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; 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. 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.

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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 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 could be organic or inorganic, such as clay or ground limestone, or biodegradable or non-biodegradable. Because of this concern, the Rabbis decree that one who wants to eat a dairy product must wait six hours after eating meat. 

Meat & Dairy: 
A Kosher Consumer’s Handbook

RABBI DOVID HEBER
KASHRUS ADMINISTRATOR

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. The following is a review of these halachos:

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

Kosher homes typically have two sets of cookware: dishes, and cutlery — one for meat and one for dairy. This is because it is Biblically prohibited to eat something that contains both milk and meat that were cooked together. Because of this concern, the Rabbis decreed that one who wants to eat a dairy product must wait six hours after eating meat. A person is “leishag,” 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 “fleischig” food cooked with meat, even though it’s Kosher on Paper Only

RABBI BARUCH Beyer
KASHRUS ADMINISTRATOR

Leadership in
Kashrus Education
one did not eat the meat (e.g. a chalen potato).13

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, he should not eat the item but rather say “Baruch Shamin Kvod...”, as he has recited a bracha Yatila. If an hour has passed, he is permitted to taste and swallow the dairy food.11 If one inadvertently ate dairy before six hours (not more than six hours) then he may eat dairy eating dairy once he realizes that he is fleischig.

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 fleischig 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 fleischig pot, 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.14 One who ate meat may eat pareve food that was cooked in a clean milchig pot after finishing the meal.17

Products that are certified Kosher heker 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 fleischig after eating that onion.12 Similarly, if one required to wait six hours before eating an onion that was cut with a dairy knife.12

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 before meat even before one hour has passed, if his or her hands and mouth are clean from residual meat and the milk bottle once he realizes that he is fleischig.

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3) Dairy Followed by Meat

If one eats dairy, one may eat meat immediately after, provided that the following steps21 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 food and drink something. Alternatively, one can wait one half-hour (30 minutes)23 and then eat meat without going through the steps above. A bracha achrona is not required between the eating of dairy and meat.22 This means one can eat cheese, perform the steps above, and then eat meat without reciting a Borai Nefashos after the cheese. Only one Shelahel (before the cheese) and Borai Nefashos (after the meat) are necessary.

After eating hard cheese, one must wait six hours before eating meat.21 “Hard cheese” is cheese that has been aged long enough that it cannot be eaten unless it is first grated.24 Generally, once it has aged for six months it becomes hard. Parmesan cheese is an example of hard cheese. Romano26 and Swiss cheese may sometimes be a hard cheese. American, Munster, and Mozzarella are not hard cheeses, 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.

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.22 This means that something not ordinarily on the table that is noticeable (e.g. a pen)32 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.24 However, if a third person who is not eating and who is familiar with Jewish tradition is present, a “heker” is not required.33 If three or more people are eating together, two of them ate meat and one ate

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1 The laws of Raser D’halach (meat and milk) are quite complex and are one of the primary sets of halachos in the Chulchesh Aruch Aruch. The Aruch Aruch (third YD 87:1) that one learns to recite voicelessly (Rabbinoical ordinances). 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 book of Heirev Moshe Heinemann, sheiltot.

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5 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 most products and meat utensils for dairy products.

6 The Torah states three times, “Eac ushloch milchig yom...” “Do not cook a young animal in its mother’s milk.” From these Passages, the Gemara derives three prohibitions – one may not eat milk and meat together, one may not derive benefit from such-cooked items. If they were mixed without (e.g. a sandwich containing chicken of mixed milk and cheese) the mixture is Rabbinically prohibited to eat. See Shulchan Aruch YD 87:3.

7 Chulches were concerned with a lingering taste (envelko) of meat and/or residual meat caught between the teeth (Chulchesh Kardinam).

8 The Gemara Chulas (105a) states that Mar 1-2a waited until the “next meat” before eating dairy. The overwhelming majority of Rishonim are of the opinion that this means one must wait six hours. The Aruch, as noted in Shulchan Aruch YD 87:3, is that one must wait 26 hours (in Chulchesh Daniel as brought in Zicra Reuchov 89:16). It should be noted that those Aruch hold one hour or three hours. Although the precise amount is not in the text, 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 should wait six hours.

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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 ate french fries (or other deep-fried items) prepared in a kosher kitchen, he should assume that he is fleischig unless the catering agency of the restaurant indicates otherwise. Similarly, if one is fleischig one may eat french fries that were fried in oil that was previously used to fry dairy products. When in doubt, consult with the restaurant’s catering agency.

11 See Shoros Duvnovos Volume 19 and Mezuves Volume 55 pg 82.

12 This applies in a case where there was no pareve food in front of him that required the same bracha (see Minha Brucha 186:26 and Bo Halachos 186:4 “Ele shoel”).

13 See Ohr HaHaam 4:24, see also Shulchan Aruch YD 87:3.

14 Chulchesh Atlas 42:13. If one is not ill and needs to swallow a dairy tablet (e.g. a sleeping pill), the same Halachos apply (i.e. wait one hour only).

15 This is true if meat was cooked in the vessel within the past 24 hours (it is ain ovos yemini), but if the vessel was cooked in the vessel in the vessel (e.g. Kasher Brucha) one may eat meat with dairy. However, if the meat was not cooked in the vessel within 24 hours (it is ain ovos yemini), pareve food that was cooked in the vessel may “ain ovos” be mixed with meat with dairy (Chulchesh YD 84:20). One may not Kasher Brucha prepare a meal in an ain ovos yemini vessel. If the item is being mixed it would be pareve.

