Hashem, in his ultimate kindness, has provided man with the keys to unlock some of nature's most amazing secrets. For centuries, a great secret has been revealed to man – the bubbling elixir known as beer.

Beer's ingredients – water, barley, yeast and hops – bear no resemblance to the finished product. These natural ingredients undergo a series of simple yet fascinating processes to convert them into one of the world's most popular beverages. It is not coincidental that alcoholic beverages have been given the distinctive appellation “spirits”, alluding to the fact that these beverages seem to magically emerge from these natural ingredients as if they have been assisted by spirits. The four steps of beer making are malting, roasting, brewing and fermenting.

**THE PROCESS:** The first step of beer making combines barley and water in a process known as malting. The barley kernel is composed of germ, endosperm, and a layer of bran. The living part of the barley, the germ, lies dormant until it is planted or comes into contact with water. Once the germ comes into contact with water, it germinates and begins growing.

The starch in the endosperm provides the nourishment needed for the living germ. However, it is too difficult for the germ to digest the starch without assistance. Therefore, the germ secretes an enzyme that breaks down the starch into simpler sugars, which can be digested more easily. Although barley is not sweet at all, it has been discovered that barley which has been soaked in water and allowed to sprout produces a sweet syrup. This is a result of barley's natural germination process. This enzymatic conversion of barley into fermentable sugars is known as malting. The barley malting process lasts for 48 hours, thus enabling the barley to begin germinating and sprouting.

The sprouted barley grain is then roasted. Roasting is a vital step in the ultimate creation of beer's color and flavor. Adjusting the roasting time, temperature, and amount of barley will cause a variation in the beer's color and flavor. A longer, higher roast produces a darker, more flavorful barley; hence, a darker more flavorful beer. Conversely, a lower shorter roast produces a less flavorful beer.

The roasted barley kernels are then ground into a grain mixture called a gist. Sometimes, with bland beers the barley is mixed with other cereal grains such as corn, wheat or rice to make the gist. The gist is then mixed with hot water to form a mash. The purpose of the mashing is to continue the malting process where the germinating barley left off. This process allows the enzymes contained in the grain to convert the starches of the mashed grains into sugar. The sweet liquid solution created by the germinated grain water is called a wort.

Hops, dried flowers from the spice-like hops plant, are now added to the wort to create a hopped wort. There are many varieties and forms of hops grown throughout the world. The hopped wort is brewed in a copper or stainless steel kettle, imparting a unique aroma and cooked flavor into the wort. The liquid is now ready to be converted into beer.

**From the Chronicles of a Kosher Caterer:**

Mendy enjoyed his job at Elegant Touch Catering (ETC). His primary responsibilities were in the office, but his sharp eye was noticed by Rabbi Ephraim Rubin, the caterer’s veteran mashgiah, who needed extra help with vegetable checking. Finding people with the skill and acumen to determine acceptability of leafy greens, especially in the pressurized environment of a commercial kitchen, was a challenge for Rabbi Rubin and he was eager to recruit Mendy as an assistant.

After two months of training, and hours squinting in the harsh glow of a light box covered by microfiber mesh cloth, Mendy became adept at detecting tiny translucent thrips and aphids hiding in the folds and crevices of romaine, kale, broccoli, dill, and parsley. Finally, the STAR-K Kashrus Administrator overseeing foodservice establishments approved him as a vegetable checker. Eventually, Mendy finely honed his skills to the point of finding insects in vegetables that were previously checked by fellow workers. This forced everyone in the kitchen to upgrade their vigilance.

Mendy decided to expand his kosher credentials, and began accompanying Rabbi Rubin to off-site venues where the non-kosher kitchen was kasherof before an event. For weddings, bar mitzvahs, and other standard occasions, all the food was prepared in the commissary and only required kosher checking.

