

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

GELATIN

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

requires kashering keilim that came in contact with gelatin. However, we are also aware that there were great poskim who were lenient and wrote teshuvos explaining why gelatin is permitted. At the very least shouldn't their position be considered to give gelatin the status of *safek issur*? I would like to briefly outline some of the issues and explain why our position is to take a strict approach to gelatin.

The source for the *issur* of gelatin is the Rambam (Machalos Assuros 4:18) האוכל מנבלה וטרפיה, או מבהמה וחיה הטמאים מן העור ומן העצמות... (It is *assur* to eat bones and hides of *neveilos* and *temei'os*, but if one does so, they are *patur*, because these items are inedible.) Since edible gelatin is made from bones and hides that are *assur*, the starting assumption

GELATIN is one of the most versatile non-kosher ingredients and as such it is commonly present in many otherwise all kosher facilities. The OU considers gelatin as *vadai issur* and



Hard Gelatin Capsules

should be that gelatin is *assur*. In fact, Rav Chaim Ozer Grodzinsky Zt"l in a letter published in *Hapardes* (*Shana 22 Choveres 4*) begins by writing that gelatin was always considered *issur*, and therefore we are like a *makom shenahagu issur*... However, he then postulates that perhaps this is only because the *mitziyus* of how gelatin is made was not properly understood...

Ultimately, Rav Chaim Ozer (*Achiezer III:33*) permitted bone gelatin from *neveilos*, provided that the bones were completely dried out, as detailed in his teshuva. Although Rambam says that it is *assur* to eat bones of *neveilos*, Rav Chaim Ozer explains that Rambam was only referring to soft bones, but hard bones are completely permitted. It therefore stands to reason, that dried out bones, like hard bones,

continued on page 44

DAF NOTES

Introducing the newest column to appear in the Daf by overwhelming request... Consumer Q&A.

As OU representatives in communities around the world, we understand that you, the Rabbinic Field Representatives, are the first point of contact for many consumer related questions. For this reason we have added a new column that will feature popular consumer questions and the OU home office's responses. The Q&A will be generated from our Consumer Relations Department guided by Rabbi Moshe Zywic, Executive Rabbinic Coordinator, and headed by Rabbi Eli Eleff, Consumer Relations Administrator. In collaboration with Rabbi Benjamin Geiger, the voice of the OU Consumer Inquiry Hotline, who handles hundreds of consumer questions daily, we will be publishing new questions and answers monthly. We would like to take this opportunity to thank Rabbi Yaakov Luban, Executive Rabbinic Coordinator, for his clear and concise written responses allowing for standardized OU-consumer communication. We hope to increase the accessibility of this column by including it on the OU website in the near future.

CONSUMER Q&A

ON PRODUCT WITH FISH INGREDIENT

Q: WHY ARE THERE PRODUCTS THAT LIST FISH AS AN INGREDIENT, BUT ONLY BEAR AN $\text{\textcircled{F}}$? WHEN WOULD A PRODUCT HAVE " $\text{\textcircled{F}}$ " ON THE LABEL?

A: Products that contain fish ingredients exceeding the ratio of 1 part to 60 are labeled " $\text{\textcircled{F}}$ ". If the fish ingredient is present at a ratio of 1 to 60 or less, the OU allows the product to bear a plain $\text{\textcircled{F}}$.

There is a dispute whether fish which is present at the level of nullification, known as *botel bishishim* ($1/60$ or less), may be consumed with meat. While *botel bishishim* is effective for non-kosher ingredients, rabbinic authorities debate whether Botel Bishishim applies to



fish which cannot be consumed with meat because of Sakana (a danger to one's health). Though the OU does not mandate the " $\text{\textcircled{F}}$ " designation because of the lenient opinion cited above and other considerations, consumers are encouraged to consult with their Rabbis for direction. The presence of fish will be noted on the ingredient panel whether there is an OU identified need for the $\text{\textcircled{F}}$ symbol or not.

EGGS AND BLOOD SPOTS

Q: SINCE EGGS ARE CANDLED, DO THEY STILL NEED TO BE CHECKED FOR BLOOD SPOTS?

