. O.C. 168, M.B. 13



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Although oats are assumed to be gluten-free, one must be careful if the oats are processed on the same equipment as wheat, or if it contains flavorings that are derived from wheat. Corn, rice or oat cereals that contain malt flavorings derived from barley, soy sauce or licorice contain wheat starch and are not gluten-free. Even oats that are processed in the same facilities that produce gluten are not gluten-free and can elicit an adverse reaction in one who has this sensitivity. Similarly, rice, corn, quinoa, amaranth, millet, buckwheat (*kasha*) and nuts are gluten-free but can become contaminated if they are produced or packaged in a non-gluten-free facility. In fact, today gluten-free breads, rolls, and bagels abound in the gluten-free section of the supermarket. However, most are produced from rice, tapioca, corn and other non-gluten grains such as quinoa or amaranth and one cannot recite *Hamotzi* on these products. These breads are considered either *Mezonos* or *Shehakol*, depending upon their ingredients.

HAMOTZI

Of utmost importance is how one who is gluten intolerant or sensitive recites a *Hamotzi* at a *Shabbos* or *Yom Tov seuda*, or eats the required *shiurim* of *matza* at the *Pesach seder*. If one eats a small amount of oat bread or oat *matza*, one makes *Hamotzi*.⁸ If one eats a *kezayis* of bread, one must recite *Birchas Hamazon*.⁹ How much does one have to eat from a gluten-free slice of oat bread or *matza* in order to fulfill the *kezayis* requirement? According to Rav Moshe Heinemann *shlit"a*, Rabbinic Administrator of the STAR-K, a *kezayis* is a bit more than 1¼ fl. oz., which equals the volume of seven Tam Tam crackers or ¼ of a machine *matza*. Similarly, if one eats a *kezayis* of any other food, a *brocha acharona* must be recited. Therefore, if one makes a *challah* or bread using gluten-free oat flour, one needs to eat a *kezayis* of the oat *challah* or oat *matza*.

On the first two nights of *Pesach*, one should eat two *kezaysim* of *matza* to fulfill the *mitzvos* of *Motzi Matza*.¹⁰ Optimally, for the special *chashivus* of the *Shabbos* and *Yom Tov* meal, a *kibeitzah* of *challah* should be eaten. Two *zaysim* equal one *beitzah*, which equals 2.53 fl. oz. (75ml). This is equivalent to approximately one half of a standard size machine *matza*, or one third of an average hand *matza*. If eating this amount is too difficult, one may eat one *kezayis* - i.e., one quarter of a machine *matza* or one sixth of an average size hand *matza*, fulfilling the minimum *shiur* of one's *seuda* obligation of a *kezayis*.¹¹

Similarly, on the first two nights of *Sukkos*, ideally one should eat a *kibeitzah* of bread in the *sukkah*. If one eats more than a *kibeitzah* of bread or cake, a *brocha* of *Leishev Basukka* is recited.

Although we are constantly looking for a cure, *boruch Hashem*, we have reached an age where we can accurately navigate the prevention, and we now know how to fulfill "vos a *Yid darfessen*" gluten-free.

GLUTEN-FREE CHALLAH RECIPE

2 Tbsp. yeast	1 tsp. salt
2 Tbsp. sugar	4 eggs
½ cup warm water	½ cup canola oil
4-4½ cups certified gluten-free oat flour (whisk to remove lumps)	1 cup seltzer
⅔ cup tapioca flour (starch)	1 large egg
1 ½ cup potato starch	1 Tbsp. warm water
1 Tbsp. xanthan gum	Sesame seeds, poppy seeds, dehydrated onion (optional)
¾ cup sugar	



L to R: Wheat, Barley, Oat

1. Preheat oven to 350°F.

2. In a small bowl combine the yeast, 1 tablespoon of sugar, and warm water. Allow the yeast to proof for 5 minutes.

3. In a large mixing bowl whisk together 4 cups of the oat flour with the tapioca flour, potato starch, xanthan gum, sugar, and salt. Make a small well in the center of the dry ingredients. Place the eggs, canola oil, seltzer, and yeast into the well. Mix until the ingredients are just smooth and combined.

4. Allow the dough to rest for 2 minutes. If the dough is particularly sticky or loose, add the remaining half cup of oat flour and mix until the dough is smooth.

5. Spoon the dough into braided loaf pan, or form small dough balls and place into a standard loaf pan to form braids. (You can also drop the balls into a muffin pan to make rolls.) Cover the loaf and let rise for one hour.

6. Combine the large egg and warm water and brush over the risen loaf. Top with sesame or poppy seeds or dehydrated onion if desired.

