From time immemorial, no matter where in the far-flung Diaspora, the presence of a Jewish community has always meant that there was shechita in proximity. The position of community shochet was one of a klei kodesh and the shochtim of a community were subject to the supreme jurisdiction of the local rav and/or Beis Din.

Here, in the U.S., it was no different. On November 15, 1660, a man named Asser (Asher) Levy acquired a license to serve as the first kosher butcher in the small Dutch-controlled hamlet of Nieuw Amsterdam – now better known as New York City.1 Ever since, maintaining a reliable supply of kosher beef has been an integral part of Jewish communal life in the U.S.

Previous Kashrus Kurrents articles have offered a glimpse into the challenges shechita has faced on these shores and the changes to the way kosher meat is supplied to our communities.2

Following in Israel’s Footsteps

One of the dramatic changes on the American kosher meat landscape is the phenomenon of Mehadrin kosher meat being imported from various countries in Latin America.

Shechita in South America for export has a long history. As early as the mid-1930s, after the Nazis y’del outlawed shechita in Germany, frozen kosher meat was imported from Uruguay and Argentina.3 While that market was tragically short-lived, Israel began importing beef from South America since shortly after its founding in 1948.

Palestine was a land of limited pastures and minimal livestock. Its location on the Mediterranean coast, with its long hot summers and sparse reservoirs, severely curtailed local meat production. With the steady influx of European immigrants, demand for beef soared. Before 1948, Palestine had an acute shortage of meat. Meat rationing was the norm, with shortages of 80% being not unusual.

Beginning in 1948, the phenomenon of Mehadrin kosher meat began in the small community of Haifa. Throughout the remainder of the 20th century, the importation of kosher meat from South America, Latin America, and beyond has become a well-established and widespread industry.

Later, as the population of the Jewish community grew, Meuhadrin kosher meat became available to the mainstream population. The impact of this development cannot be overstated, as it provided a reliable and consistent source of kosher meat for those who had previously been unable to find kosher meat in their local markets.

Although the world of industrial kosher may not require the deep analysis found in chemistry textbooks, it behooves kashrus administrators and mashgichim to have a working knowledge of chemical compositions and formulations. Solid knowledge of food chemistry and technical know-how is essential to arriving at the correct halachic conclusions.

To start our journey, we need to define some fundamental terms: acids, bases, and pH. Scientifically, an acid is a substance that can donate a hydrogen ion to another substance; a base is a substance that can accept a hydrogen ion. As taste descriptors, an acid is “tart or sour” while a base is “bitter and soapy.”

How does a litmus paper determine the acidity or baseness of a product? Incredibly, it is the acid or base itself which reacts with the dye in the paper. The natural blue dye turning red in the presence of an acid and the red litmus paper turn blue when dipped into a base. These were literal litmus tests, a term which over time has crept into everyday language to denote a means of determining an outcome.

CONTINUED ON PAGE 4

Once upon a time, baking a loaf of bread was simple. Today, when gluten-free blends and processed whole wheat flour are found in many homes, that is no longer the case. Baking with sourdough starters and group baking at “challah bakes” have also become popular.

The halachos involved are complex and bear examination.

Let’s begin with a review of the measurements necessary for mitzvos related to regular wheat flour.1

Mitzvos Involving Wheat Flour
• Separating Challah (hafrashas challah) Without a Bracha – One should separate challah without a bracha when kneading a dough that contains at least 8 1/2 cups of wheat flour (on average 2.6 lbs.).2
• Separating Challah With a Bracha – There are differences of opinion as to how much flour is needed to recite a bracha. Some individuals do so when kneading at least 12 1/4 cups of flour (slightly more than 3 1/2 lbs.).1 Others only do so when kneading at least 5 lbs. of flour (about 16 1/4 cups of flour). When being mafris, l’chatzah one pulls off a kezayis of dough.3

Birkas Hamazon – One must recite Birkas Hamazon if he eats a kezayis of bread b’kedei achilas pras, meaning within a four-minute timespan.4 A kezayis is 0.95 fl. oz. (slightly less than 1 fl. oz.) or 28 ml.5

Shabbos and Yom Tov – At each seudah, one should eat the volume of a kezayis for lehem mishneh.6 A kezayis is about 1.8 lbs. and with a bracha for 3.75 lbs.7

Gluten-Free Blends
• Separating Challah – Hafrashas challah is not performed on gluten-free blends that have no dagan content. If the gluten-free blend contains a mixture of dagan (e.g., gluten-free oat flour10) and other non-dagan flours,8 one counts only the content of the dagan flour in order to take challah with a bracha. Other “non-dagan flours” – such as tapioca starch, buckwheat, sorghum and almond flours mixed with dagan flour – only count towards the necessary shiur to be mafris without a bracha.

