Throughout the ages, alcohol has always played a vital role in historical and religious observance. Dovid Hamalech's declaration "Wine will gladden the hearts of humanity," certainly has borne itself out in modern history. Wine accompanies happy occasions in almost every society known to man. Chazal declare ד' יומדים
Elokeinu in the midst of our joy.

I was growing up, there weren't many choices when it came to kosher wine. When my parents bought our childhood home, my father was thrilled to find that it came with a wine cellar. He was then faced with the formidable challenge of finding kosher wine good enough to bother storing. I remember a time when there were only two wines from Eretz Yisroel available, both from Carmel Chateau Rishon: Vin Rouge and Vin Blanc; basically, the whole range was sweet red and white! Domestic wines were even more limited; while there were a few different brands available, Extra Heavy Red Concord was basically all that could be had.

I remember both children and adults making funny faces at Kiddush when drinking the small shot glass of wine they felt religiously obligated to endure. No such reactions were evident at a Kiddush when schnapps, herring, and kichel were served!

However, over the past 30 years kosher wine has experienced a tremendous resurgence in quality, variety and quantity. Since the days of my father, the challenge of searching for good kosher wine to store in our wine cellar has developed into the pursuit of wine that is actually worthy of being stored. A recent online search revealed over 1000 different kosher wines available in the United States produced from a wide range of European countries, in addition to South Africa, Australia, New Zealand and Eretz Yisroel. Noteworthy is the emergence of Israel as a world leader in wine production, not only for the resurgence of this ancient Jewish industry but also for its significance as a harbinger of the coming of Moshiach (Sotah 49).

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in different rooms in the same house (e.g., the choson is with the men and the kallah is with the women), however, the kallah should be with the choson during Bircas Hamazon and Sheva Brochos.8

3. Panim Chadashos - This is someone who was not at the seudah of the wedding10 and was not at a previous seudas Sheva Brochos held in honor of this choson and kallah. He can be a panim chadashos even if he attended the chupah. However, if he attended any part of the wedding seudah or dancing (even without eating), or any previous Sheva Brochos seudah for this choson and kallah, he cannot be considered a panim chadashos.11 Ideally, he should partake of the seudah, or at least eat chameneis minei dagan that requires a Mezonz.12

On Shabbos or Yom Tov, a panim chadashos is not required13 at the first two meals. A panim chadashos is also not required at seidurah shlislos14 on Shabbos if divrei Torah are delivered.15 Ideally, we consider the panim chadashos someone who increases the simcha of the choson and kallah. Believed, we consider anyone attending to be a panim chadashos, as long as he is not an "adam bazyo."16

4. Seven Days - It is the first marriage17 for either the choson or kallah, the yevam hamishites take place for seven days.18 During this time, the choson and kallah do not work, but rather spend the time together for the duration of Sheva Brochos.19 A Sheva Brochos seudah can be made any time during these shivas yevam hamishites.20 It should be noted that there is no obligation to have Sheva Brochos for the choson and kallah every day.

The way to calculate seven days is as follows: The day of the chupah is Day #1, regardless of what time of day21 the chupah takes place. Sheva Brochos seudah may be recited until sunset of Day #7. For example, if the wedding takes place on Sunday night in the winter, Monday is considered Day #1 and Sheva Brochos may be recited until sunset of the following Sunday.22 If the wedding is on Sunday afternoon at 4:00 p.m., it is considered Day #1 and Shabbos is Day #7. Therefore, in such a case the Sheva Brochos of seudah shlishehs must be completed before sunset on Shabbos (i.e., before the end of Day #7). This is true, even if seudah shlishehs begins before sunset. This is different than reciting “Retzai” (or Yaaleh v’Yavo), which is recited even after it gets dark, provided the meal started before sunset on Shabbos (or Yom Tov).

If Shabbos is not Day #7 (i.e., it is between Days #2 and #6), regular Sheva Brochos are recited even after tzais hakohavim on Motzai Shabbos, and the mezezon and choson and kallah may drink the wine.23

In regards to other halachos of shivas yevam hamishites, including not going to work and exempting the tzibur from Tachanun, the seven days are “mei’ays layos” until exactly one week after the chupah.24 For example, assume someone got married on a Thursday in the summer and the chupah ended at 7:30 p.m. (i.e., before sunset). If the choson is in shul for Shacharis on the following Thursday morning, the entire minyan would not say Tachanun. Furthermore, Tachanun at Mincha that day would also not be recited by those who are at the minyan that the choson attends, if it is before 7:30 p.m.25 This is true, even though Sheva Brochos can only be recited until shikha the night before (i.e., until sunset on Wednesday).

