DAIRY BREAD

RABBI ELI GERSTEN
RC Recorder of OU Psak and Policy

THE GEMARA (Pesachim 30a-b) writes that one may not knead dough with milk (or meat), out of concern that this may lead to eating milk and meat together, and if one did, the bread becomes forbidden. This halacha is brought in Shulchan Aruch (Y.D. 97:1). However, if only a small amount of milk was added, such that the ta’am of the milk is batul b’shishim, then Maharit (chatilek 2 siman 18; see also Pischei Teshuva 97:5) explains that the bread would be permitted. Likewise, Pischei Teshuva (97:4-5) permits bread to be baked in dairy keilim (nat bar nat). Nevertheless, it is the policy of the OU not to certify bread that is baked using dairy keilim, or that contains any amount of dairy, as this would necessitate labeling the bread OU-D, which would give the appearance that we are certifying dairy bread.

Although the OU does not certify dairy bread, even if the dairy is batul, however we do permit bread that contains below bitul levels of dairy to be baked on the same lines, provided a good cleanup (e.g. allergen style cleaning) is performed between products. Because the dairy is batul, there is no need to kasher the oven or pans, just to ensure their cleanliness.

EVALUATING BITUL

However, it is often difficult to calculate whether a dairy ingredient is in fact batul in a bread recipe. This is because industrial formulas

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BISHUL ON SHABBOS

Part III: Splenda

RABBI GAVRIEL PRICE
RC, Ingredient Registry

IN a previous Daf we explained that instant coffee, evenavored Nescafe, can be prepared in a kli sheini that is yad soledes bo. This is because when a food has been fully cooked before Shabbos – which is the case with flavored Nescafe – it is permissible to cook it in on Shabbos, provided the food is not cooked in a kli rishon on the fire (in the case of instant coffee, since it dissolves, the OU instructs caterers to put water into a kli sheini before adding the coffee).

What about Splenda? Have the components of this sweetener been heated – that is, “cooked” - during the production process?

The sweetening agent in Splenda is a compound called sucralose, which is a synthetic modification of sucrose, or table sugar. The new molecule is about 600 times sweeter than table sugar. The reason this is relevant to us is because the little packet of retail Splenda that we are familiar with contains only about 0.2 percent sucralose. The rest of the packet contains the starch derivatives dextrose and maltodextrin.

The production of dextrose involves a process step called liquefaction, which requires heat at near boiling temperatures; the modification of starch to maltodextrin, on the other hand, doesn’t necessarily require heat (although in a standard process it is heated) but in any

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REMEMBERING REB YONI

RABBI NACHUM RABINOWITZ
Senior Rabbinic Coordinator

WITH THE UNTIMELY passing of Rabbi Yonasan Ephraim (Yoni) Kantor z”l, the OU and the world of kashrus mourns an enormous loss. For the past twenty-five years “Rabbi Johnnie” (as he was fondly known to the companies he worked with) led the OU’s hashgacha team for the Manischewitz wine crush. R’ Yoni was impressively proficient both in the halachos of stam yttin and with his mechanical acumen, its practical implementation in modern wineries. Recognizing his unique personality, expertise

and talents, a number of years ago R’ Yoni was appointed the OU’s Director of Grape and Wine productions. In that time, he was instrumental in establishing and enhancing OU Kosher wine and grape juice programs in the American states of New York, California, Maryland, Virginia and Washington - as well as projects abroad in Israel, Argentina, Chile, France and Italy.

R’ Yoni was a teacher and mentor for kashrus, par excellence. With his sparkling

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Please direct your comments to RABBI YOSEF GROSSMAN, EDITOR at 212-613-8212 or GROSSMAN@OU.ORG
DAIRY BREAD
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are given in weight, and halacha requires that bitul be calculated as a ratio of volume. Further complicating matters is that flour is very absorbent. Adding water to flour is like pouring water on a sponge. A significant amount of water (or milk) can be added to flour, without changing its volume. Another complication is that bread dough can be made in stages. An initial dough pillow can be formed and allowed to double in size before the remaining flour and ingredients are added. So in addition to the difficulties in figuring out the initial volume of the pillow, one must also calculate the increase in volume. One practical method for calculating bitul is to only include in the cheshbon the dry ingredients. If after converting into volume, the milk powder is batul b’shishim in the other dry ingredients, then it will certainly be batul when the liquids are added as well.