• Bracha Rishona – The bracha rishona on bread that contains gluten-free flour with no dagan content is Shebakol.11 If the blend contains dagan (e.g., oat flour), the bracha is Hamotzi (for cake it’s Mitzvos) if dagan is added for taste. How does one know? If dagan is more than 25% of the entire product, it is certainly added for taste. If under 15%, it is not added for taste but rather as a binder – so the “other” flours are the ikker and the bracha is Shebakol. If between 15-25%, one must ask the baker about his intent in using dagan.12

• Birkas Hamazon and Seudas Shabbos – If there is no dagan content in the gluten-free blend, one cannot use such rolls for lechem mishne or be yotze Seudas Shabbos13 and one recites Borei Nefasos. If there is at least 51% dagan, one recites Birkas Hamazon (or Al Hamichya) after consuming a kezayis of the bread (or cake) b’kedei achilas pras.14 One can be yotze Seudas Shabbos and use these rolls for lechem mishne.

• If dagan is less than half of the bread, one must calculate the percentage of dagan within the different flours to determine whether Birkas Hamazon is recited. If, for example, one consumes a bread that contains 35% gluten-free oat flour, 25% tapioca starch, 25%...
miller flour and 15% almond flour, since it is only ⅔ dagan, one should eat three kezayim of it (i.e., to reach a kezayis of oat flour). b’kedui achilas pras to fulfill his obligation of Seudos Shabbos and recite Birkas Hamazon.

The above halacha illustrates that some gluten-free blends labeled Hamotzi possibly do not contain enough oat flour to properly fulfill the obligation of Seudos Shabbos or to recite Birkas Hamazon. One must consult the certifying agency or rav to confirm that there is a high enough percentage of chameshes minei dagen.

**Whole Wheat Flour**

Bran that was never sifted out is included when calculating the amount of whole wheat flour for hafrasas challah, Birkas Hamazon, bracha achrona and Seudos Shabbos. According to standard milling protocol, the bran is sifted out to produce pristine white flour and subsequently added back to produce whole wheat flour. With respect to hafrasas challah, Machzeh Eliyahu says that the bran that is removed and added back is considered a separate ingredient, so one does not count it. Teshuvos V’hanhagos, however, says one can include it.

This machlokes also applies to Birkas Hamazon, bracha achrona and Seudos Shabbos. According to Machzeh Eliyahu, the bran would not count towards the shiur (e.g., to reach a kezayis), and according to Teshuvos V’hanhagos, it would. According to all opinions, the bracha rishona is either Hamotzi (on bread) or Mezonos (on cake).

**Baking With Sourdough**

Sourdough bread is primarily baked with wheat flour and therefore one recites Hamotzi and Birkas Hamazon; loaves may be used for lechem mishneh. There are many ways to make sourdough bread and hafrasas challah for each will depend on the factors addressed above.

As an example, if making a dough with each loaf weighing 500 grams and the starter weighing 100 grams (which adds an additional 50 grams of flour), then for one or two loaves: there is no obligation to be mafrish. For three loaves: be mafrish without a bracha. For four loaves: it depends on the machlokes cited above. For five or more loaves: be mafrish with a bracha.

When kneading a shiur of dough (e.g., 2,750 grams to make five loaves) in one bowl, one is simply mafrish from the entire batch.

However, if one prepares five loaves by kneading five separate doughs in five different bowls, each consisting of 500 grams of flour plus starter, one must be mitzaref the loaves (bring them together) to be obligated in hafrasas challah. To do this, all the doughs should be removed from the bowls as indicated below. Either of the following methods is acceptable:

- Place the doughs on a large piece of parchment paper or a plastic tablecloth. Cover them with the plastic or paper so as to encase all the doughs, thereby constituting a single “kli” (vessel). Be mafrish from one of the doughs.
- Place the doughs on a table and push them together, allowing them to bond well enough so that if one is pulled from the other, a chunk is pulled off from the rest. Alternatively, place the doughs — preferably touching — into one vessel. If the dough rises above the top, cover it. Be mafrish from any part of the dough.

