A Crystal Clear Halachic Approach to Glass

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Glass is one of nature’s most versatile products created from some of nature’s most prevalent raw materials: sand, soda and lime. In the food industry, glass applications are extremely diverse. Glass can be made into delicate drinking glasses, as well as tough heat resistant ceramic cooktops tops withstandng temperatures over 1000°F. As earthenware. Glass can be made into some of nature’s most prevalent raw materials: sand, soda and lime. In the food industry, glass applications are extremely diverse. Glass can be made into delicate drinking glasses, as well as tough heat resistant ceramic cooktops. As earthenware.

Although glass can be made to be stronger and less porous than steel, the halachic status of glass remains enigmatic. On the one hand, Chazal recognized the fact that glass is tough, resistant and non-porous. On the other hand, glass raw materials are the same as earthenware which is very porous, extremely absorbent and unable to be kashered in a normal kashering fashion if the vessel was used in a hot non-kosher food application. How does halacha treat glass dishes and utensils? Below are a series of questions and answers about glass posed to Rabbi Moshe Heinemann, shli”a, Rabbinic Administrator of STAR-K.

Q: There are many varieties of glass on the market. Do arcoroc, Duralex, Pyrex, Corelle and crystal have the halachic status of glass?
A: Yes, they do.

Q: Is melmac like glass?
A: No, melmac is plastic.

Q: Is china like glass?
A: It is customary to consider it as earthenware.

Q: Is corningware like glass?
A: No, it is like china.

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Q: Do display mirrors have the halachic status of glass when used for food?
A: Yes.

BEVERAGE GLASSES
Q: Can one use the same glass beverage glasses for both dairy and meat meals?
A: Yes.

Q: Can these glasses be used for both hot and cold beverages?
A: Yes.

WHISKEY GLASSES
Q: Can the same whiskey glasses be used for both dairy and meat meals?
A: B’dieved

WASHING DISHES
Q: Can these beverage glasses be washed together with the regular dishes after the conclusion of the meal?
A: If the dishes are hand washed in a dish basin, they may be washed together. If the dishes are washed in a dishwasher, the glasses should not be washed together.

KLI RISHON & KLI SHEINI USAGE
Q: What constitutes Kli Rishon & Kli Sheini?
A: A utensil that is used for cooking, baking or roasting on the fire or in the oven is called a Kli Rishon (i.e., literally the first utensil). This would not be permitted for both dairy and meat. The next utensil into which hot food is transferred is called a Kli Sheini (i.e., literally the second utensil), may be permitted under certain circumstances.

Q: Can one use the same glass utensil as a kli rishon, to cook and bake both dairy and meat dishes?
A: No.

Q: Can one kasher a glass utensil that was used as a kli rishon for both meat and dairy dishes?
A: No.

Q: Can other glass dishes, such as salad bowls or casseroles, be used for both dairy and meat meals?
A: If the food is cold, or the glass dish is used as a kli sheini, it may be used for both dairy and meat meals. Unless it is used in the oven or on the range, a kli sheini is okay.

ANTIQUES
Q: Can one purchase and utilize used or antique crystal bowls or glasses?
A: Yes.

Q: Do antique glasses require kashering?
A: In pre-war Europe, where glass was expensive and hard to obtain, it was customary to kasher drinking glasses by immersing them in cold water for three periods of 24 hours. This is accomplished by submerging the glasses for one 24 hour period. The water should then be emptied, refilled, and allowed to sit for another 24 hours. This kashering method is known as miluy v’iruy. In general, kashering glasses using the miluy v’iruy method is recommended only in cases of great expense. However, nowadays the custom is not to kasher antique glasses if they are to be used only with cold liquids.

Q: Can one purchase used or antique crystal whiskey or wine bottles?
A: No, it should be avoided.

MICROWAVING
Q: Can one use the same glass turntable in a microwave oven for microwaving both meat and dairy dishes?
A: No, it should be avoided. The turntable can be covered with styrofoam – one for meat and one for dairy.

