

Kashrus Kurrents

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It's Kosher on Paper Only

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If you have ever left cookies in the oven a little too long, and they became stuck to the pan, you know what a frustrating experience it can be. Imagine multiplying that feeling hundreds or thousands of times, and you will begin to understand one of the major problems that commercial bakeries and food producers face all the time. To avoid this problem, food manufacturers use release agents to grease the pans. These agents are frequently found in a spray form, like PAM, and must always be kosher certified. Paper pan liners may also be used as release agents, particularly in bakeries. They provide more consistent browning and baking with no added fat or calories, requiring less clean-up. Pan liners are also used by candy makers, and may be used as cupcake holders or wraps for frozen *gefilte* fish. Consumers are also discovering the benefits of pan liners. In this article we will explore how this unique product is manufactured. Based on Star-K's experience in certifying paper products, we will illustrate the *kashrus* concerns that occur in the manufacturing process.

Paper, as we know it, debuted in China in the year 105 C.E. A Chinese court official mixed mulberry bark, hemp, rags, and water to form a pulp which was pressed and sun-dried into a thin sheet. Over time, this process has been refined; however, the basic concepts remain the same. Today, paper is produced in huge plants or mills. The largest paper machines are as long as two football fields, over 32 feet wide, and can produce enough paper every day to construct a paper road from Baltimore to Chicago.

To understand the process of manufacturing paper, and the inherent *kashrus* concerns, we will travel along the line of a paper machine.

Pulping

The first step in making paper in general, and pan liners in particular, is called pulping. Pan liners begin with either pulp or a base paper called waterleaf. Pulp consists of ground wood fiber and water. Waterleaf is the term used in the paper industry to describe a completely untreated paper that has low resistance to water. Some of the mills that use this paper buy it in large rolls, and through the process we will describe below, turn it into pan liners. Mills using pulp usually buy it in large dried sheets, which they mix with water and other additives such as dyes, resins, and fillers. Collectively, these additives are known as sizing agents. At this stage, we encounter the first potential *kashrus* issue, namely the pulp or base paper. Due to economic or environmental concerns, many mills purchase pulp or waterleaf made from recycled fibers that may contain starches that are usually corn based and pose a potential problem on Passover. In order to certify pan liners for use on Passover, we ensure that all of the pulp or base paper is made from virgin wood fibers that contain no starch.

Sizing

Additives or sizing agents present the next *kashrus* issue. Sizing agents are used to improve the quality of the paper. Sizing comes in a variety of forms, depending on the final use of the paper. They

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Meat & Dairy: A Kosher Consumer's Handbook

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One of the best known *halachos* of *kashrus* is that one may not eat meat and milk together. One of the reasons that kosher symbols incorporate a 'D' onto the kosher certification is to notify the consumer that the product may not be eaten together with meat, or within six hours after eating meat. Similarly, products containing meat as an ingredient will state "Meat" next to the Star-K or other kosher symbol.

In addition to the six hour waiting period, there are many other *halachos* that involve meat and milk.¹ The following is a review of these *halachos*.²

1) Not Eating Meat and Milk Together and Waiting After Eating Meat

Kosher homes typically have two sets of cookware³, dishes, and cutlery – one for meat and one for dairy.⁴ This is because it is Biblically prohibited⁵ to eat something that contains both milk and meat that were cooked together.

Because of this concern,⁶ the Rabbis decreed that one who wants to eat a dairy product must wait six hours⁷ after eating meat.⁸ A person is "*fleishig*,"⁹ even if he chewed the meat and removed it from his mouth. The waiting period is also required if one ate meat, chicken soup, or a "*tavshil shel basar*," food cooked with meat, even though

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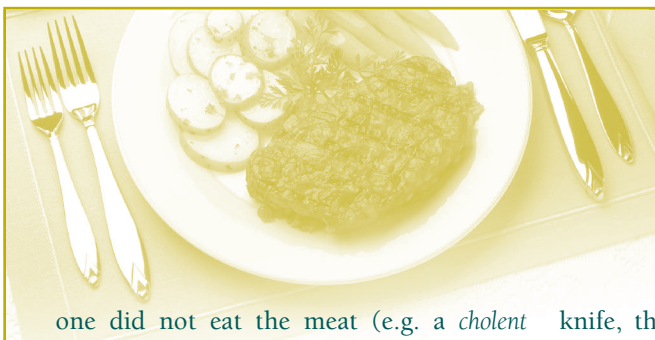
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one did not eat the meat (e.g. a *cholent* potato).¹⁰

One must wait six hours after swallowing the last piece of meat. One is not required to wait six hours after *Birchas Hamazon*. If one is unsure what time he finished eating meat, he should wait until six hours have definitely passed before eating dairy food.¹¹

If one who ate meat within the hour forgot and said a *bracha* on a dairy item,¹² he should not eat the item but rather say “*Baruch Shaim Kvod...*”, as he has recited a *bracha l'vatala*. If an hour has passed, he is permitted to taste and swallow the dairy food.¹³ If one inadvertently ate dairy before six hours have passed, he may not continue eating dairy once he realizes that he is *fleishig*.

Medication, especially in tablet form, may contain a dairy derivative known as lactose. If one eats meat and needs to take a medication containing lactose, he may take it after one hour if he recites *Birchas Hamazon* and cleans his teeth.¹⁴

If one ate *pareve* food that was cooked in a *fleishig* pot, one is not required to wait six hours before eating dairy. However, one may not eat this food together with dairy or reheat it in a dairy pot. For example, if one cooked spaghetti in a *fleishig* pot,¹⁵ he may eat cheese immediately after finishing the spaghetti. However, he may not eat the spaghetti with cheese or other dairy products. He should also not reheat the spaghetti in a *milchig* pot.¹⁶ One who ate meat may eat *pareve* food that was cooked in a clean *milchig* pot after finishing the meat.¹⁷ Products that are certified Kosher and do not contain dairy, but have been heated or processed on dairy equipment (e.g. the *Kashrus* agency informed the consumer or the label states “DE” next to the symbol), may be eaten immediately after meat – but not together with meat.