**How To Be Mafrish From Dough That Will Be Shared with Others**

- **At challah bakes** — If many people are given a piece of dough and no one has a “shiur,” there is no obligation to take challah. To recite a bracha at a challah bake we recommend the following: Each participant takes a piece of dough from a large batch that was kneaded, except for one individual who takes an amount made with 5 lbs. of flour. She recites the bracha out loud on behalf of all present, at which time she alone is mafrish challah from her batch. Since she has a full shiur, this hafrasha works for all the participants who wish to be included. She should burn the dough she was mafrish and bake the batch to serve at home.

- **When baking for Mishloach Manos** — If one kneads a large batch of dough with the intention of distributing the baked goods (e.g., challos to neighbors), one is mafrish challah without a bracha. To recite a bracha, she must retain dough for consumption at her home made from at least 3⅓ lbs. of flour.

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18 Percentages are of the flour content (i.e., water is not part of the calculation). As discussed above, the bracha rishona on this bread is Hamotzi.

19 See M.B. 208:47 regarding bracha achrona if one did not eat three kezayim in this case. Also see M.B. 208:48 that with sugar content, less kezayim are necessary because the mishna ha’melach is to count the sugar (a tavlin). Thus for a single kezayis of cake that combines flour and sugar, one is permitted to recite Al Hamichya. (See Igros Moshe O.C. 1:71 who disagrees.)

20 See chelek 3 simanim 75-81 based on the Misha in Challah (2:6).

21 This is the opinion of the paskens.

22 See different opinions cited in “Mitzvos Involving Wheat Flour: Separating Challah With A Bracha,” above. These numbers may differ if a 50- or 150-gram starter, whole wheat flour or other grains were used. Calculations should be based on the discussions above.

23 If dough is individually less than the shiur are in five different bowls on a table or counter, they are not considered mitzaref for reciting a bracha. Above is based on Biur Halacha 457:1, Leket Hasumer 6:1 shu’u 5 (and fn 14) and Piskei Teshuvos O.C. 457:8 (and fn 50 and 52).

24 This applies if regular wheat dough is used.

25 Shulchan Aruch Y.D. 326:2. Reciting a bracha in such cases is a bracha v’atala. The same applies when distributing dough to children in school.

26 Or at least 3⅓ lbs. according to Rav Nach. (Oat flour would require less, as noted above.)

27 Minchas Titzchok 10:2. See however Kovetz Halachos (Purim 15:40) who says a bracha is recited if the intent is to give it out later if it is baked (e.g., for Mishloach Manos).

28 A bracha can also be recited if a “shiur” of flour was used to bake challah that will be eaten by many individuals at a large seuda (e.g., a Purim seudah or a Sheva Brachos) at her home or someone else’s home.

29 We are mitzaref the opinions (1) that after it is baked it is not called dividing and (2) the shiur of Rav Nach.
Jewish cattle dealers imported beef from Europe through land routes to Palestine to supplement the local supply. After the War of Independence, this avenue of import effectively closed.4 Importing kosher beef from South America proved to be the perfect solution to meet the growing demand.

Today, Israel is the fourth largest consumer per capita of beef in the world – 195 lbs. per person, just behind the U.S., Australia, and Argentina.5 Beef imported from Argentina, Paraguay, Uruguay, Brazil, Poland, and France currently constitutes 60% of Israel’s meat supply.

The “Meat Law” and the Chief Rabbinate of Israel

According to an Israeli law called the Chok Habasar (the Meat Law), Israeli meat imports must not only be kosher but be certified by the Chief Rabbinate of Israel (the Rabbanan Harashit). There is an entire division of the Rabbinate dedicated to imported shechita: Machleket Shechitat Chutz La’aretz, or Shach’al. The responsibilities of Shach’al are vast and include:

• setting standards for slaughterhouses and kosher staff
• conducting facility audits
• administering tests for shochtim and fullkhem
• staffing and verifying each team sent to shechita sites outside of Israel
• overseeing the more than forty facilities conducting export shechita

Over the course of the seventy years that Israel has engaged in the import of South American shechita, a fully developed system of standards has arisen in the South American shechita world, based largely on the requirements of the Rabbanut Harashit.6

U.S. Meat Tradeoff: Quality vs. Cost

While beef in the U.S. is one of the highest quality meat products in the world, even non-kosher meat is more expensive here than imported beef. Kosher meat producers have the added challenge of finding domestic plants that are small enough to accommodate the kosher slaughter process. Consolidation of smaller slaughterhouses over the years has resulted in severely limited options for kosher beef companies.