Although milk powder is many times more concentrated than regular milk, it only requires bitul b’shishim. The Ran (Chulin 34b; brought by Beis Yosef 98:4) writes that concentrated chesed is batul in 60 parts, just like regular chesed. He explains that most issurim will not ta’am even in much less than shishim, yet since some issurim can give ta’am up until 60 times, as a lo plug, Chazal required shishim in all cases. Therefore, even concentrated issur can be assumed to be batul b’shishim, unless it is known to be an avida l’raama (like salt or spices).

WILL IT REQUIRE KASHERING?
If dairy breads were baked in an oven, will it require kashering? If pareve bread is to be baked in the oven, the oven will anyways need kashering so that the kosher bread can be labeled pareve. However, the question arises whether cakes or cookies, which are permitted to be labeled dairy, can be baked in the oven without kashering. Do we view dairy bread just like every other ma’achalos assuros? Teshuvos Tsenech Tzdeek (Hakadmon) siman 80 writes that dairy bread is a full issur d’rabbanan and compares pas ba’nilush b’cholav to chicken cooked with milk. Therefore, according to Tsenech Tzdeek the kelim would definitely require kashering. However, Chovas Da’as (Y.D. 97:2) and Taz Tshuva (Y.D. 97:5) disagree, and say that pas ha’nilush b’cholav is more kal, and will not give a binyos issur into other foods. Taz Tshuva compares dairy bread to bishul akum which likewise is batel b’rov. Although there are two opinions brought in Shulchan Aruch as to whether one needs to kasher from bishul akum, and l’halacha we are machmir, however Rav Schachter explains that regarding pas ha’nilush b’cholav there is even more reason to be maikel. Rav Schachter explains (K.329), based on Ha’gos Issur Wheter (klal 39; brought by Shach 97:2), that pas ba’nilush b’cholav is only a safek issur (i.e. maybe it will be eaten with dairy, maybe it will be eaten with meat). This is more similar to eating milk after meat without waiting 6 hours, since this might lead to eating milk and meat together. The issur is on the person eating the food, not on the food. Additionally, Ha’gos Rebbi Akiva Eiger (O.C. 196:1) writes that one who ate pas ha’nilush b’cholav may be included in a ziyun, since it is an issur kal. Rebbi Akiva Eiger explains that dairy bread is more kal than other issurim, since according to some poskim the issur can be removed by dividing up the dairy bread among many recipients so that each receives a davar mu’at.

SHINUY TZURA
Shulchan Aruch (Y.D. 97:1) says that one may bake dairy bread if it is made with a shiny tzura (changed form) to alert us that the bread is dairy. Beis Yosef (Y.D. 97) quotes Rashba that the purpose of the shinuy tzura is to serve as a lekhor (sign) that will arouse suspicion and should lead one to ask. For example, although croissants are made with butter, they are not a concern of pas ha’nilush b’cholav, since they are readily identifiable by their crescent shape. Although there do exist pareve croissants which are made with margarine instead of butter, yet one would be expected to ask. Another example is pizza crust. The OU permits pizza crusts to be made with milk, even if no cheese is baked on top, since the pizza shape should arouse suspicion that perhaps it is a dairy item. The same sevara applies to calzones and garlic knots, which are both made using pizza dough. These items are readily identifiable as pizza-store-type items, which one could imagine being dairy, or baked in a dairy oven. The fact that these items have a distinct look, which is associated with a pizza store, should lead one to ask. For example, although croissants are made (changed form) to alert us that the bread is dairy. Beis Yosef (Y.D. 97) quotes Rashba that the purpose of the shinuy tzura is to serve as a lekhor (sign) that will arouse suspicion and should lead one to ask. For example, although croissants are made with butter, they are not a concern of pas ha’nilush b’cholav, since they are readily identifiable by their crescent shape. Although there do exist pareve croissants which are made with margarine instead of butter, yet one would be expected to ask. Another example is pizza crust. The OU permits pizza crusts to be made with milk, even if no cheese is baked on top, since the pizza shape should arouse suspicion that perhaps it is a dairy item. The same sevara applies to calzones and garlic knots, which are both made using pizza dough. These items are readily identifiable as pizza-store-type items, which one could imagine being dairy, or baked in a dairy oven. The fact that these items have a distinct look, which is associated with a pizza store, should lead one to ask. For example, although croissants are made

PAS YISROEL PRODUCTS SPECIAL SUPPLEMENT
AN OU PAS YISROEL PRODUCTS SPECIAL SUPPLEMENT (AS OF ELUL 5775) WILL BE SENT TO OUR READERS BEFORE ROSH HASHANAH 5776.