Reciting Bircas Hamazon and Sheva Brochos

Before Bircas Hamazon, place three kosos (cups)26 on the table. One kos is for the one who leads Bircas Hamazon and the second one is for Sheva Brochos. The third kos will be used to mix Kos #1 with Kos #2.27 The first kos is filled and the mezeman leads the bentching, adding D’vai Hasair.28 However, most do not say D’vai Hasair on Shabbos, Yom Tov or Chol Hamoed.29 This is because it relates to the churban Bais Hamikdash.30 The

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8. Tam Shel Shimko (Kesubos Peretz L. Simon 20)
9. Literally meaning “new faces.” Although a patim chadashos must be present, he is not required to recite any of the Sheva Brochos.
10. Shulkh Anach E.H. 62:7
11. S.B.C. 4:6-9
12. If he does not eat, he must be someone who will definitely increase the simcha of the choson and kallah (S.R.C. 8:13).
13. A panim chadashos is necessary on Chel Hamoed, Rosh Chodesh, Purim and Chanukah.
14. Shulkh Anach E.H. 62:8. This is because Shulkh itself is a patim chadashos (Tosfos Ksubos 7b-V’ha). If there is no patim chadashos on a weekday, under certain conditions only the brocha “Asher Barach” is recited (in addition to “Borei Pri Hagim”).
15. This is true, even if Bircas Hamazon (i.e., with Retzai) is recited after shkia (See S.B.C. 411).
16. In some cases, it may be ruled that the choson does not need to lead the Tachanun (See S.R.C. 7:3).
17. A non-obligatory individual. For a full discussion of who can be considered patim chadashos, see Saf Keshinim in K’Halacha 14:49-69.
18. This means that either the choson or kallah was never previously married. Furthermore, the following condition is also required: Before they met, the kallah was a bireish (and the choson had the same status (see S.R.C. 143 in the name of Rav Eliezer). See there for a full discussion of the opinions regarding this issue. When such shaula were consulted a ra.
19. These are commonly known as the days of “Sheva Brochos”.
20. If this is not possible at any time during the week following the churban, a ra should be consulted.
21. If it is a second marriage (for an expanded definition of this, see footnote 18), for both the choson and kallah, the yevam hamishites are only for three days, and Sheva Brochos is only recited following the seudah at the churban if the meal began on the same Hebrew day as the churban (Chelechia Adam 120:9).
22. Day #1 is determined at the moment the Bircas Hamazon ends under the chupah. If it is in kohanim halachos, the day before sunset is Day #1 (See S.B.C. 91:2).
23. Sheva Brochos may not be recited in the middle of the seudah without Bircas Hamazon. If a Sheva Brochos was scheduled for Day #7 and sunset yearly, how can Sheva Brochos be recited in a halachically permissible manner? For example, assume the seudah begins at 6:05 p.m. on Day #7 and sunset at 8:00 p.m. One option is as follows. Everyone should wash, and the main course should be served as soon as possible. At 7:35 p.m., Bircas Hamazon is recited and the Brochos Kosos are completed before sunset. Following Bircas Hamazon, speeches (or some other brush takes place followed by dessert) (if it is a shukd and not after shkia going into Motza Shabbos). It is not permitted to serve more food immediately after Bircas Hamazon, as this would cause a bircah she’ayna tzaraah zuah. It should be noted, to make the above scenario a bit easier the choson, kallah, plus six additional adult males can recite Bircas Hamazon after the main course, followed by Sheva Brochos before sunset. Everyone else present would respond to the mezeman, but would recite Bircas Hamazon after dessert.
24. See Shulkh Shevi’im K’Halacha 912. This is unlike a regular mezuza, after shebira on Shabbos, when the general mishag nowadays is not to drink from the wine but rather save the wine for the recitation of Hardalah.
25. This means that if this business is in shuk for Shabbos or Motza within the first 80 hours after the end of the chupah, the entire tzibur does not recite Tachanun at the minyan he attends.
26. Mishna Brurah 13:26
27. The borerach which Bircas Hamazon and Sheva Brochos may be recited should be fit for Kiddush (i.e., held a yevamah, etc.)
28. We do not recite both sets of brochos on one kos because if the rule “yemen osen mitzok charosch chavel” – we do not cheapen the mitzok by “bundling together” more than one mitzok onto one kos.
29. The third kos is not halachically necessary – just advisable to make it easier to mix the wine of the two houses.
30. Talmud E.H. 627. It is the prevalent mishag for the mezeman to add II:627.11 opinion.
32. Sefer Yisdei Yeshurun vol. 5 pg 495, as it says in Eicha 517: “Al zir yahay daven lehemah.”
Modern winemaking is a fascinating mix of art and science. Kosher winemaking does not only require all-kosher ingredients and equipment, as well as a Shomer Shabbos staff, but it also demands close attention to the following common issues unique to the winemaking process.