Q: If one used the glass turntable to microwave for both meat and dairy dishes, can the turntable be kashered?
A: Not recommended.

MEAT / DAIRY MIX-UPS
Q: If someone poured hot milk on a cold meat glass/pyrex utensil or hot meat on a cold dairy glass/pyrex utensil what should be done?
A: The dishes should be washed off with soap and water and not used for 24 hours. The glass/pyrex utensil can then be used as it was originally designated.

Q: If someone poured hot milk on a hot meat glass/pyrex utensil or hot meat on a hot dairy glass/pyrex utensil, what should be done?
A: Ask a sheilah from your rav.

COUNTER SAVERS
Q: Can the same corelle glass counter saver be used for meat and then for dairy hot utensils?
A: No, it should be cleaned of any residual spills. A corning glass counter saver should not be used for both meat and dairy hot utensils.

USING AN OVEN FOR BOTH MEAT & DAIRY

If a pan with meat and a pan with dairy are covered, one may place both of them in an oven l’chatchila.4 This is true, provided that the pans do not touch each other and do not touch the “opposite” food (e.g., a meat pan may not rest on a rack with dairy residue).

If only one pan is covered and is on the lower shelf, it is also mutar l’chatchila. An uncovered meat pan that contains liquid may not be placed below a dairy pan in the oven (even if the top pan is covered).

It is prohibited for one to bake milk and meat products uncovered at the same time in an oven. B’dieved, if one errored and baked dairy food and a meat product in the oven at the same time (in different pans), the following halachos apply:

- If both the milk and meat dishes were uncovered, and they were not liquidy and not charif (sharp), everything is b’dieved kosher.5 If either the pan with meat or the pan with dairy is liquidy6 or sharp (and they are both uncovered), the oven and all the food in the oven may be treif and the keilim (vessels) used with these dishes may require kasher.

- If two pans touch, the following applies: If a pan with meat touched a pan with dairy in the oven (and there was no residue on the outside of either one), the food and keilim are b’dieved kosher.6

- If a meat oven is clean, one may bake a dry, uncovered (or covered) dairy item in it.7 It is not necessary to first kosher the oven or wait 24 hours. If one wants to bake a dry, uncovered dairy item immediately after cooking meat, one should first wait for the oven (which must be clean) to cool down.

One should, l’chatila, not bake an open liquid dairy item in a meat oven, even if the oven has no meat residue. B’dieved, if one baked an open liquid dairy item in a clean ainon ben yomo oven after a liquid (or dry) meat item, the product is kosher. If the open liquid meat product had been heated in the oven within the previous 24 hours (ben yomo), and then an open liquid dairy product was heated in this oven, the keilim and oven may be non-kosher. A rav should be consulted.

“Clean” means there is no meat residue in the oven. If meat fell or gravy spilled and became charred enough, forming a black powdery substance (i.e., it can be pulverized by scratching it), or just left a stain, one may bake dry dairy in it (as previously indicated) as this substance no longer has the halachic status of meat. However, if there are pieces of meat or gravy that have not become charred, the oven is still considered fleishig and it is prohibited to bake uncovered dairy in it.

The ideal way to use an oven for both meat and dairy is to designate it as either meat or dairy. For example, if a family designates their oven for meat the following guidelines would apply:

Liquid or dry meat may be baked even if open, provided that the oven remains clean. May’akeh hadin, dry dairy items (even if open) may be baked in the oven after the open meat has been removed and the oven has cooled down. However, open liquid dairy items must be covered. Some advise to always cover the dairy item, even if it is dry.8 As previously indicated, the same halachos apply in a vice-versa case, (i.e., for a meat pan in a dairy oven).

One should not, l’chatila, place meat directly (i.e., without a pan) on the oven racks or floor of the oven, unless it is used exclusively for meat; the same is true regarding dairy.