A recent post on modernfarmer.com noted, “Market share for the country’s four biggest meat-packing companies – Tyson, JBS, Cargill and Marfrig – has skyrocketed to 85 percent today from 25 percent in 1977. The Big Four, as they’re commonly known, now have plants that can process more than 5,000 head of cattle a day. . . . Unable to compete, more than half of the country’s small and midsize processors have shuttered operations in the past 20 years alone.”7

This trend has adversely affected the price of kosher beef, since the largest plants are far too fast and complex for a kosher shechita, and the few remaining plants willing to process kosher can charge higher prices since they have less competition. To rely on domestic beef alone would mean that many kosher consumers in the U.S. would rarely, if ever, eat kosher beef.

Shechita in Mexico and South America: The Plusses and Minuses

There are two main regions in Latin America that export significant amounts of kosher beef to the U.S. – Mexico and South America.

Shechita in Mexico for the U.S. market is generally in smaller plants set up by American companies and hashgachos working in tandem with Mexican partners. This means that the hashkura systems are controlled exclusively by the U.S. hashgachos with accepted norms and standards.

Mexican beef can be delivered by truck, fresh to the kosher markets in the U.S. within days or a week of packaging. Additionally, Mexican beef can be sent bone-in, allowing for bone-in rib steaks and flanks, to which the U.S. consumer is accustomed. On the other hand, Mexican beef usually is produced from heat-resistant breeds, which tend to be leaner and tougher than tasty corn-fed American beef. Mexico is not approved for export to Israel at this time.

South American kosher beef, imported to the U.S. from Uruguay, Argentina and Brazil, is a whole different animal, quite literally. The animals are from the same type of European breeds grown in the U.S. and have a comparable, although somewhat inferior, quality profile. This has an advantage – due to the differences in how South American cattle are raised, the glatt kosher percentages they yield are often much higher than from animals in the U.S.8

Common elements in virtually all South American shechitos for export today include:

• Shechita Munachas – The animal lies on its back during the shechita, restrained in a rotating shechita box. This allows the shochet to access the animal from the most optimal direction.

• Bodek Sakinim – Since the shechitos are conducted at a high speed, a separate shochet checks the knives before and after shechita to allow for a careful review of the chalafim.

• Bodek Veset – To ensure that each animal is shechted correctly, a dedicated mashgiach checks each shechita to confirm its hashkura, along with the shochet.

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6 Until the early 1990s, importing meat to Israel was in the hands of the Government Trade Administration, which only imported kosher meat. Generally, this meat was frozen prior to being soaked and salted, and relied on various leniencies to soak and salt this meat within three days of defrosting (as opposed to the normal requirement of kashering within three days of slaughter).


8 In general, cattle in the U.S. are fattened for longer periods to produce higher weight animals. This is not the practice in South America, resulting in cattle that are healthier and more likely to pass kosher inspection.
• Bodek Beis Hakosos V’Keres – Due to a higher and broader incidence of treifos on the intestines of animals raised in South America, a highly trained bodek checks each beis hakosos and keres for any anomalies.
• Automated Soak and Salt Systems – With large quantities of kosher meat to kosher, South American plants are required to install automated systems for shriya (soaking), melicha (salting) and hadacha (rinsing).
• Housing and Board – Shochtim and mashgichim are provided with dormitory facilities complete with a beis midrash and kitchen facilities since they often stay for months during the shechita seasons. Minyanim and shiurim are taken care of in a manner that allows them to fulfill their kosher responsibilities while maintaining their sedorim and shiurim during long overseas trips.