7. Bake for 30 minutes, or 20-25 minutes for rolls, until the top is golden brown.

8. O.C. 167:2, 184 M.B. 21
9. O.C. 184:6, M.B. ibid
10. O.C. 475:1
11. O.C. 273:5, M.B. 21





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two rolls, *challos* or *matzos*.²⁶ This obligation applies to both men and women at all three meals.²⁷ If one eats a fourth meal on *Shabbos*, ideally *lechem mishneh* should be used.²⁸ The *challos* should be covered.²⁹ One holds both *challos*,³⁰ recites *Hamotzi*,³¹ and cuts the *challah*.³² Those who are *yotzai* by hearing the *Hamotzi*³³ can also fulfill their obligation of *lechem mishneh* by eating a piece of the *challah* taken from the *lechem mishneh*.³⁴ The one who recites the *brocha* should begin eating before everyone else.³⁵

The *challos* for *lechem mishneh* must be *shalem* (unbroken and complete). *B'dieved*, if one or both *challos* is missing up to 1/48, it is still usable for *lechem mishneh*.³⁶ This means that if 2% of the *matza* or *challah* has been cracked or taken off, it may still be used for *lechem mishneh*. If the *matza* has a crack in it, it is still kosher for *lechem mishneh* as long as it stays intact when one lifts it holding the smaller half.³⁷ If one baked rolls with the intent that they initially remain attached (including for packaging purposes), and are then broken apart, one should preferably not use them for *lechem mishneh*.³⁸

Each loaf of the *lechem mishneh* should *l'chatchila* be at least the size of a *kezayis*.³⁹ Furthermore, the second roll or *matza* can be something not fit to eat (e.g., one who is *makpid* on *yoshon* can use a second roll that is not *yoshon*). Similarly, if necessary, it can be *pas palter*, non-*shmura* on *Pesach* (even if *makpid*), or frozen.⁴⁰

One should be *mafrish challah* after kneading the dough (i.e., before *Shabbos*). If one forgot, one may not be *mafrish challah* on *Shabbos*. In *chutz l'aretz*, one may continue eating. However, one must save at least one piece and be *mafrish challah* off this leftover piece after *Shabbos*.⁴¹

THE MEAL

One should save the best and tastiest food for *Shabbos*. Ideally, one should eat meat, chicken or fish,⁴² as well as hot food,⁴³ with other delicacies.⁴⁴ If having hot food is difficult, one should at least drink a hot tea or coffee. One should not

eat a lot and become full before *Shabbos*.⁴⁵

THE SHABBOS TABLE

The *Shabbos* candles should preferably be lit in the same room that the Friday night *seuda* is eaten.⁴⁶ The *Shabbos* table should be covered with a tablecloth,⁴⁷ which should ideally be white.⁴⁸ Ideally, *divrei Torah* should be discussed and *zemiros* should be sung at the *Shabbos seuda*.⁴⁹ One should refrain from discussions that are prohibited on *Shabbos*.⁵⁰ For example, one may not discuss prices or “deals” on *Shabbos*, nor should one discuss an activity planned for after *Shabbos* that would definitely⁵¹ be prohibited on *Shabbos* – unless it is for a *mitzvah* or for the benefit of the *tzibur*.

BIRCHAS HAMAZON

On *Shabbos*, one must recite *Retzei* during *Birchas Hamazon*. If one forgot to say it, the following *halachos* apply: If one reached the words, “*Ha'kail Avinu Malkeinu*” in the fourth *brocha*, or one is in the “*Harachaman*”s or has finished *bentching*, if it is after one of the first two meals one must recite *Birchas Hamazon* again from the beginning. If one forgot “*Retzei*” at *seuda shlishis*, one need not repeat *Birchas Hamazon*. If one realized his mistake at any *Shabbos* meal⁵² – after completing the *brocha* of “*Bonai B'rachamav Yerushalayim*”, one should recite the special *brocha* found in many *siddurim* (“*Asher Nossan Shabbosos*”). If one is still in the *brocha* of “*U'vnay Yerushalayim*”, one should go back and say “*Retzei*”. On *Yom Tov*,⁵³ if a man forgot to recite *Yaaleh V'Yavoh*⁵⁴ (in the first two meals), he must repeat *Birchas Hamazon*.⁵⁵ However, in this case women do not repeat *Birchas Hamazon* (except the first two nights of *Pesach*).⁵⁶

In the merit of us enhancing our “*oneg Shabbos*” through the *Shabbos seuda*, may we merit the blessings of “*rov simcha*”, an abundance of happiness, the *geula* (redemption),⁵⁷ and all the *brochos* of the *Ribbono Shel Olam*.