**Leadership in Kashrus Education**

1. Adapted from a shiur delivered by Rabbi Shmuel Heinemann at the STAR-K FOODSERVICE MAISHIACH TRAINING SEMINAR, July 2013. Rabbi Mayer Koenfeld, an invaluable resource in the area of foodservice hashgacha with a wealth of practical knowledge, also contributed to this article.

2. This is the Yiddish term for making equipment and utensils fit for kosher use. The procedure employed depends on how the utensil was used. Tyfitz, shomer tov and shomer kedosh, or tay are various methods of kashering.

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Pre-Event Kashering Checklist:

• Check that stove grates are clean and free of all residue, and cover them with foil. Turn on fires to their highest temperature for five minutes to burn out any remaining particles and absorb non-kosher tastes.

• Fill kashering pots with water and heat until boiling.

• Inspect ovens for cleanliness — bring along oven cleaner for any spots that were missed by the cleaning crew.

• Turn on ovens to their highest temperature for 45 minutes.

• Prepare a receptacle with cold water for the post-kashering rinse on items kashered through hogoloth, purging.

• Put on a thick protective plastic and rubber gloves that extend up the arm.

• Once the water comes to a rolling boil, insert long-handled sauce pans into the pots for a minute, and pour boiling water over previously cleaned stainless steel surfaces such as counters, tables, and sinks. The poured water must retain its boil; when sauce pans cool down, replenish from stove.

• Be careful that a direct pour hits every area of the surface; it is not sufficient to pour and let water run down the adjacent area.

• If it is possible that counters or sinks were used within 24 hours prior to kashering, first wash with hot detergent solution.

• Kasherable kitchen utensils that are clean, such as stainless flatware, can be placed in a perforated basket which is inserted inside the pot of boiling water. When multiple items are placed inside at one time, shake the basket so that they will separate and expose all surfaces to the water. Large utensils can be kashered in parts, one side at a time.

• Cover all exposed range surfaces, including the hood, with heavy duty aluminum foil and wipe down all knobs and handles on equipment. If there is a food fan, change the filters.

• Before kasher food and equipment are off-loaded from the truck, any of the hotel’s ingredients or utensils left in the kitchen must be removed and locked away so they are not inadverently used.

• In other words, there’s a lot of work to do!

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From the Chronicles OF A Kosher Caterer

BY RABBI MOSHE SCHUCHMAN
STAR-K KASHRUS ADMINISTRATOR

Re-heating. Consequently, it was sufficient for the kashering team to arrive just a few hours in advance. Mendy quickly picked up the routine, and he found it useful to draw a checklist of general tasks. [See Sidebar]

Mendy learned that kashering was much easier than he previously assumed. The difficult part is the preparatory work, making sure everything is completely clean. Kashering is ineffective when bits of grime, grease or rust remain on a utensil. Although hotel managers are reminded to thoroughly clean the kitchen, Mendy frequently observed how Rabbi Rubin would gently explain to kitchen staff that the job was not yet complete. Our kasher standards of cleanliness exceed what is normally acceptable by their standards. When preparing to kasher, the proper instruction is to clean the equipment until it looks like new.

Once, while setting up a kitchen at a country club for a wedding, Mendy noticed that some of the soup servers coming off the caterer’s truck were marked in blue paint with the letter “D”, denoting Dairy. Since it would take two hours for leisig (meat) pots to be delivered from the commissary, Mendy thought valuable time could be saved by merely kashering the milchig (dairy) pots. He verified that they were not used during the previous 24 hours, and carefully checked for cleanliness, especially the area around the rim where food particles can get stuck. Mendy was familiar with the custom to kasher back and forth from dairy to meat and vice-versa, he also knew the work-around. Pots could be rendered non-kosher, and when subsequently kashered they could be designated with any status (meat, dairy, pareve). He asked the head waiter for a bottle of non-kosher wine and an empty #10 ketchup can in which to heat the wine. Pouring hot wine into the dairy pots would render them non-kosher.