If one cut an onion (or any “sharp” vegetable or fruit - e.g. lemon) with a meat

knife, then that onion may not be eaten with dairy. However, one does not become “*fleishig*” after eating that onion.¹⁸ Similarly, if one has eaten meat, he is not required to wait six hours before eating an onion that was cut with a dairy knife.¹⁹

2) Children

One may not serve meat and milk together to a child of any age.²⁰ Until the age of six, the following *halachos* apply. The child should ideally wait an hour after eating meat. If this is too difficult (e.g. the child is crying for his milk bottle), the child may be served dairy after meat even before one hour has passed, if his or her hands and mouth are clean from residual meat and the milk bottle



is not drunk in the same room²¹ the meat was eaten. Once the child turns six years old, he or she should wait six hours to eat dairy after eating meat. If this is too difficult for the child, a *Rav* should be consulted.

3) Dairy Followed by Meat

If one eats dairy,²² one may eat meat immediately after, provided that the following steps²³ are followed: First, one should either wash his hands or confirm that there is no dairy residue on his hands. Then, eat at least a small amount of *pareve*

food²⁴ and drink something. Alternatively, one can wait one half-hour (30 minutes)²⁵ and then eat meat without going through the steps above. A *bracha achrona* is not required between the eating of dairy and meat.²⁶ This means one can eat cheese, perform the steps above, and then eat meat without reciting a *Borai Nefashos* after the cheese. Only one *Shehakol* (before the cheese) and *Borai Nefashos* (after the meat) are necessary.

After eating hard cheese, one must wait six hours before eating meat.²⁷ “Hard cheese” is cheese that has been aged long enough that it cannot be eaten unless it is first grated.²⁸ Generally, once it has aged for six months it becomes hard. Parmesan cheese is an example of hard cheese. Romano²⁹ and Swiss cheese may sometimes be a hard cheese. American, Muenster, and Mozzarella are not hard cheeses,³⁰ nor are cottage cheese or cream cheese. If a hard cheese is cooked, it does not lose its status as a hard cheese. Therefore, if Parmesan cheese was baked into a food one would have to wait six hours after eating that food before eating meat.³¹

4) Eating Together

People who know each other should not eat at the same table if one person is eating meat and the other person is eating dairy. If they wish to eat at the same table, a “*heker*” should be set up between them.³² This means that something not ordinarily on the table that is noticeable (e.g. a pen)³³ should be placed between them as a reminder not to share food with one another. Alternatively, separate meat and dairy tablecloths or placemats can be used as the “*heker*.” This *halacha* applies only when two people are eating together.³⁴ However, if a third person who is not eating and who is familiar with Jewish tradition is present, a “*heker*” is not required.³⁵

If three or more people ate bread together, two of them ate meat and one ate

¹ The laws of *Basar B'chalav* (meat and milk) are quite complex and are one of the primary sets of *halachos* in *Shulchan Aruch Yoreh Deah* (YD) that one learns to receive *semicha* (Rabbinical ordination). The purpose of this article is to cover some details that are necessary for individuals to know in the kosher kitchen. It is based on the *psak* of *Harav* Moshe Heinemann, *shlita*. When one inadvertently mixes milk and meat together or uses the “wrong vessel” to prepare food, a *Rav* should be consulted.

² It should be noted that some *Halachos* may be slightly different, according to Sefardic tradition. Sefardim should consult their *chachom*.

³ As a convenience, many homes have a third set of cookware for *pareve* food. This allows one to cook or bake *pareve* food and then eat it with either milk or meat.

⁴ It is forbidden to cook meat in a dairy vessel, or dairy in a meat vessel. In general, one may not use dairy utensils for meat products and meat utensils for dairy products.

⁵ The *Torah* states three times, “*Lo s'vashel g'di b'chalev eemo*” – “Do not cook a young animal in its mother's milk.” From these *psukim*, the *Gemara* derives three prohibitions – one may not eat milk and meat together, one may not cook them together, and one may not derive benefit from such cooked mixtures. If they were mixed without heat (e.g. a sandwich containing slices of cold salami and cheese) the mixture is Rabbinically prohibited to eat. See *Shulchan Aruch* YD 87:1.

⁶ *Chazal* were concerned with a lingering taste (*mashaich ta'am*) of meat and/or residual meat caught between the teeth (*basor bain hashenayim*).

⁷ The *Gemara Chulin* (105a) states that *Mar Ukva* waited until the “next meal” before eating dairy. The overwhelming majority of *Rishonim* are of the opinion that this means one must wait six hours. The *halacha*, as stated in *Shulchan Aruch* YD 89:1, is that one must wait a full six hours (*Chamudei Doniel* as brought in *Darchai Teshuva* 89:6). It should be noted that some *Rishonim* hold one hour or three hours. Although the prevalent custom is to wait six hours, many individuals of German descent wait only three hours. [Original Dutch Jews wait only one hour.] If a woman of German descent, who is accustomed to waiting three hours marries a man who waits six hours, she must then wait six hours.

Similarly, if a woman who waits six hours marries a man of German descent who waits three hours, she may then wait only three hours.

⁸ Eating poultry (or meat from a “*chaya*” – e.g. deer meat) and milk that were mixed or cooked together is only Rabbinically prohibited - see *Shulchan Aruch* YD 87:3.

⁹ *Fleishig* means meat. One is *fleishig* if he has eaten meat and is within the six hour waiting period before he may eat dairy. A *fleishig* pot is a vessel that is used to cook meat. *Milchig* means dairy. A *milchig* pot is a vessel that is used to cook dairy.

¹⁰ One must also wait six hours if he ate french fries that were fried in oil previously used to fry chicken. Therefore, if one eats french fries (or other deep fried items) prepared in a *fleishig* restaurant, he should assume that he is *fleishig* unless the certifying agency of the restaurant indicates otherwise. Similarly, if one is *fleishig* one may not eat french fries that were fried in oil that was previously used to fry dairy products. When in doubt, consult with the restaurant's certifying agency.

¹¹ *Sefer Shaarei Zmanim Siman 19* and *Mesorah* Volume VI pg. 92.

¹² This applies in a case where there was no *pareve* food in front of him that required the same *bracha* (see *Mishna Brava* 206:26 and *Biur Halacha* 206:6 “*Rak shelo*”).

¹³ *Ba'er Moshe* 4:24, see also *Sdei Chemed* Vol. 5 p. 290.

