

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעזור

BITUL OF MILK

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

REMA (Y.D. 99:6) writes that if a *kezayis* of milk fell into sixty *k'zeysim* of water, and then some of that water fell into a pot of meat, the meat would be permitted. *Shach* (Y.D. 99:22) quotes Rema in Toras Chatas that in this case, since the milk became *batul* unintentionally, one may even *lichatchila* add the water to meat. However, one may not intentionally be *mivatel* milk to cook with meat. Even though milk is *heter*, we still say לכתחילה איסור מבטלין if the intent is to be *mivatel* milk in order to cook it with meat. Therefore, if one did intentionally add a small amount of milk into their food, even though the milk is *batul*, they may not serve that food with meat. Cooking that food with meat would be a form of *bitul issur* which is forbidden for the one who does the *bitul* and for anyone for whom it was prepared on their behalf.



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BISHUL ON SHABBOS

Part IV: Sweet N' Low and Equal
RABBI GAVRIEL PRICE

RC, Ingredient Registry

The halachic content of this article was edited by Rabbi Eli Gersten, RC Recorder of OU Psak and Policy

IN a previous issue of the *Daf HaKashrus* (Vol. 23, #9, p.41) we explained that Splenda, a mixture of sucralose, dextrose, and maltodextrin, can be added to coffee in a *kli sheni* on Shabbos based on the principle of בישול אחר בישול.

Sucralose, the actual sweetening agent, is cooked during the manufacturing process. Dextrose and maltodextrin, the bulking agents, are also cooked.

Sweet N' Low is similar to Splenda. Both are sold in small packets that contain the same kind of bulking agents. The sweetening agent in Sweet N' Low, however, is not sucralose but saccharin, whose manufacturing process raises a question not posed by sucralose.

A common method of manufacturing saccharin is called the Maumee process. This process starts off with a synthetic chemical (a plasticizer) derived from coal tar, which undergoes a number of chemical reactions with other chemicals to produce saccharin. The original chemical is made using an extraordinary amount of heat (300-400° C); each of the chemicals used to modify the original chemical

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IN THE NEWS...

A report on the recent Harry H. Beren OU Meat Tour, appeared in the August 2015 issue (pg. 16) of *Meatingplace*, a meat industry publication. The report is reprinted below. (Hashem's name appears in the background graphics of the magazine article. Rabbi Juravel points out it should be treated as sheimos.)

Kosher Connection

Mainstream consumers aren't the only ones feeling disconnected from the ultimate source of their food. Orthodox Jews would like to know more about how glatt kosher meat makes its way to their tables, as well, judging by the popularity of a new educational program being offered by the Orthodox Union's Advanced Seminars on Kashrus (ASK) OU Kashrus initiative.

ASK OU takes advantage of the organization's position as the largest in worldwide kosher certification. It is presented in partnership with the Harry H. Beren Foundation of New Jersey.

This summer for the first time ASK OU offered a three-day seminar on kosher meat production – which sold out its 20 spots and began filling a waiting list before it was even officially announced.

The July seminar was aimed at serious religion students, and covered the history, reasons and mechanics of shechita (kosher slaughter), tours of Empire Poultry and Real Kosher¹ processing facilities, observation of kosher slaughter, dressing and treatment of the carcass with salt (*melicha*), and a meeting with OU Kosher's "meat team".

The seminar's description also promised to address issues in which USDA's concerns conflict with

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NEWS

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kosher law, and the ins and outs of running a kosher poultry plant.

“We specialize in training and offering ‘hands on’ experience in the area of Kosher poultry and meat to rabbinical students seeking training in shechita”, the OU’s Director of Kosher Education, Rabbi Yosef Grossman, explained in an email in response to questions about the program. “We are increasing the frequency of visitations by students who are studying the Talmudic tractate and codes dealing with kosher poultry and meat. By no means is this the first time we are conducting such a tour, but this time it is formatted differently than those of the past in that there is an increased emphasis on meat production”.

The program has been offered once every other year as part of the ASK OU schedule. The enhanced program will be offered at least once a year for the foreseeable future, Rabbi Grossman said.