Proud of his quick thinking, Mendy went to Rabbi Rubin for approval before proceeding. His satisfaction quickly faded when the rabbi reminded him that the pots were un-kasherable because of the paint markings. Chazal never discussed a method to kasher paint and, therefore, we must assume that any non-kosher (or dairy or meat) absorptions cannot be extracted from the paint layer. In addition, as a matter of policy to prevent mistakes, pots are generally not kashered on the day of an event. Mendy humbly acknowledged that he still had more to learn.

One year after adopting his new role, Mendy received a call from the president of B’nai Israel Congregation. He wanted ETC to cater their upcoming weekend retreat at a resort in the mountains of Western Maryland. Mendy’s first question was whether or not the facilities were Shabbos compliant, and specifically, whether the electronic door locks could be bypassed. Due to the large group in attendance, STAR-K required that three mashgichim be present throughout the event. Allowing ample time for any unexpected surprises, Rabbi Rubin and Mendy planned to kasher the kitchen early, on the previous Wednesday.

Standard procedure is to kasher only devices used for re-heating, food, or for cold food preparation. ETC submitted a request to their STAR-K administrator to permit kashering the resort’s deep fryer so that fried chicken and potatoes could be prepared fresh for Sunday dinner. The request was granted as the kashering process would begin three days prior to the event. Consideration was also given to the knowledge and expertise of ETC’s mashgichim. This decision was contingent upon the cleanliness of the fryer.

Late Tuesday night, Mendy received a telephone call from Rabbi Rubin. His son just became a chossom! The rabbi informed Mendy that in the morning, he would be travelling to New York for the l’chaim. He added, “I already called the Rav HaMaChshir and he gave his approval for you to handle the kashering. I’m really sorry about this, but I know that you’ll be fine without me.”

“But,” protested Mendy, “I’ve never kashered a fryer by myself!”

Rabbi Rubin had full confidence in his protége, knowing that Mendy was studying the halachos of kashering the previous evening after work. “Call me from the resort and we’ll work it out together.” The next morning, Mendy davened Shacharis with intense kavanah that everything should go smoothly.

It was hard to find another available mashgich on such short notice. In the end, Mendy found his neighbor Yossi,


2. Only when the item is not kashered or not used at all. Otherwise, one may apply this method only for milk items.

3. The water must be heated to 180° F, an average temperature for kashering. A temperature of 180° F is hot enough to eliminate milk items. A temperature of 190° F is hot enough to melt a piece of hard fat. A temperature of 200° F is hot enough to boil water for up to 10 minutes.

4. See Rambam, Mishnah Berurah, 509:25, quoting R. Elchanan of Lvov, who rules that the kashering process is not affected by immersing articles in water.

5. Even when cleaning is done by machines, such as in the dishwasher, adsorbed particles are removed by water.


7. The kashering of a tray, container, or utensil is considered complete once the surface is heated.


9. From the Chronicles OF A Kosher Caterer by Rabbi Moshe Schuchman, STAR-K Kashrus Administrator. Copyright 2009 ETC of America. All rights reserved.

10. 509:29. See also Mishnah Berurah, 509:29, which notes that the kashering process should be performed at least two hours before serving.

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From the Chronicles of a Kosher Caterer

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who was home from yeshiva and had some catering experience working during hein haz’manim. Arriving at noon, they stopped at the office and went straight to the kitchen. From the first moment, Mendy knew things were not going to go smoothly. He waited patiently as the kitchen manager showed them around, boasting about the cleanliness. Then, pointing to some otherwise innocuous looking streaks and rust spots, Mendy explained in the most delicate terms that although by industry standards it was a clean kitchen, by kosher standards there was still work left to be done. “We need everything to be clean and looking like new!”

The cleaning team was brought in and got down to work. Mendy and Yossi filled two large 100 quart pots from the commissary with water and turned on the fire. Mendy told Yossi, “It will take a while for these pots to boil, so let’s get started on something else.”

“Let’s add salt to the water to help speed up the boiling,” suggested Yossi. “That’s what my mother does at home.”

“No,” answered Mendy. “Rabbi Rubin always says the kashering water must be pure.”