A: Blood spots in fertilized eggs are prohibited, and one should check cracked eggs to make sure they are blood-free. Commercial eggs today are not fertilized and blood

continued on page 46

GELATIN

continued from page 43

should also be allowed. Although drying out soft bones should be compared to being *soref a shoretz*, which because of *achshivei* is still *assur* (except for a *choleh*), Rav Chaim Ozer reasons that *achshivei* does not apply to gelatin, since it is only used for the sake of being a *ma'amid* (i.e. there is no intent to eat the gelatin per se).

Even if one were to accept the *psak* of Rav Chaim Ozer, one would still be precluded from using gelatin as a source of protein, such as in a protein bar. In this case, we would certainly say *achshivei*, since the whole intention is to eat the gelatin because of its protein. In this case, one cannot say that they are indifferent to the gelatin. Also, Rav Chaim Ozer's *beter* would only allow purchasing readymade items that contain gelatin, but mixing in gelatin on one's own, or ordering an item to be made that contains gelatin would be *bitul issur lichatchila*. Furthermore, it would be *michuar ha'davar* for a *hashgacha* to certify products that contain gelatin, thereby relying on *bitul*. Rav Aharon Kotler¹ zt"l goes further and says that even if the gelatin is only used as a *ma'amid*, we still say *achshivei* since the gelatin is purposefully added.

The limitations of Rav Chaim Ozer's heter should be noted. He was clearly only lenient regarding bone gelatin because he held that hard bones are permitted. This leniency can obviously not be extended to gelatin made from pigskin about which the *Mishna Chulin* (122a) writes אלו שעורותיהן כבשר... עור חזיר של ישוב (The following skins have the same halachah as their meat... the skin of a domestic pig). Nor can one extend this leniency to bovine hide gelatin, which at the very least is *assur mid'rabbanan* and some parts such as עורבית הברית *assur d'oraisa*, and according to some poskim the entire hide once it is made edible is an *issur d'oraisa*².

Not all poskim agree with Rav Chaim Ozer that we can differentiate between soft bones (*assur*) and hard bones (*mutar*). The *Minchas Yaakov* indeed seems to infer that only soft bones are *assur*, but the *Pri Migadim* (Y.D. *Sifsei Da'as* 87:22) disagrees, based on the sugya in Chulin 114a and holds that all bones are *assur*³. The later *poskim* (*Aruch Hashulchan* 87:29, *Pischei Teshuva* 87:14, and *Igeros Moshe*⁴ O.C. 4:77) all accept the *psak* of the *Pri Migadim* that we do not differentiate between hard and soft bones. Although Rishonim differentiate between hard and soft bones, this is only in regards to whether the bones give off their own *ta'am* and can be used to be *mivatel* other *issurim*⁵, but in regards to eating the bones themselves, which is the issue at hand regarding gelatin, most Achronim seem to accept the *psak* of the *Pri Migadim* that we do not differentiate.

Some argue that all gelatins should be acceptable, because the strong acids or bases that are used to create the gelatin make them *nifsal mei'achila*. Rav Moshe Feinstein zt"l (*Igeros Moshe* Y.D. II:23) rejects this argument. He explains that since the bones and hides are intentionally denatured in order to ultimately enhance their edibility, this would be tantamount to *techilaso li'fgam v'sofu l'shevach*, which is *assur*. (Another way to look at this is to say that the acids cook the bones and hides the same way that fire cooks meat. Although one cannot eat the meat when it is still on the fire, because it is too hot, and at this point it is *shelo k'derech aachilaso*, still as soon as it cools it is *assur*, so too the bones and hides although inedible when mixed with the acids, the *issur* returns as soon as the acids are removed.)

Some have speculated that gelatin has no taste and is therefore *batal b'rov*, and therefore there is no need to *kasher*. The OU tested out this theory with a taste test in which several non-Jewish *k'feilas* were given random samples of various types of gelatin solutions (bovine, pig, fish). In each case the *k'feilas* were able to correctly identify the type of gelatin based on its taste.

Ultimately, *halachah l'maiysa*, even if one believes that there are reasons to be *maikel*, one must follow the *sugya d'alama*, as the Gemara often writes פוק חזי מאי עמא דבר. In this case the clear *sugya d'alma* in America is like the *poskim* of the last generation such as Rav Moshe Feinstein zt"l and Rav Aharon Kotler zt"l who held that all gelatin is definitely *assur* and can even possibly be an *issur d'oraisa*. Rav Yechezkal Abramsky zt"l at the end of his teshuva in which he explains why one can be *matir* certain types of gelatin, ends by saying that nevertheless we should not be *maikel*, because it has already been accepted as *assur*.