BAKING PAREVE IN A MEAT OR DAIRY OVEN

One may, l’chatila, bake an open bread or cake (or any other dry pareve item) in an oven that was designated for meat and then eat it with dairy, as long as the oven is clean and there is no uncovered meat in the oven at the same time. Alternatively, one may bake a covered pareve item in an oven with uncovered (or covered) meat and eat it with dairy.

If uncovered bread or cake (or another pareve item) was baked in an oven at the same time as dry meat or in an unclean meat oven, one may not eat it with dairy. However,

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4. It is not advisable to put one pan above the other in order to avoid the contents of the top pan from dripping into the bottom pan.

5. This is because b’dieved, reicha is “lar mila”.

6. So it has “guyah”.

7. Consult your rav. One example of a case that a rav could mutar l’chatchila is if the food is the milk in the dairy dish is a kel b’charif in the meat dish.

8. This is known as “shay soldiers”. If there was residue, consult your rav.


10. See Igros Moshe (Yoreh Deah 1:50), who elaborates on this topic and indicates that there seem to be two different categories of “dry” food. In one case, if a food is dry, the Ps-Megadim (see Piskei Teshuvos Yoreh Deah 92:20) was lenient (in doubt), but in a case of “yoseh mamash” (very dry), it is clearly permissible. Rav Heineman, shli’ah explained that it is for this reason that some individuals always cover dairy food in a meat oven, as it may be difficult to ascertain whether the food is liquid, “yoseh” or “yoseh mamash”. Nonetheless, may’akeh hadin, one can be may’al and place not only cookies but also cake, as well as uncooked pizza, in a clean meat oven.

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the pan remains pareve and one does not have to wait six hours to eat dairy after eating the bread or cake. B’dieved, if one later added dairy to this bread (e.g., spread butter) the bread may be eaten.

If one bakes uncovered cake with uncovered meat that was liquidy, one may not eat it with dairy and the pareve pan becomes fleishig. If the cake did not acquire a meat taste, one does not have to wait six hours after eating the cake. However, if the meat was liquidy, and the pareve item (e.g., hagola or cake) has a meat taste, one should wait six hours after eating the pareve item. Similar halachos apply to pareve that was baked with liquidy dairy (and both pans were uncovered).

Meat or dairy bread is generally prohibited,11 and if one bakes bread or challos with uncovered meat that is liquidy the bread may become non-kosher. Pareve challos baked in an oven at the same time as dry meat (even if they are both uncovered) is permissible. As indicated above, one may not eat such challos with dairy.

**FISH AND MEAT ISSUES**

One may not bake uncovered fish at the same time as uncovered meat or in a fleishig oven that is not clean. However, one may bake fish (even if uncovered, with or without liquid) in a clean meat oven or with covered meat. If one baked (or reheated) uncovered challos in an oven at the same time as uncovered meat (liquid or dry) one may not, l’chatchila, eat the challos with fish. One should be extra cautious on Erev Shabbos, when there is a rush before lighting candles, not to heat uncovered items that may not be heated together.

**ADDITIONAL IMPORTANT OVEN HALACHOS**

One may be mafrich challos and burn it in the oven, but the “challos” must be in foil and not touch the racks.16 In chutz la’aretz, the entire challos one is mafrich need not be fully wrapped.17 It is enough for the challos to rest on a piece of foil, partially wrapped underneath, to ensure it does not touch the rack. If the challos was burned while touching a rack, the rack needs to be kashered.18

If one wants to cook in a treif oven, the kosher food should be double wrapped. That is why kosher airline meals heated in treif ovens are double wrapped.

If one baked an open kosher liquid item in a clean treif oven that had been used within the past 24 hours, the product may be treif.19 However, if one baked an open dry kosher item in a clean oven that heated tarfus within the past 24 hours, b’dieved, the food is kosher. If one baked a dry or liquid item in a clean treif oven that has not been used at all19 within the past 24 hours, the food is b’dieved, kosher.