Just then, Rabbi Rubin called. “How is everything going?”

Mendy reported on the current state of affairs and what had been accomplished up until then. He then mentioned Yossi’s suggestion about the salt. Rabbi Rubin explained that since there is a difference of opinion in the Poskim about whether kashering is effective with liquids other than water, we are careful to kasher with plain water only. “However,” added Rabbi Rubin, “there are other ways to speed up the water boiling, such as covering the pots.”

Rabbi Rubin continued, “Assuming that you are using a standard commercial gas stove with 30 thousand BTU per burner, and each pot was filled with 24 gallons of water, you easily have more than an hour until they boil.” Rabbi Rubin was fond of displaying his technical knowledge. “Perhaps now is a good time to look at the deep fryer. Please keep me posted.”

Mendy and Yossi moved away from the hot and humid area around the stove, past the busy workers who were scrabbling and scraping, and went to inspect the fryer. “I hope you fellows won’t be poking around there with a blow torch, like I saw a rabbi do one time,” remarked a nearby resort maintenance worker. “That Frilator cost $2500 plus installation, and we take mighty good care of it.”

Essentially, the fryer is a big pot filled with oil that has baskets inserted inside to hold the food. In this older model, fire shoots through two gas-powered heating tubes sitting near the bottom which quickly heat oil to a high temperature. Mendy was grateful that the fryer was in excellent condition, and was as clean as one could expect for a machine that could hold 90 pounds of sizzling oil. Judging from the recipe card for fried shrimp hanging on the background, the rabbi asked about the state of the deep fryer. He was surprised to hear how clean it was. “Excellent,” remarked Rabbi Rubin. “By the way, did you check the heating tubes?”

“No,” answered Mendy. “I carefully examined the cooking chamber, but I didn’t think to check those tubes. I’ll go take a look right now.” Phone to his ear, Mendy looked in and noticed some black specs on the heating tubes, which felt slightly raised when he rubbed his hand over them. “Are they a problem?” he asked.

“Yes,” said Rabbi Rubin. “Frying generates an intense heat, which produces carbon that can become embedded on the tubes. Degreasers don’t remove them, and we can’t kasher with hagolah as long as they remain. The only effective method that I know of is to boil pure ammonia in the fryer for 20 minutes.”

As Yossi nodded his head to indicate his understanding, Mendy’s phone rang. It was Rabbi Rubin. Over the music and singing in the background, the rabbi asked about the state of the deep fryer. He was relieved to hear how clean it was. “My dear Yossi,” replied Mendy. “If you want to wait until this pot reaches 212°F Moshiach will arrive and you’ll still be waiting! 212°F is the temperature of boiling water at sea level. But we’re in Texas, where the atmospheric pressure is lower. At our elevation of 2700 feet, water boils at just 207°F.”

Mendy continued his point. “The halachah is clear that hagolah (purging with hot water) removes belifs, absorbed tastes, through the bubbling action. The type of heat source is significant, but not the temperature. That’s why boiling water can kasher items that usually operate at much higher temperatures. For instance, oil in a deep fryer reaches 400°F and liquid in a pressure cooker reaches 600°F. Both items are kashered through boiling oil, because the rischbu, bubbling, is what works. The opposite also holds true,” explained Mendy. “If you were kashering at a hotel near the Dead Sea, which is almost 1400 feet below sea level, you would need to wait until the water boils at 214°F.”

As Yossi nodded his head to indicate his understanding, Mendy’s phone rang again. He was Rabbi Rubin again. What could he want?

By now, it was already evening and Mendy and Yossi took a break to daven mincha. When they returned, the cleaning team was putting away their supplies and preparing to leave. Mendy felt bad asking them to stay to take care of yet another task, but he had no other option. The maintenance technician was relieved that no other option. The maintenance technician was relieved that no blow torches were being used, but wasn’t quite sure what to make of the ammonia plan. As they were bringing ammonia from the secure chemical room, Mendy’s phone rang. “Moshiach is on the way,” the rabbi said. “What could he want?”