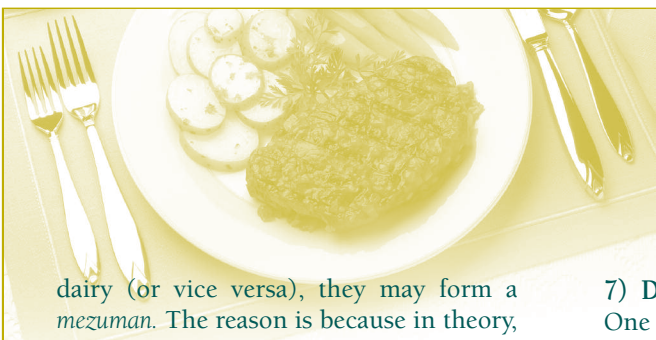
¹⁴ *Chachmas Adam* 40:13. If one is not ill and needs to swallow a dairy tablet (e.g. a sleeping pill), the same *halacha* applies (i.e. wait one hour, etc.).

¹⁵ This is true if meat was cooked in the vessel within the past 24 hours (it is a *ben yomo*). However, if meat was not cooked in the vessel within 24 hours (it is an *aino ben yomo*), *pareve* food that was cooked in the vessel may *l'chatchila* be mixed and eaten with dairy (*Darchai Teshuva* YD 94:26). One may not *l'chatchila* cook *pareve* in an *aino ben yomo* (or *ben yomo*) meat vessel, if he knows he will be mixing it with dairy.

¹⁶ If he inadvertently cooked the spaghetti (or meat) in a dairy pot, a *Rav* should be consulted.



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dairy (or vice versa), they may form a *mezuman*. The reason is because in theory, the one who ate dairy can switch from dairy to meat (by following the steps outlined above). The *minhag* is that the one who ate dairy should lead the *mezuman* since he can also eat meat if he wanted.³⁶ If two individuals ate meat, and one ate hard cheese, they may not join in *Birchas Hamazon b'mezuman*. This is because the individuals who ate meat cannot switch to dairy, and the one who ate dairy (hard cheese) may not eat meat; hence, they do not constitute a "group" or *mezuman*.³⁷

5) Leftover Bread

If meat was served at a meal, the leftover bread that was on the table may not be eaten with dairy.³⁸ For example, if one has leftover *challah* from the *Shabbos* table (i.e. where meat was served), one may not use the *challah* to make grilled cheese sandwiches. *Chazal* were concerned that someone at the table touched the bread with hands that had become "greasy" from the meat.³⁹ Thus, it is forbidden to eat dairy with this bread that may have *fleishig* residue on it. However, one does not become *fleishig* when eating leftover bread from a meat meal. The same *halacha* applies to bread that was on a table where dairy was served; one may not eat that bread with meat.

6) Baking Bread

One may not bake a loaf of bread using meat or dairy ingredients;⁴⁰ bread must be baked as a *pareve*⁴¹ item. The reason is because bread is a major food staple. *Chazal* were concerned that one may inadvertently eat dairy bread with meat (and vice versa). It is permissible to bake a small amount of dairy or meat bread that will be consumed in one day,⁴² or a loaf of dairy or meat bread that has a different shape than typical bread. The "different shape" serves as a reminder that the bread is not *pareve*. Therefore, one may bake dairy cake (*pas haba'ah b'kisinin*) since it has a different shape than regular bread.

7) Deriving Benefit from Milk & Meat

One may not derive benefit from dairy and meat mixtures that were heated together.⁴³ Therefore, one may not feed his pet products that contain both meat and dairy, because feeding one's pet⁴⁴ is considered "deriving benefit." Pet food labels should be carefully checked to avoid meat and milk mixtures.⁴⁵ One should be extra careful when purchasing dog or cat food, as they commonly contain *basar b'chalav*.⁴⁶

If one accidentally purchased an item that contained a mixture of meat and dairy (e.g. pet food), he may return it to the store for a refund but may not give it away (e.g. to a gentile co-worker who owns a pet), since gift giving is a form of deriving benefit.⁴⁷ If one was given a gift of *basar b'chalav*, he must discard it and may not return it to the store for a refund.

8) Cooking

It is not permitted to cook milk with meat.⁴⁸ This is true even if no one will eat this mixture. Furthermore, one may not cook dairy in a *fleishig* pot or meat in a *milchig* pot (even if it is being done for a non-Jew). Culinary school students may be forbidden to prepare milk and meat dishes, or to use vessels or cutlery that are used for both milk and meat (even to cook food that is kosher and *pareve*). Ideally, one should use separate vessels that are designated for meat and dairy. One may then cook non-kosher meat⁴⁹ in the meat vessel, provided he does not eat the food.

One may use the same *gastop* or electric coil stove or range for both milk and meat pots (at different times). If necessary, one may cook at the same time dairy on one flame and meat on a different flame. However, one should be careful that steam from one pot does not blow onto the other pot, and that the pots do not touch. A *blech* used for meat products (e.g. *cholent*) may not be used for dairy (e.g. on *Shavuot*).

The *halachos* of using a regular gas or electric oven for meat and dairy are as follows:⁵⁰

a) Covered - If one covers the meat and dairy products, they may be heated in the oven at the same time. The pans should not touch. Similarly, one may heat covered dairy in a meat oven, and vice versa.⁵¹

b) Uncovered at the same time - One may not bake uncovered dairy and meat products in an oven at the same time.⁵²

c) Uncovered dairy in a clean *fleishig* oven - If one cooks *fleishig* products in an oven and ensures it remains clean (i.e. the oven has no meat residue), one may bake an uncovered dry dairy product in the oven.⁵³ This may be done as long as there is no uncovered meat product in the oven at the same time as the dry dairy product; the opposite is also true. "Dry" means the finished product has little or no liquid. Similarly, if one bakes *challo*s or a cake in a *pareve* pan and in a clean *fleishig* oven, one may eat these products with dairy. However, one may not cook an uncovered liquidy dairy product (e.g. lasagna with a lot of sauce) in a *fleishig* oven. Similarly, one may not cook meat with lots of gravy in a dairy oven.

d) Toaster ovens and grills - One may not heat any *fleishig* product in a dairy toaster or toaster oven⁵⁵ (unless it is double wrapped in foil). One may not



¹⁷ Harav Aharon Kotler zt"l told this to Harav Heinemann *shlita*.