26. If one does not have *lechem mishneh*, one still has an obligation to recite *Hamotzi* and eat the proper amount of bread for the *seuda*. In such a case, one should ideally make *Hamotzi* on a full roll plus a piece of bread, or on two pieces of bread (see *Aruch Hashulchan* 274:5).
27. *B'shaas hadchak*, one can be lenient not to have *lechem mishneh* (but have only one *shalem*) at *seuda shlishis* (see *Shmiras Shabbos K'hilchasa* 55:2).
28. *Rama* 291:4. The same applies on *Yom Tov*. Therefore, if one eats a third *seuda* (e.g., *Neilas Hachag*, even if it is not *Shabbos*), ideally *lechem mishneh* should be used.
29. Many also keep them covered while reciting the *brocha* (see *M.B.* 271:41 in the name of the *Chaye Adam*).
30. On Friday night, the bottom *challah* (held closer to oneself than the top one) is cut. At all other meals (including both *Yom Tov* meals), the top *challah* is cut.
31. Some make a small mark in the *challah* before the *brocha*. If one cannot easily find the mark after saying the *brocha*, cut the *challah* at the most convenient spot (*Sefer Kovetz Halachos-Shabbos* 14:n34).
32. The *halachos* of dipping bread in salt are discussed in *S.A.* 167:5.
33. i.e., fulfill their obligation to recite a *brocha* through *shomaya k'ona*.
34. It should be noted that when necessary, one can hear the *Hamotzi* from the one reciting the *brocha* on *lechem mishneh* and then wash and eat (see *S.A.* 167:7 and *M.B.* 45).
35. *S.A.* 166:15. According to the *Rama*, the *mevarech* is allowed to cut the *challah* for everyone else before he eats, as long as they wait for him to start eating (see also *M.B.* 79, who brings a *Taz* that disagrees).
36. *Tshuvos Chacham Tzvi Siman* 62 and *Machtzis Hashekel* 274:1.
37. *S.A.* 167:1.
38. Opinion of *Rav Heinemann, shlit"o* – see *Machtzis Hashekel* (274:1). See also *Tshuvos Sho'el U'mayshiv* (1:167) as brought in *Daas Torah* (274:1), who is lenient if the intent of the baker or *baal habayis* is to separate them. When nothing else is readily available, one may rely on these lenient opinions.
39. *Sefer Pesach Hadvir* 274:6 brought in *Kaf Hachaim* (274:8). See also *Sefer Kovetz Halachos-Shabbos* (14:10), who is lenient.
40. See *SSK* 55:12 & 14 and n39, that if it is hard as a rock, it is preferable not to use.
41. For more information, see article entitled *When You Need to Knead*, at www.star-k.org.
42. *Shulchan Aruch Even Haezer* 70:3 & *M.B.* 242:2.
43. *Rama O.C.* 257:8.
44. *S.A.* 250:2.

45. It is not proper to begin a meal with bread after the end of the ninth *halachic* hour on Friday or *erev Yom Tov*. On *erev Pesach* and *Sukkos*, one may not even eat *Mezonos* after this time.
46. During *shiva*, on *Shabbos*, the candle for the *niftar* should preferably not be in the room where everyone eats (see *M.B.* 558:3 and *SSK* 64:n25).
47. *Shulchan Aruch Harav* 262:1. It is *kavod Shabbos* to keep it covered for the entire *Shabbos*.
48. *Sefer Minhag Yisroel Torah, Siman* 262, in the name of *Sefer Atzai Besamim*, who says that changing from the weekday colored tablecloth to a white *Shabbos* tablecloth symbolizes *s'lichas avonos* (forgiveness of sins), like the “*chut hashani*” that turned white on *Yom Kippur*.
49. See *Medrash Rabbah (Esther* 3:13), where it says the *kapara* of *klal Yisroel* is when we bless and praise *Hashem* at our *seudos*, as opposed to the *umos ha'olam* – those who eat and drink and speak “*tiflus*” (e.g., the discussion about *Vashti* and other *pritzus* they discussed at the party of *Achashveirosh*).
50. *Kal v'chomer*, one should not speak *lashon hara*, *rechilus*, or *ona'as dvarim* which are prohibited all of the time.
51. “Definitely” means something which is prohibited under all circumstances (except *sakana*). However, if something is “potentially” permissible on *Shabbos*, one may discuss it. For example, one may say, “I will bring the chairs to your house tomorrow”, even in a city where there is no *eruv*, because potentially had there been an *eruv* it would be permissible. Similarly, one can say, “I am going to New York tomorrow”, because it could potentially be in the *tchum* (if they would build up the entire region). However, it is prohibited to say, “I am driving to Chicago this week” or even “I am going shopping tomorrow” (see *S.A.* 307:8).
52. Including *seuda shlishis*, if it is before sunset.
53. On *Rosh Hashana*, if one forgot *Yaaleh V'Yavo* one need not repeat *Birchas Hamazon* (see *M.B.* 188:19 in the name of the *Magen Avraham*).
54. If one remembers between the third and fourth *brochos*, one should recite the special *brocha* for *Yom Tov*. This applies to women also.
55. If one totally forgot *Yaaleh V'Yavoh* on *Rosh Chodesh* or *Chol Hamoed*, even if it occurs on *Shabbos*, one does not have to repeat *Birchas Hamazon*. However, there is a special *brocha* if one remembers between the third and fourth *brochos*.
56. See *Teshuvos Reb Akiva Eiger - Chalek* 1, *Siman* 1, see also the *Hashmatos*. The reason is because women are exempt from *seudas Yom Tov*. However, on the first two nights of *Pesach* they have a *chiyuv* to eat *matza*, which constitutes a *seuda*. See *Sdei Chemed-Maareches Yom Tov* 2:6 and *SSK* 54:n121, who bring opinions that say women are obligated to eat bread on *Yom Tov* (i.e., a *seuda*).
57. As sung in the *zemer* of *Mah Yedidus*.