With urgency in his voice, Rabbi Rubin said, “And make sure to open all the windows and turn on the exhaust fan. The last time we boiled ammonia, one of the workers passed out on the floor.”
In order to understand how this sweetened hopped wort is converted into an alcoholic beverage, one must understand another of nature’s wonders—the fermentation process. Fermentation, one of nature’s unique phenomenon, is a process by which yeast—a fungus found in nature—converts sugar into carbon dioxide (natural carbonation) and alcohol. In beer production, yeast converts the sweetened wort into beer through fermentation.

Though there are literally thousands of yeasts, the two popular fermenting yeasts are Saccharomyces cerevisiae, a top fermenting yeast that produces ales, and Saccharomyces uvarum, a bottom fermenting yeast that produces lager. Other ales and lagers can be light or dark, strong or weak, more flavorful or bland, depending upon the temperature, ingredients and brewing methods.

Beer making has been known for centuries, yet throughout the millennia it has been elevated into an art form. Today, there are a multitude of beers, each with a full spectrum of flavors and colors. How do the beermesters do it? By varying beer’s natural ingredients—grain, hops and yeast—and modifying the roasting and brewing methods, new flavorful varieties are created.

In the world of new beer production technologies, the key term of successful brewing is consistency and uniformity. In recent decades, scientific discovery has enabled brewmasters to comprehend the simple centuries-old process of beer making. technological scientific research has shown that additives and processing aids can provide the assistance needed to deliver a consistent and uniform product, though not necessarily a beer with more character.

**KASHRUS CONSIDERATIONS:** Hydrogen peroxide, bromade, or other alkalis can be used to accelerate malt germination. Natural enzymes (such as papain or bromelin) or industrial enzymes (such as amyloligosacase or aspergillus niger) can supplement an enzyme-deficient mash to help break the starches into sugars and facilitate brewing. Hops extracts can be added for flavor. If necessary, papain or tamim can assist in the removal of unwanted protein resulting in a clearer, brighter beer. After brewing, natural clarifiers such as isinglass finings (prepared from ground tropical fish), gelatin, silica gel, or a synthetic clarifier polyvinyl polyprolamine (PVPP) remove dark particles from the beer, giving the final product a crystal clear appearance. If the completed product needs bolstering, caramel color may be added for coloring, extra carbon dioxide for carbonation, or alginates for head retention. In all, over 59 chemicals or additives are legally permitted to be used as beer additives.

Gelatin and isinglass clarifiers are typically not used in domestic beers. Isinglass finings is a traditional British beer clarifier that has been used for centuries in the United Kingdom. It is fascinating to note that over two hundred years ago, the Noda B’Yehudah permitted the use of the isinglass clarifier.

A clarifier filters unwanted particles and is not present in the final beverage. Although the Noda B’Yehudah concludes that the use of isinglass is halachically permissible, in order to certify a beer using isinglass clarification the finings would have to be processed with hashgacha and treated as any other processing aid that requires kosher certification.

**FLAVORINGS:** Traditional beers do not have added flavorings. Honey, cherry flavorings, other fruit flavorings, and spices are used to make flavored products and, by law, must be termed “Flavored Beers.” Some beers add lactose, a milk sugar, which would definitely require kosher certification, and the beer would be considered Dairy.

**YEAST:** Barley wine is a specialty beer that could possibly be fermented with non-kosher wine or champagne yeast, and would definitely require kosher certification.

**NON-ALCOHOLIC BEER:** The production of non-alcoholic beer is similar to regular beer, with one additional step. After the wort is fermented, the alcohol is distilled off through boiling or other techniques. The product that remains is a non-alcoholic beverage.