**The Winemaking Process**

The winemaking process is quite complex and weaves together ancient tradition and modern technology. It’s important to understand that the process is really broken down into three or four stages of supervision: 1. Crush, 2. Fermentation, 3. Aging, 4. Bottling.

1. **Crush**

From the time the grapes are crushed (hamshachat), the wine may only be handled by Shomrei Shabbos individuals. This requires a kashrus team that is large enough to accomplish all of the tasks involving direct contact with the product in any way until the wine is sealed properly, according to halacha. In certain cases, the requirement for Shomrei Shabbos personnel can even include truck or forklift drivers. Mevushal wine requires a full team of Shomrei Shabbos staff only until the wine is pasteurized in a manner that meets the mevushal requirement. Any time the wine is unsealed, full-time supervision is necessary; however, contact with Mevushal wine may be performed by non-Shomer Shabbos individuals.

2. **Fermentation**

The ‘must’ or juice is fermented with the addition of yeast and other processing aids for a certain period of time and under varying conditions, depending upon the type of grapes and style of wine that is being produced. Under kosher supervision, the wine must be either under the constant scrutiny of a Shomer Shabbos individual or double sealed properly, according to halacha.

3. **Aging**

Certain wines are aged in barrels or tanks for different periods of time, during which the wine is sealed properly according to halacha. However, there is usually a need for the seals to be opened either for the winemakers to taste the wine and determine the status of the wine or, in the case of barrel aged wines, in order to top off the barrels as the wine evaporates through the porous wood. When opening and resealing the wine, supervision is required; and, in the case of non-mevushal wine, even the drawing of the wine from the tank or barrel is exclusively done by Shomrei Shabbos personnel.

4. **Bottling**

Bottling is carried out under supervision. The kosher seals for the bottling are managed by the mashgichim and are designed to provide a double seal, as required by halacha. When non-mevushal wine is bottled, a larger Shomer Shabbos staff is required to ensure that the wine remains kosher by mitigating the need for ordinary plant staff.

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**The Ingredients**

Although grapes are always kosher, and the other ingredients in wine are seemingly not kosher-sensitive, there are actually a number of issues associated with the ingredients used in kosher wineries.

Since kosher wine is virtually always Kosher for Pesach (KFP), the following items need to be carefully addressed:

- Yeast must not only be kosher, but it must be KFP with no grain-based media used in its growth;
- Any nutrients and processing aids added or used need to be KFP;
- Barrels must be either new or confirmed kosher and KFP (many barrels are made with a flour paste which is kosher but also chometz);
- Corks or caps must be KFP, as well.

**The Winery**

There are really two main categories of kosher wine production facilities:

- Kosher wines made in all-kosher facilities; and
- Kosher wines made in facilities that also produce non-kosher wine

**All-Kosher Wineries**

All-kosher wineries avoid the challenge of having to kosher non-kosher equipment. They have the advantage of dedicated on-site mashgichim/staff members who are well trained and expert in the processes needed to achieve the results the winery expects. Generally, having an all-kosher winery also dramatically lowers the number of mashgichim required for oversight, sealing and production. Furthermore, there is no fear of cross-contamination or mistakes with non-kosher product or ingredients.