Kosher Today referred to the *Daf HaKashrus*, which listed “more than 150 brands and products that offer Pas Yisroel”, in its article, which we reprint below.

Supermarkets Learn about “New” Kosher Standards to Compete for Broader Kosher Market

NEW YORK – Andre had just heard a mouthful about kosher, a concept he thought he fully grasped. After all, he was not prepared to hear one of the local rabbis ask him for a list of “yoshon” products. Andre thought he knew everything he needed to know to properly serve his constituents, including glatt kosher, cholov yisrael, and, of course, even “gebrokst” on Passover. But Yoshon? Yoshon stems from one of the 613 biblical commandments to refrain from eating grain from the new harvest until the second day of Passover, the time that the barley sacrifice called the Omer was brought in the Temple. The prohibited grain is called *chodosh*, which literally means new. Although, the Omer was brought from barley, as it is the first of grain crops to ripen, the restriction against eating new grain applies to five grain types which include wheat, barley, oats, rye and spelt. Grain that was planted during or after Passover is *chodosh* and is not permitted until the following Passover. Another manager told Kosher Today that he was receiving more and more inquiries about Pas Yisroel which are grain-products that were cooked or baked with the participation of an observant Jew. The observant Jew must, at minimum, ignite the flame used to prepare, cook, or bake the grain product. Many observant Jews are particularly sensitive to this requirement during the High Holy Days.

Kosher food industry sources say that many mainstream supermarkets with significant kosher sections aim to satisfy the broader kosher community, which often includes customers that inquire about cholov yisrael, yoshon and pas yisroel. In its October 2015 edition, the OU’s *Daf Hakashrus* featured more than 150 brands and products that offer pas yisroel. The listing was timed to coincide with the high holy days when demand for pas yisroel products rises. One supermarket executive said that being aware of these special standards is extremely important “especially if we are going to compete against the large exclusive kosher supermarkets or even the small kosher groceries.”

¹The original schedule for the tour had included Real Kosher processing facilities, as reported. However, due to technical difficulties, the venue was changed to Alle Processing (Meal Mart) in Maspeth, Queens. We sincerely thank the management of Alle Processing and Rav Yaakov Jakubowits for arranging and leading the tour on very short notice.

PICK YOUR FLAVOR!

Coca Cola Soft Drinks



FREESTYLE MACHINES of the Coca Cola company enable the consumer to mix a variety of soft drink flavors to his/her own personal choice. All flavors available in the freestyle machines in the United States and Canada are products of the Coca Cola Company. We confirm that they are all produced under the certification of the Orthodox Union and are kosher and pareve.

Amongst the flavors certified for Freestyle are:

Barq's	Master Pour Black Cherry
Caffeine Free Coca-Cola	Mello Yello
Caffeine Free Diet Coke	Mello Yello Zero
Coca-Cola	Minute Maid Lemonade
Coca-Cola Zero	Minute Maid Light Lemonade
Dasani Flavors (All)	Pibb Xtra
Dasani Sparkling (All)	Pibb Zero
Diet Barq's	Powerade
Diet Coke	Powerade (All)
Fanta	Powerade Zero (All)
Fanta Zero	Seagram's Diet Ginger Ale
Fuze Lemon Black Tea	Seagram's Ginger Ale
Glaceau Fruitwater	Sprite
Hi-C	Sprite Zero
Lemon Tea	Vitaminwater

Flavors available for mixing with the above:

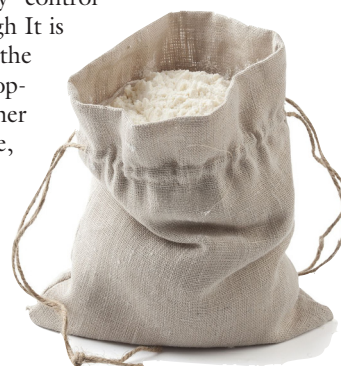
Cherry	Orange
Fruit	Peach
Punch	Raspberry
Grape	Strawberry
Lemon	Vanilla
Lime	



PLEASE NOTE

FLOUR INFESTATION

It was brought to our attention that some flour mills have been facing extra difficulty controlling infestation this year. Although it is generally assumed that flour in the U.S. – provided it is stored properly and used in a timely manner – will be relatively infestation free, issues do come up from time to time. RFR's are encouraged to discuss with plant personnel, and visually check, the status of the flour at the various plants that they visit.