Tailoring South American Shechitos for U.S. Markets
Since the established shechitos in South America are primarily destined for the Israeli market, the kosher requirements are tailored to Israeli standards. American shechitos have a bit of work managing the expectations of plants importing to the U.S. Here are some of the differences:

▶ Treifos and Kosher Percentages
Israeli shechitos use two grades of kosher – chalak and regular kosher. Chalak, the more stringent of the two, means that the animal was completely free of lung adhesions (sirchos).9 Regular kosher in Israel indicates the use of all leniencies acceptable to both the Beis Yosef and the Rama.10

In contrast, U.S. shechitos grade animals as Beis Yosef and “industry” glatt.11 Beit Yosef for U.S. shechitos is similar to Israeli; industry glatt means that the animal only had loose sirchos that were easily removed.12 These stricter standards mean that the overall percentage of kosher meat bound for the U.S. is lower than what is produced for export to Israel. This presents a challenge for South American producers because a stand-alone North American shechita is less profitable.

▶ Nikkur
In the U.S. and most European countries, the hindquarters are not processed for kosher use due to the presence of sheleve – forbidden fats. These portions are sold to the non-kosher markets.

By contrast, the forequarters, which contain various blood arteries, blood veins, glands, membranes and tendons, require intensive processing for kosher use. According to European custom – which European Jews brought with them to these shores – these components must be skillfully removed by a trained expert before the meat can be kasherel (i.e., soaked and salted). The removal of forbidden fats (or deveining) is referred to as traiboring in Yiddish and nikkur in Hebrew. The skilled craftsman is known as a menaker.

The minhag Eretz Yisroel regarding nikkur follows the position of the Mechaber, which is that the meat needs to be merely cut and salted and not deveined. While some Ashkenazi hebsherim in Israel have introduced some basic nikkur over the years, American standard nikkur is far more extensive and costly.13 Shechitos for the U.S. market have this added challenge which needs to be carefully overseen, as it is uncommon in South America.

The Challenges in Overseeing Distant Shechitos
Managing a shechita in remote locations brings many challenges. Rabbanim machshirim need not only be experts in the relevant halachos but also be capable of ensuring sufficient and well-trained kashrus personnel. The quality of the kashrus is directly dependent on the quality of the shochtim and mashgichim who are on site. For a hechsher to ensure that standards are being met, rabbanim machshirim need to dedicate significant time and effort not only to travel to the facilities to set up and review the shechita teams, but also to develop relationships to ensure that all kashrus-related issues are resolved in a manner consistent with the expectations of the rav hamachshir.

For shechitos near communities like Buenos Aires which have a vibrant Torah presence, replacing staff due to illness or other emergencies is less of a challenge than in remote shechitos in the Argentinian hinterlands, which could be a twelve-hour drive from the closest kehillah. The same is true for those in Uruguay or Brazil.

STAR-K Meat Policy and Assurance
All meat in STAR-K certified Mehadrin products must meet the standards and guidelines of STAR-K’s Rabbinic Administrator, Rabbi Moshe Heinemann shli’a. STAR-K’s established policy is not to use any new meat or poultry product until Rav Heinemann has personally visited the plant – or sent a representative of his choosing – and approved the item for use.

With the advent of shechita south of the border, STAR-K rabbanim now travel many times during the year to difficult-to-reach locations to plan and oversee STAR-K shechitos. They also regularly visit STAR-K certified facilities south of the border to help them comply with American kashrus standards and to provide their staff with the necessary guidance to ensure the integrity of our meat certification.

Consumers can be assured that when they purchase a STAR-K certified meat product, a highly trained rav from STAR-K has carefully reviewed the actual shechita before it was approved for use. 

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9 See T.D. 39. The Beis Yosef does not permit the removal of any lung adhesions that would otherwise cause an animal to be considered non-kosher, while the Rama allows for the removal of such adhesions. In contrast, Beit Yosef allows lung adhesions on the flanks of the animal, while the Rama forbids these adhesions.
10 This is the custom of Moroccan Jewry which as part of Sephardic tradition accepted the rulings of the Beis Yosef. When the Rosh was exiled from Germany to Castile in Spain, his leniencies were accepted there as well. When the Castilian Jews were exiled in 1492, they brought these customs with them to Morocco.
11 Both glatt and chalak mean smooth.
12 Meat with firmly attached sirchos cannot be called glatt.
Potassium hydroxide is a good example of a base. As mentioned above, a base is soapy and bitter. Putting enough potassium hydroxide into water to raise the pH over 11 is a food grade davar hapogem according to STAR-K Rabbincic Administrator Rabbi Moshe Heinemann sblit’a. The benefit to food manufacturers is that it fulfills the requirements of pegima (off-taste) while not compromising the food grade properties of the water you are trying to make pogen (to bitter).