**Non-Kosher Facilities**

At the outset of the kosher wine renaissance, kosher wine merchants leaned heavily upon the expertise and resources of non-kosher wineries. With centuries of traditions and a wealth of scientific knowledge, non-kosher wineries allowed kosher wine to spring forward in a short time to a level long believed to be impossible to achieve. Making a non-kosher winery partially kosher is achievable, but certainly a challenge.

- Kosherization issues

Large tanks with no internal heating mechanism are a challenge and an expense to kosherize. They can be kashered either through milui v’irui, filling with fresh water for 24 hours and emptying for three days in a row or through irui kli rishon, pouring boiling water on the surfaces. It can be expensive and technically challenging to kosherize large tanks and facilities and requires experienced, well trained hashgacha staff. Kashrus agencies and companies are often required to dedicate kosher tanks to avoid the need for kashering every year.
words “She hasimcha Bimono” as found in the bentcher are also added by the mezmæn and those who respond.33

When Birchas Hamazon is over, the second Kos is filled and brought to six different men (over Bar Mitzvah) each of whom holds the Kos and recites a different brocha.34 The first brocha is “Shehakol Barah Lichvod.” The last brocha of these six is “Asher Barah”. One should not speak during or between Sheva Brochos; this ideally applies to everyone present.35 L’chatchila, the person reciting Sheva Brochos should have eaten. B’dieved, even one who did not partake of the meal may recite a brocha. The custom is that the choson does not recite the Sheva Brochos.36

After the brocha of “Asher Barah” is completed, the mezmæn then recites “Borei Pri Hagafen” and has in mind the K’halacha, and the person reciting Sheva Brochos should have eaten. B’dieved, even one who did not partake of the meal may recite a brocha. The custom is that the choson does not recite the Sheva Brochos.37

It is important to note that the order of brochos is different under the chupah. Under the chupah, “Borei Pri Hagafen” is recited first, followed by “Shehakol Barah Lichvod.” The last brocha (i.e., “bracha achrit”a) is “Asher Barah.” At the seudah of the wedding, and during the sivivah y’mei hamishich, “Shehakol Barah” is recited first, “Asher Barah” is the sixth brocha recited, and “Borei Pri Hagafen” is recited last. When using “Sheva Brochos cards,” it is advisable to ensure the cards are distributed in the correct order, as indicated above.

In the z’chus of our participation in being m’sameach each new choson and kallah, may they be zocheh to build a binyan ad and bays ne’eman b’Yisroel. May we also merit yisay alayich Elohayich kimosos choson al kallah with the coming of Moshiachat speedily in our days.

Kosher Wine COMES OF AGE

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Kosher wine must be constantly sealed or supervised properly, guarding against kashrus or Pesach issues. Chosam B’Toch Chosam seeks to maintain a high standard of kashrus. This is why Kos are filled only when必要 and never when optional.

Israel Wineries

With the advent of wine from Eretz Yisroel, there are certain Mitzvos Hataluyos B’aaretz that must be addressed.

Orla - unlike chutz l’Aretz, sofek orla is a major issue in Eretz Yisroel, where it is not permitted. When a vine dies, often a kishtalmut is used, the planting of a new vine in the middle of a row of an established vineyard. This creates a challenge because during the first three years, this vine may not be harvested. The Rabbahut Harushit

and many hechsherim oversee many vineyards and often use specially trained religious agronomists to identify and prune these vines to ensure they are not harvested. This is a very difficult and tedious process with many challenges regarding oversight and certification, especially in large vineyard operations. Some religious growers have a very commendable policy not to allow hishtalmut in order to avoid this problem.

- Terumos U’Maiseros - must be separated correctly at the appropriate time.
- Shvi’is - While wine with kedushas shvi’is is generally not exported chutz l’Aretz, within Eretz Yisroel the vineyards and wineries are obligated to address shevitta n’khalacha. For some, this means not producing any wine at all. Others will either make wine under the Otsar Beis Din or rely on the Heter Mecheira. STAR-K and other international certifications do not certify or allow any of these wines from the Shevitta crop.
The joy, the planning, the anticipation—the expense—there is a lot that goes into a Yidishke simcha. Be it a chasuna, Bar Mitzvah, or bris—every significant life cycle event is extra special, and the baalei simcha want to ensure that their guests have a good time. Central to that goal is a delicious seudas mitzvah. Endless hours of planning are spent making sure everything is perfect, from the décor to the menu. Is the same effort expended regarding the kashrus level of the event? If the simcha is being catered, does the caterer have reliable kosher certification? As catering costs have risen, consumers have opted to cater their own simchas. This article will attempt to address some key issues that one should consider when self-catering an event.