NIGHT OF JEWISH UNITY AND RECORD-BREAKING CHALLAH

BAYLA SHEVA BRENNER

Senior Staff Writer

ON THE NIGHT of October 21, Brooklyn's Grand Prospect Hall came face to face with a phenomenon it had never seen before: Yid-lock. 2,200 Jewish women from all walks of life streamed into the building for Project Inspire's Great Big Challah Bake, causing a one-hour bottleneck in the lobby.

"Our goal was to create an event to unify Jewish women around the concept of challah," said Rabbi Yaakov Giniger, director of programming for Project Inspire, the Jewish outreach organization that arranged the event. "With what's going on in the world, the Jewish people need to come together, especially around such a holy mitzvah."

Thanks to the joint efforts of Project Inspire and OU Kosher, the crowd witnessed the unveiling of the world's largest challah, a Guinness World Record—20 feet long, freshly baked and certified OU kosher.

It wasn't an easy feat. Soon into the project, Rabbi Giniger ran into a glitch. Although Brooklyn-based Strauss Bakery's professional team was ready and eager to braid the giant strands of dough, they couldn't provide an oven large enough to bake it.

Rabbi Giniger turned to his neighbor, Rabbi Leonard Steinberg, an OU Kosher Rabbinic Coordinator, who put him in touch with Rabbi Yisroel Bendelstein. As a rabbinic coordinator for a number of commercial bakeries, Rabbi Bendelstein knew the right address for the colossal challah: Damascus Bakeries, an OU-certified pita factory that produces 11,000 pitas and flatbreads an hour. Edward Mafoud, one of the owners, not only consented, but offered the bakery's industrial state-of-the-art long-tunnel oven free of charge.

"He was delighted to be part of such a novel idea," said Rabbi Bendelstein. So much so, Mafoud had expert engineers adjust the oven's band speed and temperature in order to accommodate the huge challah. The hefty challah also required four men to braid it, custom-made trays to bake it on and a moving company to transport it.

As Chanalee Fischer, the entrepreneur behind "The Challah Fairy" challot, demonstrated the steps involved in challah preparation on stage, loudspeakers and screens, thousands of green-gloved women and 200 challah coaches kneaded their individual bowls of dough. A portion of each participant's challah was then joined to the giant challah.

Some worked in silence. Eleven deaf women, members of Our Way, the OU's program for the Jewish deaf, busied their hands not only to work the dough, but also to sign. "I'm thrilled to be here and be a part of this," signed Betty Kasher, a deaf attendee.

While waiting for everyone's dough to rise, Chani Juravel, noted Torah lecturer, gave the aproned assemblage a minute to send up a prayer. The kibitzing suddenly fell still and airborne, heartfelt requests quickly filled up the space.

The challah bake also unified Jewish generations. Mrs. Mirca Itzkowitz, a Holocaust survivor, took the stage and recited the Hebrew blessing over the ritual separating of a portion of challah to a rousing communal "Amen!" Her granddaughter, Gitty Itzkowitz, standing beside her, translated it into English.

Katherine Khozheva, 29, who heard about the Great Big Challah Bake from the kiruv organization RAJE (Russian Jewish American Experience), proudly held up her challah—the first she ever made. "I just came back from Poland and Israel in June," she said. "I wanted to learn how to make challah. It's very exciting."

And then, the big moment arrived. A challah that nearly covered the full width of the stage lay on a table before an astounded audience. Alex Angert, official Guinness world records adjudicator, presented Rabbi Chaim Sampson, director of Project Inspire, with a framed Guinness World Record certificate. Rabbi Moshe Elefant, Chief Operating Officer of OU Kosher, stood by smiling.

"We are always on the lookout for exciting new records," said Angert. "Particularly ones that represent the spirit of people coming together to achieve a greater good. This was the perfect attempt for that."