¹⁸ *Rabbi Akiva Eiger* glosses on *Shach* YD 89:19. If the onion that was cut with a meat knife was mixed or cooked with dairy, the food becomes non-kosher (since the taste of the meat in the onion mixes with the taste of dairy to create a mixture of *basar b'chalav*). Similarly, if one first cut an onion with a meat knife and then cut the onion with a dairy knife or ran it through a dairy food processor, the onion and equipment become non-kosher. If one cut an onion with a meat knife on a dairy cutting board, the onion and equipment also become non-kosher. If one cuts the onion with a meat knife, one should not then cut the onion with a *pareve* knife (or process it in a *pareve* blender), as according to the *Magen Avraham* (*Orach Chaim* 451:31) the knife would become *fleishig*. *B'dieved*, if the *fleishig* knife that cut the onion was an *aino ben yomo* - see *Even Ha'ozar* YD 96:3.

¹⁹ Although the *Pri Megadim* in the *Aishel Avraham - Orach Chaim* 494:6 seems to be strict, *l'halacha* one who is *fleishig* need not wait six hours to eat an onion cut with a dairy knife, as this case is similar to the previous example, where the onion was cut with a *fleishig* knife and *Rabbi Akiva Eiger* says that one does not become *fleishig*. See *Darhei Teshuva* 89:42.

²⁰ It is strictly forbidden to feed any *Yid* non-kosher food or milk and meat mixtures. This includes infants and elderly *Yidden* in nursing homes. If one only has to place the non-kosher food in front of the *Yid* who will then consume it on his own, a *Rav* should be consulted.

²¹ A different room is considered a "*shinui makom*" and "different meal" for one who is too young to recite *Birchas Hamazon* (see *Tosfos Chulin* 105a "*L'seudasa*").

²² These *halachos* do not apply to a case where one ate hard cheese. This will be addressed later.

²³ The purpose of these steps is to clean his hands and palate from any residual dairy. These steps are only necessary when eating meat (including meat from a *chaya*) after dairy. See *Shulchan Aruch* YD 89:2 that they are not necessary when eating poultry after dairy.

²⁴ The food should be chewed and swallowed. Food that does not clean the palate (e.g. dates, or food that has the consistency of flour) should not be used - see *Shulchan Aruch* YD 89:2.

²⁵ If one chooses not to follow the steps above, waiting this amount of time (30 minutes) after dairy is the *minhag haolam*.

This does not necessarily contradict the *Zohar* that says "*sha'a chada*," as this is interpreted to mean not eating milk and meat at one time.

²⁶ This is the *psak* of the *Mishna Brura* (494:16).

²⁷ *Rama* YD 89:2.

²⁸ Harav Aharon Kotler zt"l told this to Harav Heinemann *shlita*.

²⁹ This type of cheese is not readily available as kosher.

³⁰ They are not considered hard cheese with regard to the *halachos* of waiting six hours. However, with regard to the *halachos* of *gevinas akum*, they are considered hard cheese.

³¹ This is because the reason of "*mohaich ta'am*" (lingering taste) still applies.

³² *Shulchan Aruch* YD 88:1. This *halacha* applies when they are eating. However, generally one may place separate meat and dairy containers on the same refrigerator shelf, etc. provided that one is careful that the meat and dairy do not touch or mix.

³³ Anything not normally on the table and noticeable (this is what is meant when the *Taz* YD 88:4 says "*gvua'a ktzas*") can serve as a *heker*.

³⁴ A *heker* is required on an airplane, if one person is eating *fleishig* on his tray and his friend sitting next to him is eating dairy on his tray (since they are eating the normal way people eat on an airplane). See *Yad Avraham* YD 88:2 "*B'hagaa*."

³⁵ See *Pischei Teshuva* YD 88:4.

³⁶ *Mishna Brura* 196:9.

³⁷ *Mishna Brura* *ibid*. The *Mishna Brura* also addresses a case where they ate a *k'zayis* of bread before the cheese and/or meat.

³⁸ *Shulchan Aruch* YD 89:4.

³⁹ If the bread was in a plastic bag on the table and was obviously not touched (e.g. the bread is neatly placed in the bag - the way it looks when one purchases it from a bakery), these restrictions do not apply (except to the piece closest to the opening of the bag, as it may have been touched).





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grill dairy (or fish) on a *fleishig* grill unless the food is double wrapped in foil.

e) Microwave oven - When heating⁵⁶ a dairy product in a microwave oven used for *fleishig*, one should double wrap the dairy food in plastic. Alternatively, one may single wrap it in plastic and place it on an unused piece of cardboard or styrofoam plate.⁵⁷ The same *halacha* applies when heating *fleishig* products in a microwave oven used for dairy.

9) Maris Ayin

The *Torah* states, “*V'heyeesem Niki'im*”⁵⁸ - a *Yid* must be “clean” in the eyes of his neighbors, and must not perform even permissible activities that appear to be incorrect. This is known as *Maris Ayin*. Therefore, a person should not serve something that appears to be dairy with meat,⁵⁹ and vice versa. However, if a commonly used substitute for dairy is being eaten, it is permissible to serve it with meat, even though it looks like a dairy item.⁶⁰ There was a time when serving *pareve* ice cream or sticks of margarine at a *fleishig* banquet was questionable, because people thought the caterer was serving real ice cream or butter with meat. Nowadays, these *pareve* items are commonly used and, therefore, are permissible at a meat meal. Similarly, soy based burgers and *pareve* non-meat hot dogs are readily available and may be eaten with dairy. However, if someone produced a *pareve* product that looks like steak, one would not be allowed to eat it with dairy because of *maris ayin*.

I once heard the following “story.” Based on the above *halacha* of *Maris Ayin*, this story could not have possibly taken place at a catered event with a reputable *kashrus* agency. Nonetheless, it is a story worth repeating.

Yankel was attending the annual banquet of the local day school, and following the main course of prime rib he was served what was allegedly *pareve* ice cream. He enjoyed the ice cream so much, he went into the kitchen and asked the chef for his recipe. Yankel said, “The ice cream was so good, it tasted real.” The chef said, “It is real!” Quite shaken, Yankel responded, “What?! Isn't this a kosher event? How can you serve real ice cream after prime rib?!” The chef calmly responded, “Yankel, don't worry. The prime rib is artificial!”

⁴⁰ *Shulchan Aruch* YD 97:1.

⁴¹ This applies only at the time of baking. One may spread butter on bread after it was baked. As to whether this *halacha* applies to other foods that may be eaten with milk or meat (e.g. spices or wine), see *Pischei Teshuva* 97:1 and *Chovos Da'as* 97:1.