The Kiddush

Pre-planning your Kiddush is the best strategy to guarantee that the simcha will encounter a minimum amount of glitches. If the Kiddush is being held in a shul, inquire about their guidelines. Some shuls have their own Kiddush committee; others will allow you to prepare the Kiddush yourself. Even if you cater it yourself, there are many details that are subject to review. For instance, which certifications does the shul permit? Does the shul require that all baked goods be Pas Yisroel and/or Yoshon? Can you purchase boxed bakery goods from the supermarket, or must the baked goods come from a Shomer Shabbos bakery? Does the shul accept baked goods from out-of-town bakeries? Furthermore, cakes are often decorated with pictures or lettering that one may not cut on. Pre-planning your Kiddush is essential to ensure that your Kiddush is a success.

If the Kiddush bakery products have to be Yoshon, the baal simcha should realize that Yoshon does not just include breads, cakes and cookies. Products such as jarred gefilte fish, licorice, pretzels, noodle kugels and even potato kugels that may have flour in their ingredients must also be Yoshon.

What is the shul’s policy regarding prepared food that is brought in to the shul from a take-out store? Does the store need to be under hashgacha and, if so, which hashgachos would be acceptable? Another issue to keep in mind is how the food is packaged when it comes into the shul. Meat and fish items require two simanim (seals) when they leave the store; cheese, dairy, and bakery goods require only one siman. Is someone responsible for checking that the items coming into the shul have a reliable kosher hechsher and are properly sealed?

Additionally, one should ask about the shul’s policy regarding home baked items; sometimes, there are outstanding home bakers who bake beautiful simcha cakes. Does the shul’s policy require kosher supervision for these cakes? If neighbors are bringing home baked products, some of the guests may expect a few of these goodies to be Yoshon. It would be a good idea to place small signs indicating which items are Yoshon.

1. Orach Chaim (OC) 168:6, Mishnah Brura (M.B.) ibid
2. OC 318:253
3. OC 253:2, M.B. ibid
4. OC 253:5, M.B. ibid
5. OC 253:2, M.B. ibid
6. OC 253:5, M.B. ibid

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LIFE IS NOT A DRESS REHEARSAL: Making your Simcha a Star Performance

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from Eretz Yisroel. Glycerin is often used as a blending agent in these flavored beverages. Regular beer and ales are generally acceptable; those coming from the Far East, however, should be avoided.

As for the chickpeas, these are one of the leading items likely to be generated in a canning facility that also produces canned meat products. Therefore, it is very important to purchase canned chickpeas with a reliable kosher certification. Heimishe hechsharim typically state “Bishul Yisroel” on the label.

The Sheva Brochos

Sheva Brachos are festive events in the Jewish life cycle, and Shabbos Sheva Brachos can be a grand undertaking. As the cost of having a caterer has become excessive for some baalei simcha, they have opted to cater the event themselves and buy prepared foods from reliably certified food vendors. In the trade, when food is purchased from the caterer or from the take-out store, it is referred to as a food service event as opposed to a fully catered simcha. It is critical that the baal simcha understands what his responsibilities are for this particular Shabbos event.

When the caterer delivers the food items, or when the food items are picked up from the store or commissary, it is imperative that the food be properly sealed—especially meat and fish. Once the seals are broken, the hashgacha’s responsibility ends. It is the baal simcha’s responsibility to check all food items as they enter his/her home or social hall to determine if the products have proper kosher identification.

The baal simcha must also assure that the kashrus status of the food continues. He is responsible for ensuring that an observant Jew watches the meat, chicken and fish items to avoid problems of “bosor shenisalaim min hoayin”. This problem often arises when non-Jewish help is hired to prepare the meal and are not supervised in the social hall where the event is being prepared.