Please look out for your copy or eDaf version before the Aseres Yemei Teshuva.
OU Kosher Rabbi Eli Eleff recently led the Harry H. Beren ASK OU Outreach weekend program at the Etz Chaim Synagogue’s Summer Kollel in Jacksonville with his seven presentations on varied topics such as dairy equipment, certifying factories, and kosher liquor.

Rabbi Eli Eleff, Rabbinic Coordinator and Consumer Relations Administrator for OU Kosher, delivered his presentation in a private home to an audience of 50 on “This Bud’s For You: How To Enjoy Kosher Craft Beer in The Microbrewery Age.”

Rabbi Eleff’s presentations were insightful, thought-provoking and well-delivered. His multiple lectures – ranging from craft beer in the microbrewery age to how to get a plant certified – were very well-received with much enthusiasm from our shul and community. Klal Yisrael is privileged to have someone such as Rabbi Eleff on the front lines of kashrut.

In his presentation on craft beer, as depicted in the picture above, Rabbi Eleff discussed whether kosher certification of beer and other alcoholic beverages is necessary, potential halachic issues including those on Passover, and the production process of beer.
THE GOOD BEAN JALAPENO CHEDDAR BEAN CHIPS and THE GOOD BEAN CHEESY NACHO BEAN CHIPS produced by The Good Bean, Inc. Berkeley CA bearing the ‘best by’ date of April 1, 2016 mistakenly contains a non-certified additive and are being recalled from the marketplace. Product bearing the ‘best by’ date of April 2, 2016 and later are certified and acceptable when bearing the © Dairy symbol.

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The Orthodox Union does not certify STARO RUSKAYA (OLD RUSSIAN) RSB SALMON CAVIAR produced by Royal Seafood Baza Inc., Staten Island NY. Staro Ruskaya is a brand of Net Cost stores. Some labels bear an unauthorized © symbol. Corrective action has been implemented.

The Orthodox Union does not certify SOLUTIONS4 NUTRITIONAL SHAKES produced by Beneficial International, Salt lake City, UT. Some of their chocolate shakes were labeled with an unauthorized © symbol. Corrective actions have been implemented.

The Orthodox Union certifies TOOSUM BLUEBERRY & GREEK YOGURT OATMEAL BARS produced by Toosum Healthy Foods, Seatle WA as an ©D - Dairy product. This product contains dairy ingredients as indicated on the ingredient and allergen statements. Some packaging was labeled with a plain © mark, without the D - Dairy designation. Corrective actions have been implemented.

Varieties of LA FE SEASONED RICE, including Yellow Rice, Seasoned Rice & Black Beans, Mexican Style Seasoned Rice and Seasoned Rice & Red Beans, produced by La Fe Food Company, Moonachie, NJ bear an unauthorized © and are not kosher. Corrective action has been implemented. If consumers see this product on the market they are asked, if possible, to take a picture of it and report the location to kosherq@ou.org.

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Rabbi Menachem Genack, CEO and Rabbi Moshe Elefant, COO of OU Kosher, provided shiurim, as did Rabbi Moshe Klarberg, Senior OU Rabbinic Coordinator and head of the OU’s Meat Team, who worked with Rabbi Grossman to organize the event and in Rabbi Grossman’s words, “gets much credit for its success besides giving an excellent shiur on melicha.”

Other faculty included Rabbi Aharon Goldmuntzer, Dayan, New Square; Rabbi Nosson Goldberg, OU Kosher Rabbinic Coordinator; and Rabbi Yoel Rokeach, Head Shochet at Empire Kosher Poultry (who was trained in poultry shechita by Rabbi Goldberg.)