⁴² See *Pri Megadim* in *Sifsai Da'as* 97:1 and *Chochmas Adam* 50:3, who say “*daver mu'el*” means in one day.

⁴³ There is no prohibition to derive benefit from poultry (or meat from a *chaya*) and milk that were cooked together. Similarly, there is no prohibition to derive benefit from a non-kosher species (e.g. pork or horse meat) mixed with milk. However, our custom is to prohibit deriving benefit from non-kosher “*neivaila*” meat (i.e. beef that came from an animal that was not properly slaughtered) that was mixed with milk. For a discussion of these *halachos*, see *Shulchan Aruch* YD 87:3 and *Pischei Teshuva* 87:6.

⁴⁴ Feeding one's own pet is considered deriving benefit. There is a dispute whether one may feed *basar b'chalav* mixtures to a stray animal – see *Shaar Hatzion* 448:75. Ideally, one should be strict.

⁴⁵ For example, if the label states beef or meat AND milk, casein or whey, one may not feed it to his pet. Although the following may not be consumed by a Jew, one may feed them to his pet: chicken and milk, pork and milk, and horsemeat and milk (even if they were heated), and milk and meat that were not cooked together.

⁴⁶ For a full discussion of this topic, see *Spring 5765 Kashrus Kurrents* (vol.25 no.4) *Feeding Your Pet, Barking up the Right Tree* by Rabbi Zvi Goldberg. It should be noted that similar *halachos* apply to *chometz* on *Pesach*.

⁴⁷ If one's non-Jewish co-worker says, “Since you are going to the refrigerator to get your lunch, can you please bring me my cheeseburger?” one is permitted to bring it. This is not considered deriving benefit from milk and meat. Furthermore, if one is a purchasing agent for a company owned by a gentile and must purchase *basar b'chalav* among other purchases for the company, one may do so if necessary. However, if one owns a store or any eating establishment (e.g. restaurant or nursing home), it is *assur m'dearaysa* to sell or serve a *basar b'chalav* mixture. It should be noted that it is generally prohibited *m'drabonan* to sell on a regular basis (even to gentile customers) any food that the *Torah* prohibits a *Yid* to eat. When this question arises, one should consult his Rav.

⁴⁸ *Shulchan Aruch* YD 87:1. Cooking with a gas flame or any other fire, or via electricity (e.g. an electric stove) is Biblically prohibited. One should not fry, bake, roast, broil, barbecue or microwave milk and meat together, as many *poskim* say it is the same as cooking (see *Pischei Teshuva* 87:3). If *basar b'chalav* were fully cooked or baked together by a gentile, a *Yid* may reheating this non-kosher mixture (see *Gilyon Maharsha* 87:1, the pot would become non-kosher).

Hot off the Hotline



RABBI TZVI ROSEN, EDITOR

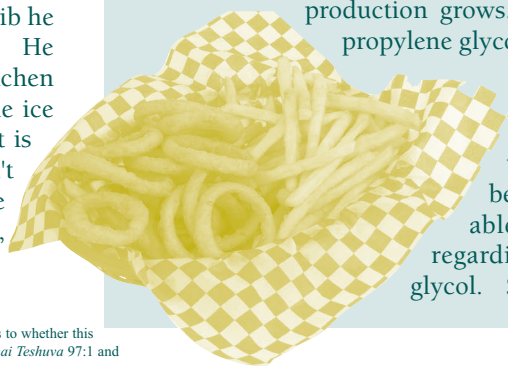
KASHRUS ALERT *McBiodiesel*: New Not So Kosher Vistas for Spent French Fry Oil

In an energy driven world with limited fuel resources, and a public that is totally enamored with its automobiles, industry is constantly looking for inexpensive new sources of alternative fuel. Biodiesel fuel is one answer. Biodiesel is a chemical process that separates vegetable oil or animal fats into two parts: methyl esters – which is another name for biodiesel, and glycerin. The biodiesel is then blended with alcohol to make biodiesel blends that can be used as a substitute for diesel fuel or other fuel substitutes.

Sources of vegetable oil that can be used for biodiesel include rapeseed (canola), soybean and even waste vegetable oil, such as frying oils or trap grease from restaurants, as well as animal fats such as tallow or lard. Of utmost concern to *kashrus* organizations and the kosher consumer is how biodiesel glycerin, the byproduct of the oil split, will impact the kosher marketplace.

Glycerin is an extremely versatile natural food substance that has a myriad of food and pharmaceutical applications. Glycerin has a sweet sugary taste with a syrupy consistency and is used in liquid medication, salad dressing and candies. As we have seen, it can be produced from animal and vegetable sources, as well as synthetically. If biodiesel production will skyrocket, and a natural resource of raw material will be spent restaurant oil, vegetable glycerin will have to be even more carefully monitored.

Moreover, of greater *kashrus* consequence is the potential introduction of naturally produced biodiesel propylene glycol in the marketplace. Propylene glycol has always been assumed to be produced synthetically for commercial use and has been accepted as a kosher ingredient. Propylene glycol has a myriad of uses, as well as endless non-food applications. Although the *kashrus* status of propylene glycol has never been questioned, propylene glycol can also be produced from glycerin. As biodiesel production grows, thus making the production of propylene glycol from glycerin more economical,



this status quo is subject to change. Judging by the billions of pounds of spent french fry oil waiting to be recycled, it is a good bet that in the future we will not be able to make any assumptions regarding the *kashrus* of propylene glycol. Stay tuned.

There is no prohibition to cook poultry (or meat from a *chaya*) and milk together (the food may not be eaten, but one may derive benefit from it). Similarly, there is no prohibition to cook meat from a non-kosher species mixed with milk. However, our custom is to prohibit cooking non-kosher *neivaila* meat and milk. For a discussion of these *halachos* see *Shulchan Aruch* YD 87:3. With regard to “*chatzi shiur*” of milk and meat, see *Pri Megadim Psicha L'Hilchos Basar B'chalav* “*Hana'a*.”

⁴⁹ As previously indicated, generally one may not own a non-kosher food business or work directly with non-kosher food. Therefore, under normal circumstances one may not work on a regular basis in a non-kosher restaurant, even if he avoids preparing milk and meat mixtures together.

⁵⁰ For a further discussion, see *Kashrus Kurrents* Summer 5760 (vol. 20 no. 3) *Oven Kashrus for Everyday Use*, by Rabbi Moshe Heinemann *shlit'a*.