**SOMETHING OLD, SOMETHING NEW—CALCULATING A YOSHON BREW**

We are all familiar with the omer sacrifice that was brought to the Bais Hamidkadsh on the second day of Pesach. The Korbon Ha’Omer (omer sacrifice) was offered from freshly cut barley. The Torah stipulates that prior to the omer offering, the consumption of the newly harvested crop was forbidden. This previously forbidden grain is known as chodosh (NEW), while its newly permitted status is known as yoshon (OLD). How does halacha determine what constitutes chodosh grain or yoshon grain? If the grain was planted and harvested before Pesach, the grain automatically becomes yoshon after the omer sacrifice. Similarly, grain that has taken root before Pesach, and is harvested after Pesach, is deemed yoshon after the Korbon Ha’Omer. However, grain that was planted close to or after Pesach, thereby taking root after the omer sacrifice was offered on the 16th of Nissan, is deemed chodosh and one is not permitted to eat this chodosh grain until the following Pesach, after the subsequent year’s omer sacrifice.

The grains that are included in the chodosh prohibition are wheat, barley, oats, rye and spelt. These are known as the chameishes minei dagan, the five types of cereal grain.

Corn, rice, soy, millet and other cereal grains are not included in this prohibition.

There are many opinions regarding what is halakhically considered yoshon. Obviously, if the grain was harvested before Pesach, the grain automatically becomes yoshon after the omer sacrifice was made. The majority of Posekim maintain that chodosh restrictions apply to grains and products produced from the five types of cereal grains belonging to either a Yehudi or non-Yehudi, in or out of Eretz Yisroel. Halakhically, everyone must strictly adhere to the observance of yoshon. Shefarim, who follow the opinion of Maran Beit Yosef, are strict yoshon adherents. However, there are many who rely on the lenient opinions regarding grains grown outside Eretz Yisroel. Grain products that are manufactured chutz l’aretz from the chameishes minei dagan and exported to Eretz Yisroel are required to be certified yoshon by the Import Division of the Israeli Chief Rabbanat, Rabbanat Harachit L’Yisroel.

Continued on page 5.
Through the painstaking efforts of R’ Yosef Herman, yoshon adherents have been schooled in the art of reading production dates and codes, which serve as the yoshon cut-off dates for literally thousands of products: flour, cookies, bread crumbs, cereals, pasta, and even beer! However, the yoshon beer cut-off date is not as simple as it looks.

How do the laws of chodosh impact beer production? There are numerous varieties of barley worldwide. Generally, barley can be of a two-row variety or of a six-row variety; two-row variety is more predominantly used in beer production. Also, there are winter varieties of barley and spring varieties of barley. Winter barley is planted in September and stays dormant throughout the winter, re-emerges in the spring, and is harvested in June and July. Winter barley is always yoshon by virtue of its planting/harvesting schedule. Spring barley is planted in the U.S. during April and May, and is harvested from the end of August until the end of September. Although the new year spring barley harvest begins at the end of August, it takes approximately three months before the new crop is cycled into production. In order for a freshly harvested spring barley crop to become yoshon, one would have to wait 6-7 months from the harvest in August/September until the subsequent Pesach. Once the chodosh spring variety of barley ‘passes over’ Pesach, the previously chodosh barley automatically becomes yoshon. Moreover, all products that were produced using chodosh barley – or any of the other chameidis minei agnon automatically become yoshon, and may be consumed by yoshon adherents after Pesach until the new chodosh barley crop is cycled into production and the cycle begins anew. But there is quite a bit of chodosh beer produced before Pesach. How do we calculate the yoshon/chodosh cut-off date that differentiates the old produce from the new?

Let us now take a virtual tour of the production process of Samuel Adams Boston lager. As previously stated, the harvesting of the spring barley begins at the end of August and lasts until the end of September. This is what is used for the initial cycling of new grain for the new brewing season. The new grain remains in storage until the harvest is complete. Malting takes place during the last week of September, and is then roasted. The malted barley is then ready to provide all the essential nutrients for beer production, but the new crop is not immediately cycled into production.