If an oven becomes treif or if one wishes to kasher an oven from milchig to fleishig20 or vice versa,21 it can be kashered by self-cleaning it or by cleaning it with EZ-Off and then heating it to 550°F (or broil) for 40 minutes.22 This method of kashering is called “libun kal.” When kashering an oven in this manner, it is not necessary to first wait 24 hours.20

The kitchen of a Yiddishe homemaker is regularly occupied with family members preparing numerous meals and dishes, as well as various delicacies l’havod Shabbos and Yom Tov, and other special occasions. Knowing how to navigate from milk to meat, and vice versa, ensures that these savory dishes are – and remain – 100% kosher.

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11. This is advisable, not necessarily burns efficiently.
12. Ideally with liquidy dairy item in an oven in this manner, it is not necessary to first wait 24 hours but not with any tarfus, or one is not sure when it was last used, consult a rav.
13. Consult a rav.
14. Although hagola may not be performed on a fleishig vessel to now use it for milchig, the item (e.g., the method described above in the article) and the item (e.g., with a blow torch until each area turns red hot - another method of kashering an oven, but typically not practical in one’s home) may be performed to switch a vessel to now use it for milchig, and vice versa.
15. Or from meat or dairy to pareve.
16. For more details and information on kasher any oven before or after the oven, see www.star-k.org.
17. Unlike hagola, a 24 hour “down time” is not necessary when kashering with libun kal or libun gamur.
Before one is permitted to indulge in kosher Jewish delicacies such as chopped liver, liver steaks and onions, or sauteed chicken livers, raw liver must undergo various processes before the liver is deemed fit for kosher use. First, as with all kosher meat, the liver must come from a kosher species of animal or fowl that has been shechted, slaughtered, in the proper manner prescribed by the Torah. If it is an animal liver, all the fat must be meticulously removed. Furthermore, the Torah forbids eating the blood of an animal or bird. Therefore, it is necessary to extract the blood from the kosher slaughtered meat or liver.

How is the blood removed? With meat, this process is commonly known as kashering and is accomplished by soaking the meat in water, salting it, and then rewashing it. With liver, this method of extraction is insufficient. Since liver contains such a large concentration of blood, the technique used for kashering liver is broiling.

**PREPARATION**

Kashering by broiling is done in the following manner. If a whole animal liver, e.g., beef or calf liver, is to be kasher, deep criss-cross cuts should be made throughout the liver in various places. This will facilitate the flow of blood out of the liver. To this end, the cuts should lie face down during the broiling. A more practical way of kashering cow or calf liver is to slice the liver into pieces of uniform thickness. If the liver is kasher in this fashion, criss-cross cuts need not be made.

Chicken livers or livers of other species of fowl can be broiled whole, without cutting the surface. Care must be taken that the gall bladder, which is green in color and cylindrical in shape, has been removed from the liver.

**THE PROCESS**

The actual broiling process may now begin. The liver or slices of liver that are to be kasher should be thoroughly washed off in cold water and placed on a grate of fireproof material. The grate must be constructed in such a way that it does not inhibit the free-flow of blood or other juices from the liver. The blood and juices should drip or run to a place where they have no further physical contact with the liver. The liver is then lightly salted on both sides. It is customary to put at least the amount of salt that would give the liver a good taste. The salting is used as an aid to the fire to facilitate the flow of blood. If one wants to use more salt, one is permitted to do so.

However, salting the liver is not compulsory and the broiling process can be accomplished without it. Consequently, people who are restricted to a low sodium diet may omit salting the liver due to medical considerations. The salting step may be omitted only when kashering liver or meat through broiling. If meat is to be kasher through soaking and salting, it is forbidden to exclude the salting from the process.