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dairy (or vice versa), they may form a mezuzan.  

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 mezuzan since he can also eat meat if he wanted.  

If two individuals ate meat, and one ate hard cheese, they may not join in Birchas Hamazon b’mezuzan.  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 mezuzan.  

5) Leftover Bread  

If meat was served at a meal, the leftover bread that was on the table may not be eaten with dairy.  

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.  

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 halachas 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; meat bread must be baked as a pareve  

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;  

or a load 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 lissinan) 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.  

Thus, one may not feed his pet products that contain both meat and dairy, because feeding one’s pet  

is considered “deriving benefit.”  

Pet food labels should be carefully checked to avoid meat and milk mixtures.  

One should be extra careful when purchasing dog or cat food, as they commonly contain basar b’cholav.  

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 gentle co-worker who owns a pet), since gift giving is a form of deriving benefit.  

If one was given a gift of basar b’cholav, 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.  

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 milkig 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 meat in the meat vessel, provided he does not eat the food. 

One may use the same gastrop or electric coil stov e or range for both milk and meat pots (at different times).  

If necessary, one may cook at the same time on a dairy 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 Shavuos).  

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

a) Covered - If one covers the meat and dairy products, they may be heated in the oven at the same time.  

The logic is that the cover should not touch.  Similarly, one may heat covered dairy in a meat oven, and vice versa.  

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

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.  

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 challos 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 sauvignon).  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 oven (unless it is double wrapped in foil).  One may not
A Kosher Consumer’s Handbook

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

e) Microwave oven - When heating a dairy product in a microwave oven used for fleischig, 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. The same halacha applies when heating fleischig products in a microwave oven used for dairy.

9) Maris Ayin

The Torah states, “Vheyessem Nihim.” - A yad 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, 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.

There was a time when serving pareve ice cream or stocks of margarine at a fleischig 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 hashrus 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 cream ice. 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!”

KASHRUS ALERT

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 hashrus 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 hashrus 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 hashrus 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 hashrus of propylene glycol. Stay tuned.
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 in the pulp stage are in such minute quantities that they are effectively "hotul", 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 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 belt with the increasingly paper-like fiber web snakes 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 kosher 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 hotul 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 gefilte 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.
Acceptable Liquors

**Bourbon** Straight and Blended
- Bouka Fig *, Carmel *, Herzog French *, Tishbi *, Spirit of Solomon

**Canadian Whisky** Crown Royal
- Louis Royer *, Dupuy-Vsop *, Herzog *

**Cognac**
- All except Sloe Gin (Sloe Gin requires certification)
  - Certified: Gordon’s Reg & Flavored, London Dry Gin *

**Irish Whisky**
- Middleton, 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.

**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.

**Acceptable LIQUORS & CORDIALS**

**Adovscotch**
- *Amaretto Di Sarono
- *Arak Alouf, Extra Fine
- *Azmara Coffee
- *Bartenura Cordials
- Amaretto, Etrog, Hazelnut, Sambuca
- *Briscoe
- *Carmel
- *Desert Exotics
- Drambuie
- *Frangelico
- *Godiva
- *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
- *Rodrigez
- *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

- CHERRY & COMPANY
  - Westerville, OH
  - NUTS & SEEDS; SNACK FOODS

- CUSTOM CANDY CONCEPTS
  - Ellijay, GA
  - CANDY & CONFECTIONERY ITEMS

- DAYMARK SELECT FINE COFFEES
  - El Cajon, CA
  - COFFEE BEANS

- FULL-FLAV-R FOOD PRODUCTS CO.
  - Oakland, Ca
  - VEGETABLES & DIPS; TOMATO PRODUCTS; PICKLED PRODUCTS; VEGETABLES (CANNED)

- HEIDI & ARTHUR CHOCOLATIERS, INC.
  - valley Cottage, NY
  - CHOCOLATE PRODUCTS

- NEW & EXCITING PRODUCTS, LLC.
  - Newton, MA
  - SNACK FOODS

- NINGBO HONGREN HIGH TECH CO., LTD.
  - China
  - VEGETABLES (CANNED)

- PRODUCE PACKAGING, INC.
  - Cleveland, OH
  - VEGETABLES (FRESH)

- SANFORD MILLING CO., INC.
  - Hendersonville, NC
  - FLOUR & GRAIN PRODUCTS

- SURE LEATHER REFININGS INC.
  - Des Moines, IA
  - DRY-GROUND LEATHER

- TRADITIONAL COFFEE, LTD.
  - Westfield, NJ
  - COFFEE BEANS

- XINJIANG DEMA AGRICULTURE PRODUCTS CO., LTD.
  - CHINA
  - VEGETABLES (DRIED)

**Industrial/Institutional Products**
(see letter of certification)

- ALVIN CARAMEL COLOURS (INDIA)
  - India
  - FOOD COLORS

- ASHA CELLULOSE (INDIA) PVT LTD.
  - India
  - CELLULOSE

- CIRCLE S SEEDS OF MONTANA, INC.
  - Three Forks, MT
  - FLOUR & GRAIN PRODUCTS

- COOPERATIVA CUCZACHAPA DE R.L.
  - El Salvador
  - COFFEE BEANS

- Dalian Hongren High Tech
  - China
  - FLOUR & GRAIN PRODUCTS; RICE PRODUCTS

**New Under Star-D**
(only when bearing Star-D symbol)

- 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
  - 6796 Reisterstown Road
  - Baltimore, MD 21215
  - ICE CREAM & ICES STAND (DAIRY)

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

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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.

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