It takes approximately 4 to 5 weeks to transport the roasted barley to the processing plants. The new grain is stored in grain silos. When the new crop of roasted barley is ready for further processing, the next vital production stages proceed quite rapidly. The roasted barley is ground into a grist and mixed with warm water to form a mash. The conversion of the starches into fermentable sugars takes place by carefully heating the mixture to activate the natural enzymes. The malt extract solution that is created through this conversion is known as the wort. The combined wort and grain are conveyed to a lauter tun, where the wort is separated from the spent grain. The wort is then conveyed to a boiling kettle and hops are added for bittering, flavor, and color as well as to deactivate the malting enzymes. The wort is then cooled. This segment takes 8 to 10 hours.

Yeast is then added, and a 7-day primary fermentation takes place. At the end of the primary fermentation, Boston lager goes through an additional 28-day secondary fermentation known as lagering. After lagering, the beer is filtered, filled, packaged, and stored. There is a 5 month shelf life indicated by the Sell By date. So, in the case of Boston lager, the yoshon cut-off date would be April 2014.

MICRO-BREWERIES: Micro-breweries produce beer on a far smaller scale than their industrial counterparts, and are subject to far more scrutiny. In the past, it was believed that a micro-brewery was more purist, scrupulously adhering to the traditional, additive-free brewing methods. The traditional “Bavarian Reinheitsgebot” dictates that beer can be made using only four ingredients: barley, yeast, water, and hops. Since microbreweries have been caught using non-kosher ingredients and unconventional brewing experimentation, their general acceptance has come under the microscope.

**THE BOTTOM LINE:** How should the kosher beer enthusiast conduct himself? Of course, the best case scenario is to purchase beer with kosher certification. However, our research has shown that all the raw ingredients and additives used in domestic beers, Norwegian beers, and German beers do not present kashrus concerns. English beers are permitted; stouts require certification due to the fact that lactose, a milk sugar, can be used in the stout brew.

Halacha gives us the latitude to follow such a presumption. In circumstances where facts or evidence overwhelmingly prove that there are no kashrus concerns, the Torah tells us to follow the dictates of the evidence. However, specialty beers such as flavored beers, barley wines, and unusual foreign beers would require kosher certification due to insufficient information regarding the production of these products. Moreover, strict adherents to yoshon would have to know exactly when the new spring barley crop was cycled into production and when is the yoshon cut-off date from their favorite brew.

We hope this article will give our kosher beer enthusiasts a healthy appreciation of the Ribbono Shel Olam’s niflaos.
Q: When I say Al Hamichya and make a mistake, I don't know what to do. Could you give me some guidelines?

A: There are three places in the brocha me'chein shalosh (colloquially known as Al Hamichya) where the text changes, depending on what was eaten:

The brocha starts with the words “Brochot atah Hashem Elokeinu melech ha’olam al …”, followed by either “hagofen ve’al ha’aretz” if he ate fruit, “hamichya ve’al hakalkalah” if he ate food made from any of the five types of grain (wheat, barley, oats, rye, spelt), or a combination of these phrases if he ate or drank a combination of items.1

Further on in the brocha, one says “… ve’noded lecha al ha’aretz ve’al …”, followed by either “hagofen ve’al ha’aretz”, “hamichya ve’al hakalkalah”, or a combination of these phrases.

The brocha concludes with the words “… Brochot atah Hashem al …”, followed once again by either “hagofen ve’al ha’aretz”, “hamichya ve’al hakalkalah”, or a combination of these phrases. If one ate fruit from the shivas haminim, “… ve’noded lecha al ha’aretz ve’al pri ha’aretz” if he ate fruit from the shivas haminim, which were grown in Eretz Yisroel, the brocha concludes with the words “… ha’aretz ve’al peiroseha ha’eitz ve’al pri ha’eitz”.2

Regarding a person who inserted the wrong text in all three places:

(i) If a person ate grapes and, instead of reciting “al ha’aretz” throughout the brocha said “al hagofen”, he is yotzei.3 [If he drank wine and also ate a mezonos item or one of the shivas haminim, but recited only “al hagofen” without having specific intent for the wine, he must recite another brocha acharona for the wine.]4