⁵¹ When heating in a *treif* oven, the food should be double wrapped.

⁵² If this occurred, a Rav should be consulted. One may not bake uncovered meat in a dairy oven that has noticeable dairy residue, and one may not bake uncovered dairy in an oven with noticeable meat residue.

⁵³ It is not necessary to wait 24 hours.

⁵⁴ If meat residue becomes charred, the oven is considered clean.

⁵⁵ Toaster ovens are very difficult to clean properly. Therefore, one must assume they contain dairy residue.

⁵⁶ Above *yad soledes* (according to the opinion of Harav Aharon Kotler *zt"l* – this is 120°F).

⁵⁷ If the walls of the microwave oven never reach *yad soledes*, and the oven is clean, one only needs to place down a plate below the food; one does not have to cover the product.

⁵⁸ *Bamidbar* 32:22.

⁵⁹ *Rama* YD 87:3.

⁶⁰ *Kraisi U'plaisey* 87:8.



It's Kosher on Paper Only

RABBI BARUCH BEYER
KASHRUS ADMINISTRATOR



may be acids or bases to control pH, dry strength adhesives like starches and gums, wet strength resins, fillers, dyes or drainage aids used to help drain the water out of the pulp.

Plain paper without sizing is very absorbent. Most newsprint, tissues and other absorbent products use this type of paper. Products such as paper plates must be able to repel water or grease. This is determined by the type of sizing or additives that were added to the paper at the mill.

Some sizing additives may not be kosher. However, those added at the pulp stage are in such minute quantities that they are effectively *botul*, nullified. Even so, Star-K ensures that kosher alternatives are used.

Wet End

The next section of the paper machine is called the wet end, or the fourdriner, named for the Fourdriner brothers who invented it. At this stage, the pulp mixture is pumped into the headbox of the fourdriner and sprayed onto the moving screen or wire. The screen vibrates to help the water drain from the pulp, and the wood cellulose fibers begin to mesh into a paper web. This web is then transferred to the couch (pronounced cooch), a belt covered with felt that carries the web to the next stage in the process known as the dry end.

Dry End

The web of fibers is then carried around the presses, which are rubber rollers that squeeze out excess water. The web then moves on to the first dryer, which consists of large metal cans or drums that are steam heated to 200-250 degrees Fahrenheit. The cans are stacked vertically like bricks, and the felt belt with the increasingly paper-like fiber web snakes through the maze of cans. As they dry, the fibers can be categorized as paper. Before continuing along the line, the paper passes through large heavy cast iron rollers that make the paper smooth and uniform in thickness. This is called the calender. The paper then moves to the size press, where we encounter the most critical *kashrus* issue.

The Size Press

As noted earlier, additives are mixed in during the pulping stage. They are also applied at the size press, where the paper passes through rollers that shower on a coating which allows the paper to resist grease, water and heat.

Silicone and Quilon are the major materials used to coat the paper, each with its own advantages. Silicone coated liners are reusable, however, they cost approximately three times more than Quilon liners. Therefore, most bakeries use the less expensive Quilon and try to get as much use as possible from them.

Silicone, a coating derived from the mineral silica, does not present any *kashrus* issues. The

only *kashrus* concern that could arise would be the adding of citric acid to the silicone coating, which may present a problem on Passover. Star-K carefully monitors the use of this additive before certifying the paper for Passover.

Quilon is actually a brand name for a coating product first developed by Dupont. Coatings of this type are commonly referred to as Quilon, even though that is a brand name. A component used in Quilon-type coatings is stearic acid, which can be made from tallow. While the stearic acid component is *botul* in the paper, we cannot say the paper is free of *kashrus* problems. Since the coating is on the paper's surface and comes into contact with the food, a kosher stearic acid must be used. Fortunately, vegetable based stearic acids are available. Northern Products, a company under Star-K certification, manufactures a kosher alternative to Quilon called Neccoplex. This product has become the industry standard in kosher certified "Quilon coated" pan liners made in North America; equivalent kosher coatings are used in Europe. Before the paper reaches the final stage, it goes through one more drying press. Then it is ready to be wound onto large rolls and sent to the converter.

Converters

The converter is the link in the paper chain between the mill and the consumer. The finished paper is wound onto "parent rolls", which can be as much as 30 feet wide, weighing close to 25 tons. Even when the rolls are cut down, we are still talking about a lot of paper. That is where the converter comes in. The converter cuts the paper into usable sizes, packages and distributes it.

Before we conclude our discussion, we must consider two other members of the pan liner family: parchment paper and wax paper.

Parchment Paper

The terms "grease-proof pan liner paper" and "parchment paper" are often used interchangeably, even though they are not the same. Grease-proof paper is any paper that has been coated with materials that impart to it an ability to resist grease. Many pan

liners are simply grease-proof. GVP, or genuine vegetable parchment, is grease-proof with a kick. This paper has the feel and look of animal parchment; hence, the name parchment paper.

The process of "parchmentizing" paper begins with dipping the base paper into a bath of sulphuric acid. The acid begins to break down the cellulose, the main component of plant fiber. This causes the gelling of the surface of the paper fibers, which bond together and close the pores of the paper. The process of dissolving the cellulose is stopped through a series of water baths and rinses. The acid is completely removed and recovered for re-use. This process produces a paper which is almost non-porous and, therefore, impervious to grease and water. This durability makes parchment paper ideal for wrapping *gefилte* fish, since it does not fall apart when boiled in water. The *kashrus* concerns addressed earlier regarding coatings apply to parchment paper, as well.

Wax Paper

This popular paper can present some *kashrus* problems. Most wax papers are coated with paraffin, a petroleum based wax. However, most wax suppliers manufacture both paraffin waxes and tallow based products. These are produced hot, often on the same equipment. Before certifying any wax papers, the Star-K ensures that the supplier produces paraffin products exclusively, or that they have adequate systems in place to safeguard against any cross-contamination. Therefore, when purchasing wax paper, it is wise to buy only those bearing a reliable kosher certification.

In "wrapping" up our discussion, we hope you can see how far *kashrus* has come in providing kosher consumers with the ability to maintain standards that were only hoped for by earlier generations. May our steadfast adherence to these high standards be a merit for all of the Jewish people.