As Avrohom Safrin of Brooklyn, NY, wrote to Rabbi Grossman, “The reason I appreciated being at Empire was because I was able to experience the process up close. Learning Hilchos Treifos is a z’chus. But I was also able to see all that I had learned being implemented so professionally. The introductory presentations given by all the chushiva rabbonim at the OU office the day before our trip was very enlightening and very helpful in preparation to what we saw at Empire.”

He continued, “The state of the art plant, with all the details, from placing the chickens so very softly on the ramp leading up to the shechita, the continuous bedikah of the sakeenim, through the feather flicking machine and all the various checking, washing, rinsing, and salting stages, were all done in a truly professional way, according to halacha. Rabbi Rokeach, who was the tour guide for my group, was very patient and informative as he led us through the entire process. I would like to thank Empire and

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personality, contagious smile and genuine caring for others he succeeded in inspiring and motivating both his kashrus colleagues and client personnel to upgrade kashrus levels and efficiencies. Rabbi Yitzchak Friedman recalled: “In my 20+ years of kashrus work, kosher wine production was never one of my assignments. That changed three years ago when a winery in my territory decided to do kosher wine. I was clueless about how to go about this - halacha l’maaseh. I was referred to R’ Yoni. Even though it was his (shana rishona) first year of marriage, he patiently gave me all the time I needed in numerous conversations. His desire that the production be done, strictly l’Mehadrin was readily apparent.”

As much as R’ Yoni was focused on kashrus standards he was equally concerned with the working/living conditions of mashgichim. When he saw deficiencies, he was even known to take from his personal funds to improve conditions for mashgichim. Rabbi Shoshan Ghoori, director of OU Kosher Latin America, reminisced about the time that they spent working on wine projects in Chile: “R’ Yoni would always bring chocolates and wafers for the mashgichim from the US. More than that, he served as a Torah ambassador for myself and the mashgichim serving as our connection to the world of Torah and Yiddishkeit that he came from and so beautifully represented. Despite his debilitating illness he made the extra effort to travel to and attend my son’s wedding. He really cared and touched so many people.”

In so many ways R’ Yoni’s legacy provides lessons for us all to emulate:

- Maintaining learning commitments (كبיעת עתים התורה) even when travelling
- Greeting all with cordiality and congeniality (בברアイ פנים יפות)
- Command of the relevant halachos and consistent contact with our poskim
- Decisiveness and steadfastness when Kashrus standards were at stake
- Using creativity to solve problems and find solutions
- Giving of one’s self to others physically, emotionally and financially

R’ Yoni a’h is, and will continue to be, sorely missed but he leaves us a rich inheritance; having taught a generation of wine kashrus professionals how to make wine with the highest standards of kashrus and interpersonal conduct.

In Daf 23.7, pg. 34) involves heat far above yad soledes bo. Therefore, one can assume dextrose and maltodextrin have been cooked.

The production of sucralose, the actual sweetening agent, involves multiple steps, as follows: a sucrose molecule has six reactive sites. Tate and Lyle, the manufacturers of sucralose, want to add chlorine to the sucrose at three of those reactive sites. The principal challenge is that if chlorine would react with sucrose at its most reactive site, the desired sweetness level would not be achieved. Therefore, the first production step requires blocking that reactive site.

The second step involves chlorinating the sucrose.

The third step involves removing the chemical that blocked the most reactive site.

The fourth step entails removing the over-chlorinated and under-chlorinated sucrose. This is performed through a series of purification steps, each of which is a centrifugation.

Finally, the sucralose goes through a fluid bed drier, which is slightly above room temperature.

There are a number of heat steps through the production process.

However, for our purposes the key piece of information is this: just before centrifugation, the sucralose is heated to strip a solvent from the product stream. This is the last place in the production that heat is used, and is after the entire sucralose molecule has been assembled. This stage requires heat that essentially boils the product.

There are two manufacturing sites that are responsible for global production of sucralose for Splenda. They perform identical process steps.

Based on this information, Splenda can be considered fully cooked. As discussed in Daf 23:7 (pg. 31), many poskim are concerned that an ingredient that dissolves in hot water should be considered a liquid itself. Since Splenda also dissolves in coffee (or tea) it would be appropriate to add Splenda only to a kli sheini.