"The OU was thrilled to be part of this event," said Rabbi Elefant. "The energy in the room was incredible and we were happy to facilitate the baking of the challah and the certification. Hopefully it will go a long way in making our brothers and sisters closer to observing Shabbos."

"I feel the love!" shouted Shimi Adar, popular Orthodox Zumba instructor and the event's exuberant emcee. "It doesn't matter who you are, where you come from, what you look like or where you're holding in your life. We are all here together!" Music blasted from the speakers and everyone took to their feet, breaking into jubilant dancing. Arm-in-arm they circled around the tables and through the ballroom singing, cheering, and celebrating. "I had the time of my life," said Suzi Basch of Boro Park as she headed for home. "It was a moment of unity with Jews of every stripe." The participants filed out of the hall into the Brooklyn streets, exchanging numbers and long goodbyes. They held fast to their challot and to the indelible impact of that night, when, in this reporter's opinion, 2,200 hearts became one.




Project Inspire and OU Kosher unveiling the world's largest challah, a Guinness World Record—20 feet long and certified OU kosher. At left, Rabbi Moshe Elefant, COO represents OU Kosher.



One can make a similar argument with regards to *nat bar nat* (dairy *keilim*). According to Rema, *nat bar nat al yidei bishul* (food cooked in dairy *keilim*), even if it was done accidentally, may not be eaten with meat. However, if the food was not cooked, but rather hot pareve food was just placed on a cold dairy surface, then this food may be served with meat. Still, Shach (Y.D. 95:3) and Taz (Y.D. 95:4) write that even this may not be done with the intent of eating the food with meat. Doing so would be a violation of *לבתחלה איסור מבטלין*.

Rebbi Akiva Eiger (Y.D. 99:5) quotes Rivash that regarding an item that is intended for sale, we view the *bitul* as being done on behalf of the buyer. So if a Jewish company intentionally adds milk to a product, it is as though it was done with the consent of the buyer. This item may not be bought with intent to eat it with meat¹.

Even if a company is not Jewish owned, and is not liable to any *k'nas*, in most instances a *mashehu* of milk will still not be *batul*. Rebbi Akiva Eiger (Y.D. 99:6) points out, that according to Rif, even if a *mashehu* of milk fell into a pot of water, it would not be *batul*. This is because milk is a *davar she'yaish lo matirin*. Since the water can be served at a dairy meal, there is no need to serve it with meat (עד שתאכלנו באיסור תאכלנו בזהיר). However, Rema does not *pasken* like the Rif, since we hold that a *davar she'yaish lo matirin* is *batul* when it is *min bishe'aino mino*, and milk and water are two separate *minim*. So in our case the milk will be *batul* in the water.

However, Shach (Y.D. 102:6) writes that an integral ingredient is considered *min b'mino*, even when mixed with many other ingredients. Accordingly, even a tiny amount of dairy in an otherwise pareve product, if it is a necessary part of the recipe, will make the product dairy. When dairy appears in any retail product, we should assume that it plays an integral role and is not *batul*.

EXAMPLE: Some English Muffins contain a *mashehu* of dairy (less than 1:60). They are labeled . It would be inappropriate to use these muffins as hamburger buns. Since the milk plays an integral role, it would be considered a *davar she'yaish lo matirin* and would not be *batul*. *Bi'dieved*, if one toasted the muffin with meat, since at this point it can no longer be eaten at a milchig meal, the milk will be *batul*.

It is for these reasons that the OU will require a product to be labeled  no matter where it was made, or how small the amount of dairy which is added. Additionally, any product made on dairy equipment (*nat bar nat*), although it contains no dairy, must be labeled , since Rema holds that it may not be served with meat.



Beis Meir points out that there is an apparent contradiction between *Toras Chatas* (that permitted the water into which a *mashehu* of milk inadvertently fell) and what Rema writes in Y.D. 108:1 (where he is seemingly *choshesh* for the Rif). Shulchan Aruch says that *bi'dieved reicha lav milsa* (aroma is considered only a *mashehu*). Yet regarding bread that absorbed *reicha* from meat, Rema writes that if other bread is available, this bread should not be served with

milk. If indeed the aroma of meat is only a *mashehu*, then it is already *batul* in the bread (*min bishe'aino mino*). Why then is there any restriction on serving it with milk? Why is this different than the water which contains a *mashehu* of milk which may be cooked with meat? Furthermore, Rema (Y.D. 95:3) writes that the *minhag* is not to use water which was cooked in a *fleishig* pot and stirred with a *milchig* spoon even if the spoon was an *aino ben yomo*.