Regarding medicines that are encased in hard gelatin capsules, Rav Belsky has said that the *minhag* is to allow them for a *choleh*. This is because in this form, the

gelatin is not considered edible (שלא כדרך אכילתו)⁶.

Soft gelatin capsules, which are often used for vitamins, fish oils and over the counter medications, Rav Belsky holds should not be used, because in this form the gelatin is not considered *nifsal*. Additionally, these soft capsules are often made from pigskin gelatin and are kept soft and pliable with large amounts of glycerin.

Regarding kosher gelatin which is made from the hides of shechted cattle, Rav Moshe writes (*Igeros Moshe* Y.D. II:27) that the gelatin is considered *pareve*. This is because hides to begin with are only *basar d'rabbanan*. The gelatin that is extracted from the hides is considered like *tzir* of the hides which was never included in this *gezeira*. Therefore, the OU would permit dairy puddings and chocolates to be made with kosher gelatin.

¹ *Mishnas Rav Aharon Siman* 17 (end)

² *Mishnas Rav Aharon Siman* 17, see also *Igeros Moshe* (Y.D. II:32) that is *misupak* about this point.

³ This argument is also made by the *Minchas Yitzchak* III:147

⁴ וד"ל - ע"פ להרמב"ם צריך לומר דגם בעצמות הרכים ליבא איסור בשול בעצמות הרכים אלא אף בעצמות הקשים לא רק בהשלחן גבוה, ומדרבנן ודאי איסור

⁵ See *Shach* 99:1

⁶ See also *Shevet Halevi* 7:135. Additionally, *Minchas Shlomo Chailek* I:17 writes that swallowing pills that are inedible is considered *shelo k'derech aachilaso* which is permitted for a *choleh*.

OUDIRECT

Under the guidance of Rabbi Moshe Zywic, Executive Rabbinic Coordinator, and the knowhow of the IT Department headed by Dr. Sam Davidovics a new feature has been added to OUDIRECT. This new addition allows for RCs, RFRs and companies to update contact information through OUDIRECT. Anything entered via this method will automatically be entered into the Kashrus system.

Instructions for this feature can be received from the OUDIRECT HELPDESK.

PLEASE FEEL FREE TO CONTACT THEM AT EX. 322 OR DIRECTHELP@OU.ORG

BALTIMORE COMMUNITY TURNS OUT TO CELEBRATE PIDYON PETER CHAMOR

Reprinted with permission from Hamodia

THIS PAST Sunday, the Baltimore community had a unique opportunity to partake in a *pidyon peter chamor*, the rare *mitzvah* of redeeming a first-born donkey.

The donkey belonged to Rabbi Don Moskowitz and Harav Nesanel Kostelitz, Rav of Congregation Machzikei Torah in Baltimore. Rabbi Moskowitz, a *mashgiach* for the OU, often travels in Amish Country, near Lancaster, Pennsylvania, and realized that perhaps he could arrange to have the opportunity to perform this *mitzvah*. He spread the word among the Amish people that he wanted to purchase a donkey. When the opportunity finally arose, he consulted with his Rav, Harav Kostelitz, to make sure

that purchasing the donkey for the sake of performing the *mitzvah* was the proper approach. Not only did Harav Kostelitz approve of the purchase, but he asked Rabbi Moskowitz if he could be an equal partner in the transaction.

The sale completed, the donkey remained in the care of the Amish farmer, who keeps donkeys and goats to avoid the need to cut the grass on his expansive properties. Rav Kostelitz and Rabbi Moskowitz *davened* that the donkey would give birth to a male, so they would have the chance to perform this precious *mitzvah*.

About two weeks ago, the donkey did indeed give birth to a male. Harav Kostelitz and Rabbi Moskowitz quickly arranged to have the *pidyon* performed in Baltimore, with the participation of as many people as possible. With much excitement generated by the announcement of the event, over one thousand men, women and children came to the grounds of Bnos Yisroel to witness the *pidyon*.