STAR-K Liquor & Liqueur List 2008

ACCEPTABLE LIQUORS

Bourbon Straight and Blended

Brandy

Bouka Fig *, Carmel *, Herzog French *, Tishbi *, Spirit of Solomon

Canadian Whisky Crown Royal

Cognac

Louis Royer *, Dupuy-Vsop *, Herzog *

Gin

All except Sloe Gin (Sloe Gin requires certification)

Certified: Gordon's Reg & Flavored, London Dry Gin *

Irish Whisky

Midleton, Powers, Paddy, Jameson, Tullamore Dew

Kentucky Whiskey Straight and Blended

Rum

Bacardi (Eight, Gold, Superior), Don Q Reg & Flavored *

Rye Straight and Blended

Sake All unflavored imported to U.S.

Scotch

Single malt and blended (except when label states "aged in sherry casks," "sherry finish," "port finish," "madeira finish," or "dual cask finish")

Tennessee Whiskey Straight and Blended

Tequila

Silver - All

Gold, Reposado, and Añejo - require certification.

Certified: Casa Vieja *, Don Bernardo G *, Sol Dios *

Approved:

100 Años (blanco, verde, azul)

Casa Real

Camino Real

Cazadores

Centinela

Don Julio

Galardon (reposado 100% de agave)

Galindo

Herradura

Hilu

Jimador

Jos'e Cuervo

Kaban (incl. the flavored tequilas)

La Perseverancia (reposado 100% de agave)

Mega 2000

Milagro Blanco

Salusa

Sauza (Hornitos, Conmemorativo,

Hacienda black, extra gold)

Tres Generaciones (añejo, reposado, plata)

Triada (añejo 100% de agave)

Vermouth Kedem *

Vodka

Domestic - All except Hanger 1, Lost Horizon, or those listing whey alcohol, wine alcohol, or flavored vodka

Flavored: Absolut*, Gordon's, Putkina, Nemiroff *, Smirnoff, Smirnoff Twisted V, Vodka Twist

Imported:

*Absolut

Belvedere

*Binyamina

*Canadian Iceberg

*Carmel

Chopin

Danzig Gold

*Lavel

Finlandia - Reg.

*Forward

*Goldenbarr

Grey Goose - Reg.

*Image Holding

Ketel One - Reg.

*Pravda

*Stolichnaya

Vox - Reg.

Yevreyskaya

*Yikvei Gold

ACCEPTABLE LIQUEURS & CORDIALS

***Advoscotch**

***Amaretto Di Saron**

***Arak** Alouf, Extra Fine

***Azmara** Coffee

***Bartenura Cordials**

Amaretto, Etrog, Hazelnut, Sambuca

***Briscoe**

***Carmel**

***Desert Exotics**

Drambuie

***Frangelico**

***Godiva**

Cappuccino**, Chocolate, Chocolate Cream**, Vanilla**, White Chocolate**, White Chocolate Cream**

Herman Jansen

***Infusion**

Rum Mango, Tequila, Orange, Vodka Lemon, Vodka Orange

***Kahlua** Licor De Café (Spanish label only)

Kava Coffee

***Kijafa**

Black Raspberry, Cherry, Cherry-Chocolate

***Leroux**

***Melody**

Banana, Cherry, Chocolate, Peach, Triple Sec

Peacock Chocolate, Pear

***Peter Heering** Cherry

***R. Jelinek** Slivovitz

***Rodriguez**

***Sabra** Chocolate Orange, Coffee

Spirit of Solomon

Amaretto, Apricot, Cherry, Chocolate, Chocolate Mint, Chocolate Truffle, Citrus, Coffee, Kirschwasser, Lemon, Orange, Peach, Pear, Strawberry, Wishniak

***Starbucks**

Coffee Liqueur, White Chocolate **

Taam Pree

*****Vinprom**

Apple Brandy, Apricot Brandy, Slivovitz

* *Certified when bearing OU.*

** *OU-D is cholov stam.*

*** *When bearing Star-K P.*



POPULAR LIQUEURS - NOT RECOMMENDED

B & B Liqueur

Bailey's Irish Cream

Benedictine

Bols

Campari

Carolans

Chambord

Chantreuse

Cointreau

Cristal AguaDriente

Dubonett

Galliano

Grand Marnier

Hiram Walker Liqueurs

Midori

Ouzo

Raki

Sambuca

Schlink Haus Kabinett

Sheridans

Southern Comfort

Stock from Italy

Swiss Kirschwasser

Tia Maria

Yukon Jack



New Under Star-K Kosher Certification

Consumer Products

(only when bearing Star-K symbol)

CASCAES EMPRENDIMIENTOS LTDA

Argentina
OILS/OLIVE OILS

CHERYL & COMPANY

Westerville, OH
NUTS & SEEDS; SNACK FOODS

CUSTOM CANDY CONCEPTS

Ellijay, GA
CANDY & CONFECTIONERY ITEMS

DAYMAR SELECT FINE COFFEES

El Cajon, CA
COFFEES

FUL-FLAV-R FOOD PRODUCTS CO.

Oakland, Ca
VEGETABLES (CANNED)

HEIDI & ARTHUR CHOCOLATIERS, INC.

Valley Cottage, NY
CHOCOLATE PRODUCTS

NEW & EXCITING PRODUCTS, LLC.

Newton, MA
SNACK FOODS

PAK TARIM URUNLERI DIS TIC LTD.

Turkey
FRUIT (DRIED)

PRODUCE PACKAGING, INC.

Cleveland, OH
FRUIT (FRESH PACKAGED);
VEGETABLES (FRESH)

SANFORD MILLING CO., INC.

Hendersonville, NC
FLOUR & GRAIN PRODUCTS

SOOFER COMPANY

Los Angeles, CA
JUICE & JUICE CONCENTRATES

TUKAS GIDA SANAYI VE TICARET

Turkey
BEANS; CONDIMENTS;
JAMS/PRESERVES; OLIVES;
PICKLED PRODUCTS;
SAUCES & DIPS; TOMATO PRODUCTS;
VEGETABLES (CANNED)

Industrial/Institutional Products

(see letter of certification)

ALVIN CARAMEL COLOURS (INDIA)

India
FOOD COLORS

ASHA CELLULOSE (INDIA) PVT LTD.

India
CELLULOSE

CIRCLE 5 SEEDS OF MONTANA, INC.

Three Forks, MT
FLOUR & GRAIN PRODUCTS

COOPERATIVA CUZCACHAPA DE R.L.