Although tech-

nically the water should be permitted, Shach (Y.D. 95:14) explains that plain water is not significant, so it is always considered *lichatchila*. Therefore, regarding water we don't follow the regular rules of *bitul*. If so, then why here does Rema permit the water to be used?

The Beis Meir suggests that Rema retracted from what he had written in *Toras Chatas*, and holds that in fact one may not add the water to meat. Only *bi'dieved*, if the water is

cooked with meat is it permitted, but *lichatchila* one must consider this water to be *milchig*. In light of the above, we can offer another approach. In the case of the bread, since it was intentionally baked in the oven with meat, serving with milk would be *bitul issur lichatchila*. Only *bi'dieved*, if one cannot find any other suitable bread, may such bread be served with milk. Similarly, in the case of the water that was cooked in the meat pot and stirred with a *milchig* spoon, the cook was negligent. Therefore, in this case too it is inappropriate to rely on *bitul*, if it can be avoided. However, in our case, the *kezayis* of milk fell into the pot of water. This implies that it happened on its own; a complete accident. In this case there is no penalty, since there was absolutely no intentional *bitul*.

However, there is no *chiyuv hamtanah* (requirement to wait between meat and milk) for foods that were only cooked with dairy equipment or only contain a *mashehu* of dairy. These items may be eaten right after meat. Moreover, Rav Belsky has said that there is no *issur* in being *mivatel* milk to eat after meat. *Chiyuv hamtanah* is a restriction on the individual, not on the food. Provided that the food will not be cooked or eaten directly with meat, *לבתחלה איסור מבטלין* does not apply.

EXAMPLE: A certain "non-dairy" creamer contains about 3% sodium caseinate. If one adds a teaspoon of this creamer into a cup of coffee, it will be *batul b'shishim* many times over. Rav Belsky permits preparing such a coffee and drinking it at the end of a meat meal.

¹ Though a non-Jewish company would not be subject to this penalty, however one can argue that Rav Moshe Feinstein zt"l's (Igeros Moshe Y.D. II:41) concept of *michuar ha'davar* (that it is inappropriate to give hashgacha based on *bitul issur*) would apply. This is especially true for those who are *makpid on cholov yisrael*.

HARRY H. BEREN ASK OU

As Reported in Hamodia

MONTREAL – In the days leading up to Rosh Hashanah, the Montreal Jewish community had the opportunity to listen to a fascinating presentation on kashrus from some of the world's foremost experts on the subject.

The MK-Canada's Kosher Certifier, which is based in Montreal, in conjunction with the OU Kosher's Ask OU program, sponsored a kashrus seminar on Wednesday, September 9, at The Chevra, 5237 Clanranald.

The OU Kosher's Harry H. Beren Ask OU program is a unique program wherein senior OU Rabbis travel to cities across North America to teach about kashrus. Coordinated by Rabbi Yosef Grossman, senior educational rabbinic coordinator for OU Kosher, Ask OU caters to all kinds of individuals, ranging from novices and laypeople to experienced mashgichim.

Past participants include students on college campuses, kollel avreichim, boys in chadarim and bachurim in yeshivos. Many women have taken part in the program's advanced kashrus seminars for women, and the Harry H. Beren ASK OU Global SKYPE program is transmitted to communities as far away as Melbourne, Australia. For a program in your community, please contact Rabbi Grossman at 212-613-8212 or Grossman@ou.org.



(L to R) Rabbi Moshe Elefant is at the podium, Rabbi Peretz Jaffe, Kashrus Administrator - MK, Rabbi Yaakov Luban who also spoke and Rabbi Saul Emanuel, Executive Director - MK.

BISHUL

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is heated during their manufacture, but the set of reactions of these chemicals leading to the creation of saccharin requires no heat.