If the meal is being cooked by non-Jewish or non-observant support staff, all fires must be turned on by an observant Jew to avoid problems of bishul akum. It is very important to realize that fires are often turned on and off during the course of the meal preparation. For the halachos of hot food and cholent preparation on Shabbos, please refer back to the “Some Like It Hot” segment in the Kiddush section.

It is important to use water urns that do not introduce fresh water, and to have all water urns turned on and tea essence made before Shabbos and kept warm on the blech.3 If sugar is being served in packets, all packets should be opened before Shabbos. All sealed food containers should also be opened before Shabbos.

One should also be cautious about salads and vegetables which have to be checked before Shabbos to make sure they are insect-free. Often salads, platters and trifles are made on Shabbos and involve cutting and separating peels, pits and seeds from the fruits or vegetables. Separating these items incorrectly may cause one to violate the prohibition of “Borer”, separating the bad from the good. These laws can become quite complicated in regards to food preparation. Therefore, it is advisable to check with one’s rav to review these halachos.

All bakery items should be checked for Pas Yisroel and Yoshon. Wine and liqueur have to be checked for proper hechsharim and, if necessary, the wine or grape juice should be Mevushal.

The baal simcha is responsible for his/her chinaware, flatware, utensils, heating equipment and display pieces. Any questions regarding the previous use of these utensils should be addressed prior to their use.

Last but not least, the guests should be clearly aware that a simcha being held in a hall or a shul may not be under any official kosher certification.

As you can see, a little planning can go a long way to ensure that your simcha will be freilach and geshmack with minimum aggravation. Once you have catered your own simcha, you will have a different appreciation for the words Mazal Tov—you’ve made it through the self-catering experience! Yasher Koach!

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“Garage” or Boutique Wineries

There is a new and growing trend of kosher micro-wineries in Israel that are founded in people’s garages. These wineries may present the following kashrus advantages because of their small size, provided the owner is Shomer Shabbos.

• These wineries are usually Shomer Shabbos and family owned/operated, so there is never a lack of Shomer Shabbos supervision.
• They are all-kosher and rely on no kosherization.
• The productions are small and easily controlled.

Keleh Mevushal Mor Yosher Mevushan

Kosher Wine COMES OF AGE

• The small amount of work is done easily only by the religious owners, with no pressure to find outside help or expertise.

In former times, whenever wine was required by halacha (i.e., Arba Kosos on Friday night), Poskim searched for the minimum shuir allowed. This was often because of the tremendous expense and scarcity of good drinkable wine. Today, as we can see from emerging quality wine productions, we can safely say כל המרבהainen של תרנ"ך.

Kosher Wine COMES OF AGE
NEW UNDER STAR-K KOSHER CERTIFICATION

**CONSUMER PRODUCTS**
(only when bearing Star-K symbol)

- ABCO MANAGEMENT SERVICES
  Hershey, PA
  KETTLE CORN

- ALANRIC FOOD DISTRIBUTORS
  West Deptford, NJ
  VEGETABLES (CANNED)

- AMERICAN FARMER BRANDS, LLC
  Lawrence, NY
  POPCORN, SNACK FOODS

- ARCAL FOODS LLC
  Bentonville, AR
  NUTS & SEEDS

- AURORA IMPORTING & DISTRIBUTING LTD.
  Pleasanton, CA
  PASTA PRODUCTS

- BERIOT
  Owings Mills, MD
  GLUTEN-FREE PRODUCTS, BAKED GOODS

- BETTER LIVING BRANDS LLC
  Piscataway, NJ
  ICE CREAM CONES

- BIG Y FOODS, INC.
  Springfield, MA
  RICE

- BLUE NILE LIVING LLC
  Los Angeles, CA
  SNACK FOODS

- CAREONE AT TEANECK
  Teaneck, NJ
  NUTRITIONAL SUPPLEMENTS

- CHENEY BROTHERS
  Lawrence, KS
  RICE

- COCONUT PRODUCTS
  (only when bearing Star-K symbol)

- CUCINA & AMORE
  Richmond, CA
  VEGETABLES (CANNED)

- DOLLAR GENERAL CORP.
  Goodlettsville, TN
  CANDY & CONFECTIONERY ITEMS;
  NUTS & SEEDS