**THE FIRE**

It is preferable to broil the liver on a fire source that is directly below the liver. If that is not feasible, one may broil liver from a heat source above the liver. Hence, it would be permissible to broil liver in a broiler or electric oven if that is the only broiling source available. If the oven or broiler is used for kosher food as well, care should be taken to assure that the blood does not splatter onto the oven or broiler cavity. Blood splatter would render the walls of the oven or broiler treif. A practical solution is to place a pan under the rack or grate to catch the dripping blood and juices; the pan will become treif. The rack or grate should not be used for anything except kasher liver, unless proper kasherization procedures are employed to kasher the grates, racks, and/or utensils.

Any utensil used in the broiling process, such as a fork, should be set aside and used exclusively for livers. It is a meritorious practice to burn the fork and all the utensils used in the broiling process in lire before the next time liver is to be kasher.

It is customary to turn the liver or the liver slices during the broiling process from time to time to facilitate a more even and uniform broiling. It is also customary to broil liver until the outer juices have ceased flowing, and the liver is dry on the outside. The liver need not be burnt.

The kasher liver is washed off under cold water three times, in order to remove the salt that has absorbed the blood as well as any blood found on the outer surface of the liver. If these procedures have been followed, and red juice exudes from the liver interior, the liquid is not considered blood and is permitted to be eaten.

When the kasher liver is cut open, one may find that the color of the interior liver is a shade of green, tan, light brown, pink, or deep brown. The only questionable color is deep brown, the color of unkasher raw liver. This color indicates that the liver was not broiled thoroughly. The unkasher deep brown part of the liver should be re-broiled or discarded.

After the liver has been broiled and kasher, it is regarded as any other piece of kosher meat which can be fried or roasted in a kosher meat pot, pan, or roaster without any reservation. Furthermore, liver does not have to be broiled within 72 hours of kosher slaughter. If it was not broiled within this time, there are different halachic opinions as to whether one may cook, fry, or roast this liver after it has been kasher. It is also questionable as to whether one would be allowed to soak the liver in liquid 24 hours or more. A competent rabbinic authority should be consulted. Also, if one used the regular soaking and salting kasher technique on liver in error, a halachic reservation. Furthermore, liver does not have to be broiled within a whole animal liver, e.g., beef or calf liver, is to be kasher, deep criss-cross cuts should be made throughout the liver in various places. This will facilitate the flow of blood out of the liver. To this end, the cuts should lie face down during the broiling. A more practical way of kashering cow or calf liver is to slice the liver into pieces of uniform thickness. If the liver is kasher in this fashion, criss-cross cuts need not be made.

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Q: When is the brocha of Hatov Vehameitiv recited over wine?

A: Before drinking a cup of wine, one recites the brocha of Borei Pri Hagofen. Under certain circumstances, if a different wine is subsequently drunk one recites an additional blessing - the brocha of Hatov Vehameitiv. The brocha gives thanks to Hashem for blessing the person with a richness of wine. The Hebrew text of the brocha is בברך אתה ה' אלקינו מלך העולם טוב ומטיב עם שם ומלכות על שינוי יין.

This brocha is recited only if a number of conditions are met:

- If the second wine is of lesser quality than the first wine, Hatov Vehameitiv is not recited. There is one exception to this rule. If the first wine is red and the second one is white (but not the other way around), Hatov Vehameitiv is recited even if the second wine is known to be of slightly inferior quality. This is because Chazal consider white wine to be somewhat healthier than red wine.

- If a person plans to drink two wines of different quality during a meal, and both wines are available in his house, he should ideally recite Borei Pri Hagofen and drink the inferior wine first. If a person intends to drink both wines, which were available in the house before he started drinking, and he recited Borei Pri Hagofen and drank the inferior wine first, Hatov Vehameitiv is not recited over the superior wine.

- However, if a person was intending to drink only one wine and subsequently decided to drink a second wine, or if he was intending to drink two wines but the second wine was not in the house at the time that he started drinking the first wine, he would recite Hatov Vehameitiv over the second wine if all the other conditions were met.