Specifically, this process involves the conversion of a chemical called phthalic anhydride to another chemical, anthranilic acid, after which a series of reactions using ammonia, disodium nitrite, sulfuric acid, methanol and chlorine yields (miraculously) saccharin, which is 300 times sweeter than sugar and radically unlike the sensory properties of any of the starting materials. These reactions require very little heat (the highest temperature involved in the reaction, from beginning to end, is about 95° F).

How do we view this new entity? Should it be viewed as a composite of its parts, all of which are “cooked” chemicals, and therefore following the principle of אין ביטול אחד the composite would not be subject to bishul on Shabbos? Or do we view this newly formed chemical as an entirely new,

פנים חדשות באו לכאן? Since this newly formed chemical was never cooked, perhaps it may not be cooked for the first time on Shabbos?

Rav Schachter thought that one may place Sweet N'Low into a *kli sheini* on Shabbos. Saccharin is comparable, he thought, to salt. The Gemara brings two opinions regarding the cooking of salt: one holds that salt is cooked very easily, as is evidenced by the fact that it readily dissolves in warm water, and therefore should not be added even to a *kli sheini*. The second opinion, which is the *ikar din*, is that salt can be added directly to a *kli rishon* (provided the *kli* is removed from the fire) because only a full-fledged cooking, on the fire, would really effect a noticeable change in the taste of salt. Saccharin, too, is not changed in any noticeable way when put into hot water, and therefore *m'ikar hadin* should be able to be placed into a *kli sheini*. He pointed out, moreover, that although the Rema rules that ideally one should follow the opinion that salt should not be added even to a *kli sheini* (תבוא עליו ברכה), if salt were already cooked during the manufac-

turing process (e.g., through a distillation process), even that position would concede that it can be added to a *kli rishon*. It is not clear what that cooking stage really does to salt, and nevertheless salt can be relied upon as considered מבושל. Here too, he thought, the cooking step may be considered a ביטול. Practically speaking, when Sweet N' Low is added to a liquid, and becomes a liquid, it should only be added to a *kli sheini*, as discussed in earlier articles.

Rav Belsky added that since all the ingredients in saccharin have already been cooked, and saccharin requires no further cooking, there is no reason to assume that the cooking which saccharin has undergone should be considered lost.

In sum, Sweet N' Low may be added to a *kli sheini* on Shabbos.

EQUAL

Equal is made from aspartame, acesulfame K, and bulking agents. These items are cooked during the manufacturing process and can be added to a *kli sheini* on Shabbos.



KASHRUS ALERT

The Orthodox Union certifies **JELLY BELLY CHOCOLATE DUTCH MINTS** produced by Jelly Belly Candy Company, Fairfield CA as an **OU** - Dairy product. This product contains dairy ingredients as indicated in the ingredient statement. Some packaging was printed with a plain **OU** symbol, without the D - dairy designation. It is primarily sold in the UK. Corrective measures have been implemented.

EAT CHIA CHOCOLATE CHUNK CHIA BITES produced by Drink Chia LLC contains chocolate manufactured on dairy equipment and erroneously bears an **OU** symbol, not the proper **OU** (dairy) designation. However, the product does not contain dairy ingredients. Some Kashrus agencies use a DE symbol, but the OU has chosen not to use a DE designation because it is felt it may be confusing to the kosher consumer. Also, to be a true DE product, the equipment must be properly cleaned of residue after dairy production, and that level of clean-up is sometimes difficult to maintain and guarantee. DE products may be eaten after meat, but may not be eaten together with or cooked with meat products. Future packaging will be revised.

The Orthodox Union certifies **WILD OATS ROASTED RED PEPPER HUMMUS & PROTEIN CRACKERS, ORIGINAL HUMMUS & PROTEIN CRACKERS, AND ROASTED RED PEPPER ARTICHOKE BRUSCHETTA & PROTEIN CRACKERS** produced by Wild Oats Foods, LLC Addison, TX as **OU** - Dairy products. The crackers contain dairy ingredients as indicated on the ingredient and allergen statements. Some packaging was printed with a plain **OU** symbol, without the D - dairy designation. Corrective action has been implemented.