Rabbi Velvel Rosen, a *kohen meyuhas* who traces his *kehunah* to the Shach, was honored with performing the *pidyon*. Harav Kostelitz gave an address, discussing the importance of performing a *mitzvah* in the most complete way possible, without skimping or cutting corners. Harav Aharon Dunner also spoke. Following the *pidyon*, a gala *seudah* was served with the participation of many Rabbanim, including the Stropkover Rebbe, *sblita*, who is visiting Baltimore.

Rabbi Velvel Rosen, a *kohen meyuhas* who traces his *kehunah* to the Shach, was honored with performing the *pidyon*. Harav Kostelitz gave an address, discussing the importance of performing a *mitzvah* in the most complete way possible, without skimping or cutting corners. Harav Aharon Dunner also spoke. Following the *pidyon*, a gala *seudah* was served with the participation of many Rabbanim, including the Stropkover Rebbe, *sblita*, who is visiting Baltimore.



Photo Credits: Reuven Miller ndmiller@juno.com

The donkey is wearing a beautiful cape especially fashioned for the occasion.



L-R: OU RFR Rabbi Don Moskowitz; Rav Nesanel Kostelitz; Rabbi Mendel Wax; Rabbi Velvel Rosen, kohen.

DAF NOTES

Part 1 of the article below appeared in *The Daf HaKashrus Volume 19, No. 5* on page 27. The contents of the article were originally presented in a lecture by Rabbi Steinberg during ASK OU 10.

BIRCHOS HAMASHGIACH (PART II)

RABBI LENNY STEINBERG

RC New Company Department/Foodservice

MATIR ASURIM

The Mashgiach has a responsibility to lock and unlock the coolers, freezers, gas locks and sometimes the kitchen itself. Often there are quite a few locks to tend to and the Mashgiach has to take precautions to make sure that he does not miss locking a cooler. There should be a check list for the closing Mashgiach and it should be checked off daily. Never rely on memory alone. The consequences of a cooler that is left open are often expensive. Another point regarding locks is that the opening Mashgiach should know the morning routine and open the locks in the order that is needed for the kitchen staff.

At this point we will use our poetic license to digress from Birchos Hashachar to another brocho:

BOREI MEOREI HA'EISH

The Mashgiach must make sure to light all the ovens and stoves in order to effect Bishul Yisrael. There are several rules to be aware of. First, that all pilot lights should be working and that the Mashgiach should light them. This will serve as a back up just in case a cook will light a fire and cook something when a Mashgiach's back is turned. Pilot lights should be blown out and relit periodically (once a week). Any piece of equipment that does not have a pilot light such as electric or electronic ignition should be watched more carefully. Burners in convection ovens go off when the door is opened. When the cook closes the door, the fire will go back on which means that he is cooking the food. We recommend that the cutoff switch should be bypassed so that the fire will stay on. It is important that the Mashgiach be responsive when a cook needs a fire because if he has to wait or if the Mashgiach is chronically late, the cook will light the fire himself.

SHE'ASA LI KOL TZARCHI

A Mashgiach like any other professional must show up to work with the tools that he needs for the job. Don't forget your set of keys! Just for those days when everything goes wrong, we recommend that a lock box with a spare set of keys should be installed in the facility with a combination set by the Mashgiach. If you are Kashering, there are all kinds of tools that you must bring to the job.

continued on page 46



A KIDDUSH HASHEM!

Rabbinic Coordinator Rabbi Akiva Tendler has shared a beautiful letter written by Christina Thies of Ralcorp Snacks, Sauces & Spreads commemorating 20 years of Rabbi Moshe Heimowitz

servicing the kosher needs of their plants. She writes, in part:

Your commitment to our Kosher program is invaluable. It is a pleasure to work with someone who is friendly and always willing to help. We have relied on your knowledge, guidance, and insight over the years to help make our Kosher program successful. We truly respect the integrity of the Orthodox Union and value our professional relationship.

We congratulate Rabbi Heimowitz on the milestone anniversary and we thank all our mashgichim for making a kiddush Hashem around the globe!



KASHRUS ALERT

DIVA OLIVA CANNED OLIVES produced by Veld World, Kiev, Ukraine, sold in Ukraine, bear an unauthorized Ⓢ. Corrective measures have been implemented.