- DRINK EAT WELL, LLC
  Lawrence, KS
  VEGETARIAN PRODUCTS

- EZE GROUP LLC/KARAMELA
  SWEETS
  Brooklyn, NY
  CANDY & CONFECTIONERY ITEMS;
  NUTS & SEEDS

- F-FACTOR
  New York, NY
  NUTRITIONAL SHAKE

- FRESH INNOVATIONS OF CALIFORNIA
  Oxnard, CA
  FRUIT (FRESH PACKAGED)

- HEINEN’S GROCERY STORE
  Warrensville Heights, OH
  RICE, FLOUR & GRAIN PRODUCTS

- JAMMOKA LTD.
  Israel
  COCONUT PRODUCTS

- JUST NUTRA
  Commack, NY
  NUTRITIONAL BEVERAGES

- KINGSTON COCOA GRINDER, LLC
  Brooklyn, NY
  COFFEE SHOP

- LAMEX AGROFoods, INC.
  Miami, FL
  VEGETABLES (CANNED)

- LIFELAB HEALTH, LLC
  Pompano Beach, FL
  ORGANIC PRODUCTS

- MANTAB INC.
  Canada
  OLIVES

- MY TROPICAL FRUITS LLC
  Odgen, UT
  ORGANIC PRODUCTS

- NATURES FRUIT
  Boca Raton, FL
  JUICE & JUICE CONCENTRATES

- NEWPEPPERS SARL
  Morocco
  OLIVES, VEGETABLES

- PEAR GARDEN, LLC
  Los Angeles, CA
  RICE

- RACHA OLIVES SARL
  Morocco
  OLIVES, PICKLED PRODUCTS

- ROYAL OLIVE OIL
  Tunisia
  OLIVE OILS

- SAVEMART-SUNNY SELECT
  Modesto, CA
  PASTA PRODUCTS

- SMITH TEAMAKER
  Portland, OR
  TEAS

- SUDATTES
  Tunisia
  FRUIT (DRIED)

- SUFFICIENT-C LLC
  Villanova, PA
  VEGETABLES & NUTRITIONAL SUPPLEMENTS

- THE SUN VALLEY RICE CO.
  Ashbuck, CA
  RICE

- TOPCO PINEAPPLE DIVISION
  Elko Grove Village, IL
  FRUIT (CANNED)

- WEGMAN’S FOOD MARKETS, INC.
  Rochester, NY
  RICE

- INDUSTRIAL/INSTITUTIONAL PRODUCTS
  (see letter of certification)

- AGRI EXIM LTD.
  Uganda
  NUTS & SEEDS, BEANS & LEGUMES;
  VEGETABLES & SEASONINGS

- BLUE NILE LIVING LLC
  Los Angeles, CA
  SNACK FOODS

- CHEMWORLD
  Rosewood, CA
  INDUSTRIAL CHEMICALS

- CHENEY BROTHERS
  Tortilla Division
  Riviera Beach, FL
  TORTILLAS/TACOS

- C W MACKIE
  Sri Lanka
  COCONUT PRODUCTS

- FUJIAN JINGSHENG
  AGRICULTURAL DEVLP. CO. LTD.
  China
  FROZEN VEGETABLES

- GUANGZHOU WINNOVEL
  Bio-Tech Co., Ltd.
  China
  VITAMIN COMPONENTS

- GUNYE YUKETIM MALLARI TIC.
  San. Ltd. STI.
  TURKEY
  VEGETABLE/SEED OILS; OLIVE OILS

- HAITING FOOD GROUP
  China
  VEGETABLES (DRIED, FROZEN); FRUIT (FROZEN)

- HENGFENG FRESH PRODUCE
  China
  VEGETABLES (DRIED)

- HILL BROTHERS CHEMICAL
  Company
  Brea, CA
  INDUSTRIAL CHEMICALS

- ISPICE TROPICAL LLC
  Woodside, NY
  SPIECE & SEASONINGS

- JIANGSU CAREBOW FOOD CO. LTD.
  China
  FOOD CHEMICALS

- JIA XING TIANHECHENG
  Bio-Technology
  China
  VITAMIN COMPONENTS

- JP TRADING & GLOBAL IMPORTS
  Newark, NJ
  VEGETABLES (FROZEN)