Insights from the Institute

SHAILOS FROM
THE INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL
DIRECTOR, THE INSTITUTE OF HALACHAH

Q: I have heard that someone who bakes loaves of bread with the intention of giving them to other people does not separate challah with a brocha. Can you explain the parameters of this halacha?

A: One is obligated to perform the *mitzvah* of separating *challah* when kneading dough which will be baked into bread. The amount of flour one must knead in order to be obligated in this *mitzvah* is an *asiris ha'aifa*, which is equivalent to the volume of $43\frac{1}{5}$ *beitzah*.¹ The exact volume of a *beitzah* is a matter of dispute. *L'halacha*, one should separate *challah* without a *brocha* when kneading 2.6 lbs. of flour, which on average is equivalent to $8\frac{3}{4}$ cups of flour. According to Rav Chaim Noeh, one can separate *challah* with a *brocha* when kneading 3.675 lbs. or more of flour (on average, $12\frac{1}{4}$ cups). Many follow the opinion of the *Chazon Ish*, and recite a *brocha* only when kneading 4.95 lbs. of flour (i.e., almost the entire contents of a 5 lb. bag of flour - on average, $16\frac{1}{2}$ cups of flour).²

It is common to knead a large amount of dough with the intention of dividing it into a number of separate rolls or loaves before baking. The *Shulchan Aruch* states that, even if the original dough contained more than $43\frac{1}{5}$ *beitzah*, if no individual roll or loaf will contain that amount there is no obligation to separate *challah*. Thus, a person who kneads dough "*al menas le'chalek*" - with the intention of dividing the dough before baking - is not obligated to separate *challah*.³ The parameters of this *halacha* will be explained below. As there are a number of opinions regarding this issue, one should separate *challah* without a *brocha* when using 2.6 lbs. of flour or more, even when the dough is being made *al menas le'chalek*.⁴



Most commentators explain that this *halacha* does not apply in all scenarios where a dough is divided up. If a woman is dividing the dough into rolls or loaves which will all be eaten by one person⁵ or by one family,⁶ she should separate *challah* with a *brocha*⁷ when using the required amount of flour.⁸ In this context, a family would include a husband, children who rely on their parents to provide food for them,⁹ and guests that will be eating in her house.¹⁰

Additionally, if a woman is dividing the dough into rolls or loaves which will all be eaten at one meal, even if the rolls or loaves will be eaten by people from more than one family, she should separate *challah* with a *brocha* when using the required amount of flour.¹¹ Therefore, a woman who bakes rolls for a *sheva brachos* should separate *challah* with a *brocha* when using the required amount of flour.¹²

Other than these exceptions, if dough is separated into individual rolls or loaves with the intention of dividing and sharing them with other people, *challah* should be separated without a *brocha*. However, if there is a possibility that the rolls or loaves will not be given to others as planned, *challah* should be separated with a *brocha* when using the required amount of flour.¹³ For this reason, the *Mishna* states that a baker separates *challah* with a *brocha* because if he cannot sell all his bread, he may use the remaining bread to feed himself or his family.¹⁴