Products manufactured by **PEPPADEW INTERNATIONAL** in South Africa bearing the Ⓢ are certified kosher by the Orthodox Union.

Products distributed by Peppadew International Europe BV (PI Europe) are not certified by the Orthodox Union. Some PI Europe products (including Peppers Stuffed with Cheese) primarily sold in the Netherlands mistakenly bear the Ⓢ. Corrective measures are being implemented.

ROSA'S PIZZA, 350 5th Ave, New York, NY 10011 is no longer Ⓢ certified.

SWEET PERRY ORCHARDS CASHEW MEDLEY FRUIT AND NUTS MIX produced by Johnvince Foods, Toronto, ON are certified by the Orthodox Union as an ⓈD dairy product. This product contains yogurt chips as indicated on the label. Some labels were mistakenly printed without the dairy designation. Corrective measures were implemented.

NEW YORK KOSHER CATERERS, INC. dba Touch of Class Glatt Kosher Caterers LLC., at 1061 Ocean Parkway, Brooklyn, NY 11230 switched certifications and is no longer OU certified.

FRED'S TACO SEASONING MIX produced by Fred's Inc., Memphis, TN contains whey (a dairy ingredient) as listed on the ingredient panel. Some products were mistakenly labeled with a plain Ⓢ, without the ⓈD dairy designation. Corrective measures have been implemented.

HAMMOND'S CANDIES ENGLISH TOFFEE produced by Hammond's Candies, Denver, CO bears an unauthorized Ⓢ. This product is not certified by the Orthodox Union. Corrective measures have been implemented.

THE VILLAGE HALAWA produced by Dolce Marima in Johannesburg, SA bears an unauthorized Ⓢ. The Orthodox Union does not certify this product. Corrective measures are being implemented.

AGRAWEST COMPLETE MASHED POTATO MIX #86050, a foodservice item, produced by Agrawest Foods, LTD., Souris P.E.I. contains dairy ingredients as indicated on the label. Some labels were printed with a plain Ⓢ, without a ⓈD dairy designation. The product is certified by the Orthodox Union as a kosher dairy product. Corrective measures have been implemented.

RABBI GROSSMAN, Thank you for all the effort you put into the *Daf Hakashrus*. A brief follow up to Rabbi Luban's recent article.

A mashgiach called me from a work site. He found a five gallon pail of pickles with a K. I wrote down the information, and started to track down the person behind the K. Not being able to speak to a person at the company, I called the Rav of the city where the product is produced. He was helpful, but he had no involvement with the company, nor did he know of anyone who might.

I tried the manufacturer again, and was shuffled from one company representative to another. I finally did receive an answer. The K did not indicate kosher, but at the same time they adamantly refused to say what it did signify.

Sincerely yours, Rabbi Mark Urkowitz

Houston Kasbruth Association, Senior Rabbinic Administrator

Q&A

continued from page 43



spots are not Halachically prohibited. Nonetheless, even today, the prevailing Minhag (custom) is to discard eggs with blood

spots and check cracked eggs before they are cooked. Though raw eggs are candled before they are packaged, the candling process is not foolproof and the OU cannot guarantee that the eggs are 100% free from blood spots. The presence of an OU on a box of eggs does not obviate the need to check the individual eggs for blood spots. OU supervision is limited to the method of processing the raw egg. For example, raw eggs are coated with mineral oil, to add sheen to the egg shell, and clog the pores, thereby enhancing the shelf life of the egg. The OU guarantees the Kashrus of this process.

GRAPE JUICE AS AN INGREDIENT

Q: IF GRAPE JUICE OR WINE ARE LISTED AS INGREDIENTS IN OU PRODUCTS, ARE THEY MEVUSHAL?

A: Yes, the OU requires that they be mevushal, so that there will be no concern of stam yainom after the seal is broken. ■

BIRCHOS

continued from page 45



Mashgiach has to walk around the kitchen to supervise and monitor the activity in the kitchen. Even if he is busy checking

vegetables or cracking eggs, he should make a point of walking the kitchen every 20 minutes or so. Besides the obvious benefit of seeing things that may have otherwise escaped his view, it will create a mirsas for the staff.