Acknowledgements to Lisa T. Minnefield, Quality Manager, Tate and Lyle, Mcintosh, Alabama, for her gracious assistance.
Shalom Aleichem Rabbi Eleff,

My name is Reuven Berman and I teach in Camp Morasha. We had Rabbi Dov Schreier come to camp on Friday to make a presentation on common kashrus issues in public and private kitchens, and then he gave a group a tour of the kitchen. I just wanted to express my appreciation to the OU for the presentation and for everything they do.

Sincerely,
Reuven Berman

To the Administration of the Orthodox Union
Re: Rabbi Grossman

We would like to take this opportunity to thank you for giving the children of our school the chance to take a tour of your company. This tour was educational and enjoyable as well as intriguing to see the process of how from water and some other ingredients a quality and delicious product is produced. We also observed how every minute detail can make a difference in the quality of the drink. We were also amazed at how much mind and effort is put into your products to produce the namesake you have just fully acquired. Your courteous and forever helpful staff made our trip very comfortable and enjoyable.

We would like to wish you continued success in all of your endeavors.

With much appreciation
Rabbi Katz – Rabbi Moseson
Talmud Torah Ohel Yochanan Rachmistrivka

Rabbi Grossman:
I hope all is well.

I wanted to thank you for allowing me to participate in the exceptional ASKOU Shechita Seminar last week. From the Shiurim to Empire Kosher Poultry to Alle Processing, the OU did a fantastic job. I wish you and the entire OU Kosher Department much hatzlacha in all of your endeavors to better kashrus and educate the kosher community throughout the world.

Best regards and hatzlacha,
Rabbi Tsvi Heber
Director of Community Kosher · COR, Toronto, ON, Canada

MEAT
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the OU for making this happen.”

The Empire tour was also a highlight for Rabbi Yechiel Wahl of Lakewood, NJ, who wrote, “Thank you very much for the excellent tour! The shiurim were informative; they really brought shechita and treifos alive. All the OU magidei shiurim were experts in their field.

“The crowning jewel of the Tour, the Empire tour, was really amazing,” he added. “Rav Klarberg and Rav Rokeach took us around and explained every detail. Their passion and expertise really made for an amazing experience. Their pride in the high standards of the kashrus really stood out. The program is a ‘must see’ for anyone who is serious about understanding shechita and treifos, and wants to see the Gemara and Shulchan Aruch first hand.”

Rabbi Avigdor Speiser, a member of the kollel of Bais Medrash Govoha of Lakewood, referring to a whole area or segment of knowledge, summed up the seminar. “It is really unbelievable,” he said, “that a whole miktzaa in learning could be encompassed in the three-day conference.”

Rabbi Grossman looks forward to offering the program again in the future.

For further information on Harry H. Beren OU Outreach programs, contact Rabbi Grossman at 212-613-8212; grossmany@ou.org or Rabbi Eli Eleff, OU Kosher Rabbinic Coordinator and Consumer Relations Administrator, at 212.613.8532; EleffE@ou.org.

Dear Rabbi Grossman,

We wanted to sincerely thank you for our meaningful experience with Rabbi Eli Gersten. Our summer Kollel program at the Young Israel of Woodmere, has been studying issues relating to practical Kashrus, and there is no more appropriate address than Rabbi Gersten to help us concretize our learning at the end of a summer. The Harry H. Beren OU Outreach program has truly enhanced our learning experience. We thank Rabbi Gersten for his wisdom, his profound clarity and for his halachic guidance.

May we continue together, to raise the level of Torah study in our communities in the best of health.

Shay Schachter
Rosh Bais Medrash,
Young Israel of Woodmere
Is it Kosher?

Find out how...

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Free Admission

MK Canada’s Kosher Certifier warmly invites Montreal’s Jewish Community to a city-wide event

Wednesday, September 9, 2015 • 7:00 pm
The Chevra, 5237 Clanranald

7:00 pm
What Could be Wrong With...
Rabbi Moshe Elefant
COO & Executive Rabbinic Coordinator, OU Kosher

7:45 pm
Reliable Kosher – How do I Know?
Rabbi Yaakov Luban
Executive Rabbinic Coordinator, OU Kosher

8:30 pm
Ask the Rabbis

info: isitkosher@mk.ca  514.739.6363