The *Poskim* that discuss the *halacha* of making dough *al menas le'chalek* refer to the scenario where the dough is divided and actually given to other people before baking. The *Minchas Yitzchok* *paskens* that the same is true even when the rolls or loaves will not be given to those people until after the baking.¹⁵ A common application of this *halacha* would be regarding a schoolteacher who bakes bread with her class, with the intention of giving each child a roll to take home. According to the *Minchas Yitzchok*, she should separate *challah* without a *brocha*.¹⁶

1. רש"י שמות טז, לו.
2. עי' שו"ת שו"ת ס"ק א' שהביא ג' שיטות בגדר 'על מנת לחלק', ועי' בחזון איש י"ד ס"י קצח ס"ק ג' וזרעים לקוט"ס ס"ב ס"ק ג' שכתב שיטה רביעית בזה.
3. עי' בפתחי תשובה שם ס"ק א' שהביא ג' שיטות בדבר 'על מנת לחלק' היינו שדעתה לחלקה 'לאנשים הרבה', וכ"כ הגר"א שם ס"ק ז', וכן העתיק הפת"ש שם ס"ק ב' בשם הב"ח ודרישה ולבוש. ולשון הלבוש שם סעי' ב' הוא 'לחלקם לאחרים'.
4. והגר"ח קנייבסקי בדרך אמונה ה' בכורים פ"ו ס"ק קס"א כתב "דוקא כשמחלק לאנשים הרבה אבל אם מחלקה לאיש אחד ... חייב".
5. בדרך חיים להגאון מליטא ה"ל חלה 'דין צירוף בעיסות שני אנשים' סעי' ב' כתב בזה"ל, "אדם אחד שעשה עיסה כשיעור, כדי לחלקה בצק בפחות מכשיעור לאנשים אחרים או לבני ביתו שאינן סמוכין על שלחנו, וחלקם בבצק אחר כך, פטורה מחלה". ומבואר שאם מחלקה לבני ביתו הסמוכין על שלחנו לא נקרא על מנת לחלק.
6. אע"פ שלדעת הבית אפרים הובא בפת"ש שם גם זה נקרא 'על מנת לחלק', יש לסמוך על הב"ח ופרישה ולבוש ושו"ך וגר"א להפריש בברכה, וכן משמע בדרך חיים ה"ל, וכן נוהגים.
7. וכל זה הוא כשדעתה לאפות החלות בבית אחת או בזה אחר זה מיד, אבל אם דעתה לאפות העיסות בזמנים שונים יפריש בלא ברכה, כיון שלדעת המעדיני מלך ובית אפרים הובאו בפת"ש שם הר"ז נקרא על מנת לחלק.
8. דרך חיים ה"ל.
9. תורת הארץ פ"ד אות ק"א. ובספר לקט העומר להגר"י בלויא פ"ז הערה ה' כתב "נראה שבמוסד שכולם סמוכים על שלחנו אחד דינם כבני בית".
10. שמעתי ממ"ר ר' היינעמאן שליט"א שגם זה לא נקרא על מנת לחלק כיון שהכל נאכל בסעודה אחת.
11. וגם כאן, אם דעתה לאפות העיסות בזמנים שונים יפריש בלא ברכה כיון שלדעת המעדיני מלך ובית אפרים הובאו בפת"ש שם הר"ז נקרא על מנת לחלק.
12. חלת לחם פתיחה ל"ה, שם ס"ק ד' וס"ק יג.
13. שו"ת י"ד ס"י שכו סעי' ב'
14. שו"ת מנחת יצחק ח"י ס"י קב, והביא שלי"כ בשו"ת ארץ צבי ח"א ס"י מט.
15. ועיי' שלדעת החזו"א יש לברך אם אינו מקפיד על נגיעת העיסות, וממ"ר ר' היינעמאן שליט"א שמעתי שאין לברך וכדעת המנחת יצחק ה"ל.

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During his recent visit to Baltimore's STAR-K offices, Mr. Alexander Kurian, Coordinator of Services, STAR-K- India, received STAR-K's prestigious "Kesser" Award for his invaluable dedication in helping to promote STAR-K's Kosher Certification program in India.



L-R: STAR-K Rabbinic Administrator HaRav Moshe Heinemann, *shlit'a*; Rabbi Joel Weinberger, STAR-K California office; Mr. Alexander Kurian, Coordinator of Services, STAR-K India; STAR-K President Avrom Pollak; and STAR-K Kashrus Administrator Rabbi Avrohom Mushell.

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For further information, please contact seminar coordinator, Rabbi Zvi Goldberg, at 410-484-4110 ext. 219.



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