OZEIR YISRAEL BIGVURA

The Mashgiach should not let himself be intimidated. He must realize that he is upholding kashrus in the kitchen. There may be some strong resistance especially when much product has to be discarded. The Mashgiach must be strong and not let himself be pushed into a corner. He should not hesitate to ask for backup from the RC when needed. Sometimes a mashgiach may make a mistake which may impact kashrus. He must nevertheless not allow the product to be served even though he will be blamed for the loss of the product and all the ensuing difficulties.

OZEIR YISRAEL BESIFARA

When a Mashgiach does his job with dedication and attention to detail; when his dealings with the management and staff are firm but pleasant he will uphold kashrus and make a Kiddush Hashem. ■

OU - A LEADER IN KOSHER INFORMATION YEAR ROUND AND PESACH

BATYA ROSNER

OU Public Relations

THE FINAL numbers are in, and here is how the OU Kosher Consumer Relations Department responded to thousands of questions in the month leading up to Passover:

- ▶ More than 2,000 inquiries were submitted to OU Kosher's Webbe Rebbe (for information related to OU policies and OU products) and Social Media "OU Kosher" on Facebook and "@OUKosher" on Twitter;
- ▶ More than 5,000 phone calls were answered using the OU Kosher Hotline (212.613.8241);
- ▶ More than 10,000 individuals downloaded of the OU Kosher phone APP, a technological development which was substantially covered by Jewish and secular media;
- ▶ More than 61,000 copies of the OU Guide to Passover were printed and distributed;
- ▶ More than 100,000 unique visitors logged-on to the OU Kosher Passover website, www.oupassover.org.

And this was only part of OU Kosher Consumer Relations' 2012 Pesach experience. The world's most recognized kosher symbol proved once again that it is also the top destination for kosher information year-round -- particularly regarding the challenging preparation for Passover.

According to Rabbi Menachem Genack, CEO of OU Kosher, "We begin gearing-up for next year's Passover literally the day after this year's Passover has ended, under the leadership of Rabbi Shmuel Singer, working with Avigail Klein, to communicate with companies certified by the OU for Passover on their product results, and working with new companies in the process to develop products to be certified for the up-coming holiday. It is no wonder then, that when Pesach is actually approaching, so many thousands of people turn to the OU to answer their holiday-related questions."

Rabbi Moshe Elefant, Chief Operating Officer of OU Kosher, explained, "OU Kosher invests much time and resources into providing excellent consumer relations. There is no time during the year when it is as busy as the Pesach season. OU Kosher's Consumer Relations team touched many thousands throughout the world, serving a critical role in helping Jews around the world to prepare properly for the holiday."

Rabbi Eli Eleff, OU Kosher Rabbinic Coordinator and Consumer Relations Administrator, noted, "We received 150 calls alone on erev Pesach (the hours prior to the holiday) when the OU Kosher hotline was opened for three hours. OU Kosher Rabbinic Coordinators Rabbi Eli Gersten, Rabbi Chaim Goldberg, Rabbi Michael Morris, Rabbi Aharon Brun-Kestler, Rabbi Gavriel Price, Rabbi Eli Eleff, Rabbi Dov Schreier and Rabbi Daniel Nosenchuk rotated hotline coverage to answer questions on Jewish law and OU Kosher policy. "We had two people taking calls at the same time as there were approximately 500 calls per day coming in to the hotline the week leading up to Passover," Rabbi Eleff shared.

Rabbi Eleff paid particular tribute to Rabbi Benjamin Geiger. The week before and the week of Passover, Rabbi Geiger would return calls at night which had been left on the hotline voicemail – some-

times up to 50 at a time. Chana Raizel Segal was also trained to answer calls on the hotline regarding OU certified products.

Rabbi Moshe Zywica, OU Kosher Executive Rabbinic Coordinator and Director of Operations, played a leading supervision role in the entire efforts. Rabbi Zywica noted that the OU Kosher Consumer Relations staff is able to reach large audiences in great part from the high quality resources and maintenance provided by the interdepartmental professionalism and teamwork of OU Marketing and Communications, headed by David Olivestone, OU Senior Communications Officer; and the OU Internet Department, headed by Gary Magder, Director of Digital Media Marketing.