(ii) If a person drank wine and, instead of reciting “al hagefen” throughout the brocha said “al hamiycha” or “al ha’ezit”, he is still yotzei.5 [If he drank wine and also ate a mezonos item or one of the shivas haminim, but recited only “al hamiycha” without specific intent for the dates, he must recite another brocha acharona for the dates.]6

(iii) If a person ate dates and, instead of reciting “al ha’ezit” throughout the brocha said “al hamichya”, he is still yotzei.7 [If he ate dates and a mezonos item, but recited only “al hamichya” without specific intent for the dates, he must recite another brocha acharona for the dates.]8

(iv) Other than the three cases noted above, if a person inserted the wrong phrase throughout the brocha, he is not yotzei and must repeat the brocha correctly.

Regarding a person who inserted the wrong text in one or two of the three places:

(i) A person who erred at the beginning and/or middle of the brocha, and realized before reciting Hashem’s name at the conclusion of the brocha, should return to the point where he erred and continue from there correctly.9

(ii) A person who erred at the beginning and/or middle of the brocha, but finished correctly, does not need to repeat Al Hamichya.10

(iii) A person who recited the beginning and middle of the brocha correctly, but erred at the end of the brocha, is halachically considered to have recited the whole brocha with that mistake.11

On Shabbos, the words “… Utzerei ve’hachalitzeinu be’yom ha’shabbos U’retzei ve’hachalitzeinu be’yom ha’shabbos hazeh” are added to the text of Al Hamichya. There are similar additions for Rosh Chodesh, Yom Tov and Rosh Hashana.12 If a person forgot to insert any of these additional phrases, he is still yotzei and does not repeat Al Hamichya.13

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From the Chronicles of a Kosher Caterer CONTINUED FROM PAGE 3

From the Fumes! We carried him out to fresh air and he was okay, but don’t take any chances. Also, it’s important that the drain, hoses and gaskets on the bottom of the fryer be thoroughly cleaned. They’re probably full of non-kosher grease and will affect the kosher status of whatever is fried inside.” Mendy heard someone shout, “L’chaim!” and the phone connection was broken.

It was already very late by the time the kitchen was satisfactorily husheret. The doors were sealed with tamper-proof tape to ensure that the kosher status remained intact until Friday. On Friday afternoon, Mendy was walking outside near the resort lobby as cars pulled up. He spotted Rabbi Rubin’s car and ran over shouting “Mazel Tov!” as he gave the rabbi a hug.

“Congratulations to you!” exclaimed Rabbi Rubin. “For the fabulous job you did koshering the kitchen!”
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Leadership in Kosher Education
PESACH: Money-Saving Tips and Strategies

By: M. PENSAK

With a little forethought and planning, you can implement some helpful year-round money saving tips in anticipation of Pesach.

To assess your budget, ask yourself:
- What do I typically spend on groceries per month?
- What did I spend for Pesach last year?
- What are the specifics of this year’s Pesach plans?
- Will I be eating meals at home or eating out?
- Will I have more expenses because I am entertaining guests?

- What can I afford this year?
- How can I cut back on expenses a month or two prior to Pesach?
- What can I live without?
- Decide on your menu, taking into account where chol hamoed falls out on the calendar, as well as fleishig/milchig meals. Be sure to make a list before you go shopping. Hopefully, you can refer to your post-Pesach notes from the previous year to remind you of your ever-changing Pesach needs. These could include:
  - Number of boxes of matzah, matzah meal, cake meal, and potato starch used
  - Number of bottles of wine needed
  - Popular brands
  - Amount of milk used
  - Amount of chicken used
  - Amount of produce needed
  - Number of eggs used
  - Products that were not eaten the previous year and are not needed this year
  - Unpopular recipes not to be repeated
  - Overbought or under-bought items from the previous year

For more money-saving tips, see the STAR-K 2014 Passover Directory.

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