- MANTAB INC.
  Canada
  OLIVES

- MAUI & SONS
  Pacific Palisades, CA
  COCONUT PRODUCTS

- MENGZHOU HUAXING
  Biochemistry Co. Ltd.
  China
  FOOD CHEMICALS

- MY TROPICAL FRUITS LLC
  Odgen, UT
  ORGANIC PRODUCTS

- NEWPEPPERS SARL
  Morocco
  OLIVES, VEGETABLES

- NINGDU HUIKE TECHNOLOGY
  China
  AMINO ACIDS

- PEAK CHEMICALS, LLC
  Russia
  LUBRICANTS

- PEAR GARDEN, LLC
  Los Angeles, CA
  RICE

- PURE KOSHER PRODUCTS, INC.
  Hillside, NJ
  MEAT/POULTRY PACKING

- RACHA OLIVES SARL
  Morocco
  OLIVES, PICKLED PRODUCTS;
  SAUCES & DIPS

- ROYAL OLIVE OIL
  Tunisia
  OLIVE OILS

- SHAFER-HAGGART, LTD.
  CANNED APPLE DIVISION
  Canada
  FRUIT (CANNED)

- SUDATTES
  Tunisia
  FRUIT (DRIED)

- SUFFICIENT-C LLC
  Villanova, PA
  VITAMINS & NUTRITIONAL SUPPLEMENTS

- ZOUPING XIWANG
  Bio-Engineering Co. Ltd.
  China
  NUTRITIONAL COMPONENT

**ESTABLISHMENTS**

- EARL FOOD SERVICE Sapor
  Baltimore, MD
  RESTAURANT/TAKE-OUT (DAIRY-CHOLEV YISROEL)

- NEW UNDER STAR-D
  (only when bearing Star-D symbol)

- OATMEAL SNEAKERS
  Burlington, VT
  RESTAURANT/TAKE-OUT (DAIRY-CHOLEV YISROEL)

- C&S WHOLESALE GROCERS
  Altoona, PA
  DAIRY

- COOKIES-N-MILK INC.
  McKinney, TX
  BAKED GOODS

- G&B DISTRIBUTION
  Syacuse, NY
  DAIRY PRODUCTS

- GREATER GOOD FOODS, LLC
  Richmond, VA
  FROZED DESSERTS

- HILL BROS’ FESTIVAL FOODS
  De Pere, WI
  DAIRY PRODUCTS

- STELIGARDA
  Italy
  CHEESE & CREAM

- WHOLE FOODS MARKET PRIVATE LABEL L.P. (WFML)
  CHOCOLATE DIVISION
  Burlington, VT
  CANDY & CONFECTIONERY ITEMS

Leadership in
Kashrus Education
Brandeis AEPi and J.E.W (Jewish Experience Week) at STAR-K for Kashrus Talk and Breakfast

Pictured: Rabbi Zvi Goldberg, STAR-K Kashrus Administrator (center); Rabbi Mendy Gould, Director of Meor Brandeis (right of center); Rabbi Tzvi Schwartz, Director of Jewish Experience (far right).

Catching a red-eye flight back to JFK after a business meeting in L.A.? Landing in Newark at 5:50 a.m. after a 12½-hour return flight from a visit to your grandkids in Israel? Leaving LaGuardia too early to eat breakfast before going on that long-awaited European vacation? Have no fear, Fresko Green Label is here! Now the estimated annual 1.5 million kosher travelers who fly domestically and internationally from JFK, LaGuardia, and Newark airports can avail themselves of a large variety of kosher prepared food options packaged under the Fresko and Yummy Sandwich labels, certified by STAR-K Kosher Certification. Menu selections vary from terminal to terminal and include a wide variety of wraps, sandwiches, and salads. All breads are Pas Yisroel; all dairy items are Cholov Yisroel. Consumers should ALWAYS check each package for the STAR-K symbol and seal, since there could be similar items in the showcase which are not kosher certified.

REGISTER YOUR STAR-K CERTIFIED APPLIANCE
Stay informed with up-to-date information regarding your specific appliance. Visit www.star-k.org/appliance_registry to sign up.

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

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Leadership in Kashrus Education