Rabbi Elefant answered Pesach-related questions on the Zev Brenner Show every night for four weeks; Senior Rabbinic Coordinator Rabbi Nachum Rabinowitz, editor of the OU Guide to Passover, spoke with Rabbi Yosef Wikler on the Jewish radio station *Hidabroot*; and Rabbi Gersten, Rabbinic Coordinator for Recording Rulings and Policy of OU Kosher, spoke on "JM in the AM" with Nachum Segal.

Highlights of the special ASK OU Passover presentation coordinated by the OU's Senior Educational Rabbinic Coordinator Rabbi Yosef Grossman at the Queens Jewish Center in Forest Hills, where Rabbi Geiger serves as spiritual leader, included Rabbi Rabinowitz addressing "OU Wine and Grape Juice;" an "Ask the OU Rabbis" Question and Answer session on holiday and year-round kosher issues featuring Rabbis Elefant and Gersten; and Rabbi Dov Schreier, Rabbinic Coordinator for Food Service at OU Kosher, on "Hotels, Catering and Restaurant Issues for Pesach and Year-Round." Additionally, special presentations by OU Kosher Rabbinic Coordinators were given in Brooklyn; Columbus, OH; Lakewood, NJ and Toronto. ■



to our devoted RC **RABBI YERACHMIEL MORRISON AND HIS WIFE** on the engagement of their son Aryeh Leib to Shevi Sochaczewsky of Baltimore, MD.

to our dedicated Ingredient Processor **RACHEL LOWY AND HER HUSBAND** on the birth of their son Sholom Zundel.

to our devoted RFR in Atlanta, GA **RABBI YEHUDA BOROOSAN AND HIS WIFE** on the engagement of their son Yaakov Slomo to Avigayil Garland.

to our dedicated RFR in the Netherlands **RABBI ARYEH LEIB HEINTZ AND HIS WIFE** on the engagement of their daughter Elisheva to Eliahu Nachum of Yerushalayim.

to our devoted RFR in Israel **RABBI ELIE GREENBLATT AND HIS WIFE** on the Bar Mitzvah of their son Hillel.

to our dedicated RFR in Redwood City, CA **RABBI LEVI POTASH AND HIS WIFE** on the birth and Bris of their son Menachem Mendel.

to our devoted RFR in St. Paul, MN **RABBI MOISHE BENYOMIN KASOWITZ AND HIS WIFE** on the wedding of their son Shmuly to Yudit Blesofsky.

CONDOLENCES

to our devoted RC **RABBI MENACHEM ADLER** on the recent loss of his father Mr. Milton Adler of Cherry Hill, NJ.

הַמָּקוֹם יִנְחֵם יִנְחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם

JOIN US FOR THE ASK OU SUMMER PROGRAMS



ASK OU - KASHRUS TRAINING PROGRAM

1 WEEK

If you are a congregational rabbi, semicha student, chaver hakollel or a member of a Vaad Hakashrus, reserve the week of

MONDAY, AUGUST 13 to FRIDAY, AUGUST 17

THIS PROGRAM
כל הקודם
זוכה!

BE...on the cutting edge of modern-day Kosher Food Technology...behind the scenes at the world's largest Kosher certification agency.

LEARN...how to set up a local Vaad Hakashruth...basic "Treiberung"...the Kosher issues related to bakeries, butcher stores, fish stores, pizza stores, restaurants and other food service establishments...factory supervision...the basics of ingredients and biotechnology...practical Kashrus Halachah which includes "Bedikas Toloim"...how to perform industrial and retail kashering

VISIT...the kitchen of an OU restaurant ...a meat processing facility under OU supervision... an OU certified factory

For application and registration contact Rabbi Yosef Grossman
212-613-8212 • Cell: 914-391-9470 • Grossman@ou.org • Fax: 212.613.0621

ASK OU - KASHRUS INTERNSHIP PROGRAM

3 WEEKS

If you are a serious semicha student or chaver hakollel you may be eligible to join a special three-week Kashrus Internship Program. **REGISTRATION CLOSED FOR THIS PROGRAM** JULY 30 to AUGUST 17

FIELD WORK...visiting plants with a supervising rabbi or representative. Includes two day overnight hotel field trip. **ASSIST...** Rabbinic Coordinators at OU headquarters. **INCLUDES...** the one-week ASK OU Kashrus Training Program and two additional intensive weeks.

Sponsored by the Harry H. Beren Foundation, Lakewood NJ