El Salvador
COFFEE BEANS

DALIAN HONGREN HIGH TECH

China
FLOUR & GRAIN PRODUCTS;
RICE PRODUCTS

E. FORMELLA & SONS, INC.

Woodridge, IL
PICKLED PRODUCTS

E. M. SERGEANT PULP & CHEMICAL CO.

Clifton, NJ
PHOSPHATES

EARTH ALIVE RESOURCES, INC.

Canada
DETERGENTS & CLEANSERS

FREEDOM FUELS LLC.

Mason City, IA
GLYCERINE

FUSO CHEMICAL CO., LTD.

Japan
VITAMIN COMPONENTS

GOPALAN ENTERPRISES INT'L

India
HERBS; PICKLED PRODUCTS;
VEGETABLES (DRIED)

GREAT LAKES FRESH FOODS & JUICE CO., INC.

China
JUICE & JUICE CONCENTRATES

G.R.K. AND COMPANY

India
SPICES & SEASONINGS

H&A (CANADA) INDUSTRIAL INC.

Canada
FOOD GUM

HERCULES INC.

Wilmington, DE
TABLET COATING

HORACHEM CHINA (ANHUI)

China
INDUSTRIAL CHEMICALS

HUNAN HAI LIAN FOOD CO., LTD.

China
FRUIT (CANNED)

INDUSTRIAL ORGANICA, S.A. DE C.V.

Mexico
ESSENTIAL OILS & OLEORESINS

KING ZACK

Goshen, NY
PLASTIC FILMS

NATUROL BIOENERGY LTD.

India
GLYCERINE

NINGBO HAILONG CANNED FOODS

China
FRUIT (CANNED)

NINGBO SUNNY INT'L CO., LTD.

China
PLASTIC PRODUCTS

PMP FERMENTATION PRODUCTS

Peoria, IL
VITAMIN COMPONENTS

PLANTERS RICE MILL

Abbeville, LA
RICE

PORT WILMINGTON TANK WASH

Kearny, NJ
TRUCK WASHING

PRODUCE PACKAGING, INC.

Cleveland, OH
FRUIT (FRESH PACKAGED);
VEGETABLES (FRESH)

SAIKRUPA FRUIT PROCESSING

India
FRUIT BLENDS/PUREES; JUICE & JUICE
CONCENTRATES

SANFORD MILLING CO., INC.

Hendersonville, NC
FLOUR & GRAIN PRODUCTS

SEE'S INTERNATIONAL FOOD

Philippines
BANANA CHIPS

SHIV SHAKTI ENTERPRISES

India
ESSENTIAL OILS & OLEORESINS;
FLAVOR CHEMICALS

SREE RAYALASEEMA ALKALIES & ALLIED CHEMICALS

India
OILS/OLIVE OILS

VKL VIETNAM LTD.

Vietnam
SPICES & SEASONINGS

VISAKAREGA TRADING PVT LTD.

India
SPICES & SEASONINGS

XINJIANG DEMAY AGRICULTURE PRODUCTS CO., LTD.

CHINA
VEGETABLES (DRIED)

ZHANJIANG HONGTAI FOOD INDUSTRY

China
FRUIT (CANNED)

Establishments

(see letter of certification)

KOSHER LUNCHEONETTE

150-30 84th Avenue
Jamaica, NY 11432
RESTAURANT/TAKE-OUT (DAIRY)

New Under Star-D

(only when bearing Star-D symbol)

K O S H E R D A I R Y The Star-D is a kashrus symbol of the National Council of Young Israel (NCYI). The Star-K, in its relationship with the NCYI, administers the kashrus of the Star-D. All Star-D products are dairy – cholov stam (non-cholov Yisroel).

RITA'S ITALIAN ICE

Grand Venture
Reisterstown Plaza
6796 Reisterstown Road
Baltimore, MD 21215
ICE CREAM & ICES STAND (DAIRY)

No Longer Star-K Certified

KING'S PIZZA
605-607 Middle Neck Road
Great Neck, NY 11023
PIZZA SHOP

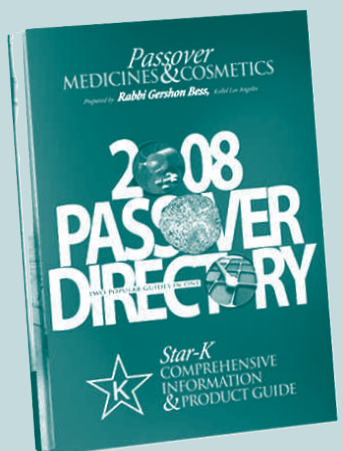
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A Project of Star-K Kosher Certification and Kollel Bais Avrohom Los Angeles



Star-K Certification TeleConference Series



Announces Monthly TeleKosher Conference Program for Local Kashrus Agencies

In an attempt to alleviate the *kashrus* challenges unique to smaller towns, STAR-K CERTIFICATION announces a unique opportunity for local *Vaadim*, Rabbis and *Mashgichim* the world over. STAR-K's monthly TeleKosher Conference program will enable them to speak directly to *kashrus* experts from various agencies, in a non-political forum, posing their most pressing *kashrus* questions that are distinctive to their communities.

The monthly conference has already featured Rabbi Zushe Blech and Rabbi Yaakov Luban. Local *Vaadim*, Rabbis and *Mashgichim* have been notified of the TeleKosher Conference program schedule via e-mail. For further information, call the STAR-K office, (410) 484-4110 or email TeleKosher@Star-k.org.

An additional TeleKosher Conference Series for the general public is scheduled for the last Wednesday of each month at 12 Noon EST, hosted by Rabbi Zvi Goldberg. To join the conference, call 1-605-475-8590 and enter conference 528-5502. Brought to you by www.Kosherclasses.org.

Star-K KASHRUS TRAINING PROGRAM

NOW ACCEPTING APPLICATIONS



Star-K's *Kashrus* Training Program will be held Monday, July 28 through Thursday, August 1, 2008. This intensive seminar, held at Star-K's offices in Baltimore, Maryland, is limited to 25 students – *rabbonim*, *kollel* fellows, and others serving as *klei kodesh* – who have studied *Yorah Deah*. In addition to lectures, audio-visual presentations and a hands-on practicum, several field trips are planned.

To apply to the Star-K *Kashrus* Training Program, call the Star-K office for an application at 410-484-4110 and speak with Rabbi Zvi Goldberg, or go to www.star-k.com to download the application form.



Star-K Kosher Certification

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

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

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