Acids play a fundamental role in the foods we eat. To flavor, to enhance, to preserve – acids can do it all. Let’s look at some of the fundamental food-grade acids.

**Citric Acid**

Citric acid is naturally found in citrus fruits such as oranges and lemons. It is an acidulant, meaning it either imparts a tart, acidic flavor or enhances the sweetness of foods. It is used in beverages, jams, jellies, canned tomatoes, confections and a plethora of other food applications. As an acidulant aids digestion and the absorption of nutrients. Citric acid produced from sugar can be produced KFP without lactose milk sugar. It is produced through the fermentation of glucose, typically derived from corn. Again, if cane sugar were the starter material, lactic acid could be produced KFP; if produced from lactose, the lactic acid is considered dairy.

**Fatty Acid**

Fat is a word that strikes fear in the hearts of most diet-conscious consumers. Healthy fats however are necessary to maintain a healthy diet; the body breaks down dietary fats into fatty acids that provide the body with energy. Fatty acids are found in meats and vegetables. They have a myriad of applications in the cosmetic, pharmaceutical and food worlds.

One of the most well-known fatty acids is stearic acid. A synonym for meat stearic acid is tallow. One of the most popular uses of this ubiquitous fatty acid is in the world of candy and pill making as a release agent. As the name clearly suggests, a release agent ensures that the candy or caplet does not stick to the equipment.

One of my greatest challenges was to kasher the century-old Mallinckrodt calcium stearate plant in St. Louis, Missouri. The calcium was being produced from ground limestone. White powder and animal-based stearic acid dust covered every possible surface in the plant, which took me a full three weeks to convert from treif to kosher.

**Tartaric Acid**

Tartaric acid in large quantities, commercial citric acid is produced using microbial fermentation using a fungus called Aspergillus niger, grown on a sugar culture. Most commercially produced citric acid is derived from corn, the predominant ingredient used in China, which is then dried into a crystallin powder. This does not present a kashrus concern for year-round use but is an issue for Pesach for those who do not use kitniyos shenishtanu.

Citic acid produced from sugar can be produced KFP without concern. On rare occasions, European citric acid is produced from a wheat material, which would render it unfit for Pesach.

**Ascorbic Acid**

Ascorbic acid, also known as vitamin C, is likewise found naturally in citrus fruits. It is not as acidic as citric acid and is used commercially to protect color changes in fruits such as sliced apples. Synthetic ascorbic acid is produced from glucose, which is generally derived from corn starch that has been broken down with the aid of enzymes, acetone and hydrochloric acid. Other starches can also be used as the source material. Ascorbic acid from tapioca starch is acceptable for Pesach, while wheat starch (obviously) is not.

**Lactic Acid**

The STAR-K Hotline often fields the query, "Is lactic acid milchig?" The word lactic throws a lot of people off. The truth is that commercially produced lactic acid is pareve even though it can be produced from lactose milk sugar. It is produced through the fermentation of glucose or sucrose, typically derived from corn. Again, if cane sugar were the starter material, lactic acid could be produced KFP; if produced from lactose, the lactic acid is considered dairy.

**Acetic Acid**

Acetic acid is a natural by-product of vinegar fermentation. It is the component that gives the vinegar its taste and aroma. Of course, the kashrus of vinegar depends on its starter material. The white vinegar purchased in your neighborhood market is produced from corn. Red wine vinegar and balsamic vinegar can be either very kosher or very non-kosher, depending on the source used to convert the wine to vinegar.