- If the second wine was drunk only after the first bottle of wine was finished, Hatov Vehameitiv is not recited. That is to say, Hatov Vehameitiv is recited over the second wine only when the first wine is still available.

- A person must drink from both wines at the same meal. If one wine is drunk during the meal and the second wine is drunk after Birchas Hamazon (i.e., when benching over a cup of wine), one recites Borei Pri Hagofen over the second cup and Hatov Vehameitiv is not recited.

- Two or more people must drink together from both of the wines. If a person is eating with a guest (who does not share in the ownership of the wine), both of the wines must have been placed on the table and made available to the guest. If a husband and wife or parent and child are eating together, it is not necessary for both of the wines to have been placed on the table and made available. Hatov Vehameitiv is recited only when both people are eating together in the same room.

- The poskim debate the amount of wine that needs to be drunk when reciting Hatov Vehameitiv. Some say that one must drink a revis (approx. 4 fl. oz.) of wine from each of the two wines. However, a number of poskim say that one may recite the brocha when drinking any amount of wine.

- Rav Elyashiv, zt”l, has been quoted as saying that Hatov Vehameitiv is recited only if both wines are intoxicating. Therefore, if a person drinks grape juice and subsequently drinks wine, Hatov Vehameitiv is not recited.

As the laws pertaining to the recitation of Hatov Vehameitiv are complex, some have the custom never to recite this brocha over wine. However, Rav Heinemann, shlit”a, paskens that if all of the above conditions are met Hatov Vehameitiv should be recited.
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**INDUSTRIAL/ INSTITUTIONAL PRODUCTS**

(see letter of certification)