**Glacial Acetic Acid**

Glacial acetic acid is produced synthetically and is typically the KFP vinegar found in the Passover section of your supermarket. Vinegar is an extremely versatile staple in every balabusta’s kitchen (and laundry room). It is truly fascinating to see Hashem’s handiwork at play as tart acids and bitter bases pass through the litmus tests of halacha. I’m sure my father would agree. ✨
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China
AMINO ACID

GUILIN HONGXING CHEMICAL
China
BAKERY SUPPLIES

H L BLACHFORD
Canada
INDUSTRIAL CHEMICALS

HEBEE HUAFAN BIO-TECH
China
AMINO ACID

HENAN HEAGREEN BIO-TECH
China
SWEETENERS

HENAN JINYUFENG BIO-TECH
China
SWEETENERS

HENAN CHANGTAI BIO-TECH
China
FILTERING AGENTS

ILERA AGRO PROCESSING NIGERIA
Nigeria
SOY PRODUCTS

INNER MONGOLIA CONSTAN BIO-TECH
Chi-a
FOOD GUM

JIANGSU QISONG FOOD TECH
China
INDUSTRIAL CHEMICALS

JIANGXI ELEGANCE FOOD CO
China
CANNED FRUITS

KAFE LUBRICANTS (SHANGHAI)
China
LUBRICANTS

KAMAL SOLVENT EXTRACTIONS
India
VEGETABLE/SEED OILS

KELANI VALLEY PLANTATIONS
Sri Lanka
LATEX

LIHINI NATURE PRODUCTS
Sri Lanka
CONCOPT PRODUCTS

MENGZHOU GOLDEN CORN CO.
China
STARCHES & SWEETENERS

MIDDLE EAST OLIVE OIL
Turkey
OLIVE OILS

NATIVE MICROBIALS
San Diego, CA
FOOD CHEMICALS

NEEL BEVERAGES
India
COCONUT PRODUCTS

NEW LANKA GLOBAL EXPORTS
Sri Lanka
SPICES & SEASONINGS

ORIOL
India
ESSENTIAL OILS & OLEORESINS

PHYTOSOL INDIA
India
HERBAL EXTRACTS

QINGDAO FENGSHENGYUAN AGRICULTURAL
China
SPICES & SEASONINGS

SHANDONG MIMEI BIO-TECH
China
STARCHES & STARCH PRODUCTS

SHANXI HENQIIANG CHEMICAL
China
FLAVOR CHEMICALS

SOKESENDE
Mexico
SNACK FOODS

SUNIL CHEMICALS
India
FOOD ADDITIVES

SYNOVA BIO-TECH
China
AMINO ACID

TIANJIN BLUEBIRD AGRIBUILD
China
SPICES & SEASONINGS

VINAYAK INGREDIENTS (INDIA)
India
STARCHES & STARCH PRODUCTS

VLC SPICES
India
SPICES & SEASONINGS

WALTERS BAY TEA ESTATES
Sri Lanka
HERBAL EXTRACTS

WEIhai JUNLIDE FOOD
China
CANNED FRUIT

WELLA NUTROLOGICALS
India
VITAMIN COMPONENTS

ZHENJIANG WHOLEMARK FINE CHEMICAL
China
LUBRICANTS

ZIVISHA HERBAL AND ORGANIC
India
HERBAL EXTRACTS

NEW UNDER STAR-K

INDUSTRIAL PRODUCTS

CAPERSMED
Morocco
PICKELED PRODUCTS

DESERET LABORATORIES
St. George, UT
VITAMINS, NUTRITIONALS & HOMEOPATHIC

DOUZENIS OLIVE OILS
Greece
OLIVE OILS

GROUSE HUNT FARMS
Tamaqua, PA
JAMS/PRESERVES, CONDIMENTS

KOSHER GOLDEN KITCHEN
Baltimore, MD
CATERER
For more information, contact Rabbi Zvi Goldberg, STAR-K’s seminar coordinator, at 410-484-4110 ext. 219.

Early registration is advised as each program is limited to 25 attendees and spaces fill up early.

To download an application for either seminar, please go to star-k.org/training.

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STAR-K 2024 Pesach Guide

This summer, once again, STAR-K will be offering the following popular training seminars at its Baltimore corporate headquarters:

July 29-31, 2024
11th Annual Foodservice Mashgiach Training Seminar
An intensive three-day training program for people currently involved – or who wish to become involved – in hashgacha in restaurants, catering halls, hotels, and the like.

August 5-8, 2024
21st Annual Kashrus Training Program
This four-day program provides rabbinim, certifying agency administrators, kollel members, and others serving in klei kodesh with a hands-on, practical application of the Shulchan Aruch along with insights into structuring a kashrus organization. For men only.

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