**ACEITES ECHINAC S.A.**
SPAIN
OILS/OILY OILS

**ALPER FINDIK VE GIDA**
TURKEY
NUTS & SEEDS

**ALTRA FOODS DISTRIBUTORS**
Canada
FRUIT (CANNED)

**AMERICAN COLOR RESEARCH CTR**
Walden, NC
FLAVORS & EXTRACTS; FOOD COLORS

**AMERICAN ORIGINALS MARKETING CORP.**
Irvine, CA
COCONUT PRODUCTS

**BOUNDARY BEND**
Woodland, CA
OILS/OILY OILS

**CR2O**
Olympia, WA
DETERGENTS & CLEANSERS

**CHEMSTATION**
Stockton, CA
DETERGENTS & CLEANSERS

**CHEMTREAT, INC.**
Germ Allen, VA
DETERGENTS & CLEANSERS

**COGIA SA**
TUNISIA
OILS/OILY OILS

**DELAVAL CLEANING SOLUTIONS**
Kansas City, MO
DETERGENTS & CLEANSERS

**DIN MARKETING & ROASTING LTD.**
Israel
TOMATO PRODUCTS

**DUBOIS CHEMICALS, INC.**
Cincinnati, OH
DETERGENTS & CLEANSERS

**ESSALEM**
TUNISIA
OILS/OILY OILS

**FLAVOSOURCE FOODSTUFFS**
CHINA
SOY PRODUCTS

**HUIMEI AGRICULTURE SCIENCE & TECH**
CHINA
FRUIT (CANNED); VEGETABLES (CANNED)

**HYDRITE CHEMICAL CORP.**
Broadfield, WA
DETERGENTS & CLEANSERS

**INNER MONGOLIA RUITIANYUAN FOOD CO.**
CHINA
VEGETABLES (DEHYDRATED); SPICES (DEHYDRATED)

**JELLY BELLY**
Fairfield, CA
CANDY & CONFECTIONERY ITEMS

**JIANGSU ZHONGJI LAMINATION MATERIALS**
CHINA
ALUMINUM WRAP PRODUCTS

**JIANGXI BASIFU BIOTECHNOLOGY**
CHINA
VITAMIN COMPONENTS

**LUONG QUOI COCONUT**
VIETNAM
COCONUT PRODUCTS

**MEDIFRUIT, S.A.**
TUNISIA
FRUIT (DRIED)

**MERAS ENGINEERING**
Novo, CA
DETERGENTS & CLEANSERS

**MUTRAKEY INDUSTRIES, INC.**
CHINA
VITAMIN COMPONENTS

**OCCIDENTAL INTERNATIONAL FOODS, LLC**
Randolph, NJ
SPICES & SEASONINGS

**OLIVAR DE SEGURA**
SPAIN
OILS/OILY OILS

**ROLAND FOODS**
Pepper Division
Dayton, NJ
VEGETABLES (CANNED)

**SALAD OILS INTERNATIONAL**
Chicago, IL
OLIVES/OILS

**SDA ZITOUNA**
TUNISIA
OILS/OILS

**SENTEKSTIL**
Turkey
CAPERS

**SHANDONG DONGBAO FOODSTUFF**
China
VEGETABLES (DEHYDRATED)

**SHIJIAZHUA HEZHONG TECH**
China
FLAVOR CHEMICALS

**SSM INTERNATIONAL**
Australia
COCONUT PRODUCTS

**TRANSMED TRADE**
Brooklyn, NY
OLIVES/CAPERS

**VESTCO CHEMICALS, INC.**
N. Hollywood, CA
FOOD CHEMICALS

**WESTERN PACIFIC OILS, LLC**
Commerse, CA
COCONUT PRODUCTS

**WHITE LAB**
San Diego, CA
ENZYMES

**WONG IMPORTS, INC.**
New York, NY
SEAWeed PRODUCTS

**XUZHOU TIANJIA FOOD CHEMICAL**
CHINA
PHOSPHATES

**YICHANG ROSEN FOODS CO., LTD.**
CHINA
FRUIT (CANNED)

**ZEP, INC.**
Atlanta, GA
DETERGENTS & CLEANSERS

**ZHEJIANG BINMEI BIOTECHNOLOGY**
CHINA
HERBAL EXTRACTS

**TASTY TECHNOLOGY, LLC**
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BAKERY SUPPLIES; BAKING MIXES; DRY MIXES

**THE FRESH MARKET**
Dry Mix Division
Greensboro, NC
BAKING MIXES; COOKIE MIXES; PANCAKE MIXES

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PANCAKE MIXES

**VERGE INTERNATIONAL**
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A Pesach Must
FOR EVERY JEWISH HOME!

STAR-K 2016
PASSOVER DIRECTORY

The Pesach Guide will be available ONLINE at
www.passoverkosher.com as a smartphone APP and in
Jewish bookstores after Purim. Once again, the medicine
list will be available for purchase as part of the APP to
benefit Kollel Los Angeles.

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

STAR-K SUMMER KASHRUS TRAINING Programs

STAR-K’s widely acclaimed Kashrus Training Program has been held
annually since 2003 at the STAR-K offices in Baltimore, Maryland. This
intensive seminar is limited to 25 students — rabbonim, certifying agency
administrators, kollel members, and others serving in kliyot hedech — who will
be taken behind the scenes of a first class luxury hotel’s kosher kitchen, a
slaughterhouse, and a manufacturing plant. Seminar participants will also
benefit from lectures delivered by STAR-K administrators, audio-visual
presentations, and a hands-on practicum to find the less obvious thrips and
aphids hiding in a restaurant’s vegetables. There is no charge for the course.
The next program will be held August 1-4, 2016.

STAR-K will also be running its second annual Food Service Mashgichim Training Seminar. An intensive three-day training program for people involved (or who want to get involved) in hashgocho for restaurants, catering halls, hotels, etc. Limited to 25 attendees. The next program will be held August 8-10, 2016.

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

This publication is dedicated to the memory of M. Leo Storch, of blessed memory, through a grant from Mrs. M. Leo Storch & Family.

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