The Orthodox Union does not certify any **PEARL RIVER BRIDGE SAUCES**. Some Pearl River Bridge sauces produced by Guangdong PRB Bio-Tech Co., Ltd. China bear an unauthorized **OU**. Corrective actions are being implemented.

The Orthodox Union certifies the **JAVA HOUSE CHILLED COFFEE DRINK + MILK, CHILLED COFFEE DRINK + MILK MOCHA, AND VANILLA CHILLED COFFEE DRINK + MILK** produced by Heartland Food Products Group, Carmel IN as **OU** - dairy products. These products contain milk, as indicated in the product name and the ingredient and allergen statements. Some labels were printed without the D - dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify any **FOOD LION FROZEN PIZZA PRODUCTS** produced by Hannaford Supermarkets Scarborough, ME. In a recent redesign of the packaging, the **OU** mark was erroneously included on some of the packaging. Corrective action has been implemented.

The Orthodox Union certifies **BOLTHOUSE FARMS MOCHA CAPPUCCINO** as an **OU** - dairy product. This product contains dairy ingredients as indicated in the ingredients statement. Some labels were printed with an **OU** symbol, without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify **TMRG VOICE SPECIALISTS** products. Some brochures were printed with an unauthorized **OU** mark. Corrective actions have been implemented.

AWARD PRESENTED

Maplewood Beverage Packers

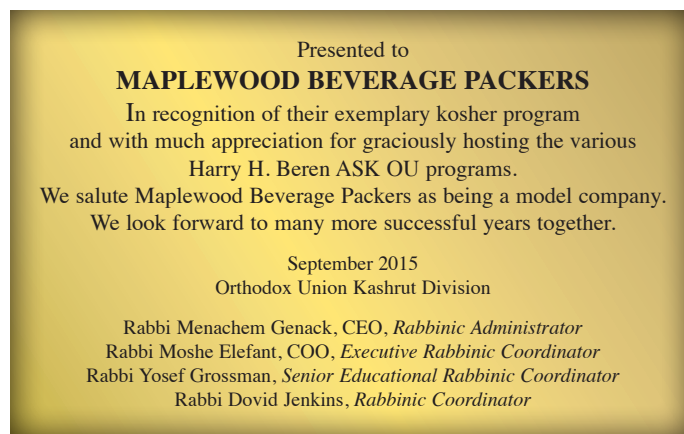
HARRY H. BEREN



OUTREACH



Earlier this year a plaque was presented by (l-r) Rabbi Yosef Grossman on behalf of the OU to Nick DiMario, Plant Manager and Jeff McMahan, Production Manager accepting on behalf of Maplewood Beverage Packers.



Presented to MAPLEWOOD BEVERAGE PACKERS

In recognition of their exemplary kosher program
and with much appreciation for graciously hosting the various
Harry H. Beren ASK OU programs.
We salute Maplewood Beverage Packers as being a model company.
We look forward to many more successful years together.

September 2015
Orthodox Union Kashrut Division

Rabbi Menachem Genack, CEO, *Rabbinic Administrator*
Rabbi Moshe Elefant, COO, *Executive Rabbinic Coordinator*
Rabbi Yosef Grossman, *Senior Educational Rabbinic Coordinator*
Rabbi David Jenkins, *Rabbinic Coordinator*

MAZEL TOV

to our dedicated RC **RABBI GAVRIEL PRICE AND HIS WIFE** on the birth and Bris of their son Yehoshua.

to our devoted RFR in Dallas, TX **RABBI YISROEL MEIR BLITZ AND HIS WIFE** on the Bar Mitzvah of their son Yitzchok.

to our dedicated RFR in Buffalo, NY **RABBI SHMUEL RASHKIN AND HIS WIFE** on the marriage of their son Aryeh to Ruth Elon of Atlanta, GA.

to our devoted RFR in Los Angeles, CA **RABBI MORDECHAI ULLMAN AND HIS WIFE** on the birth and bris of their (first) son, Shraga Feivel.

CONDOLENCES

to our devoted RC **RABBI CHAIM GOLDBERG AND FAMILY** on the recent loss of his mother, Mrs. Margaret (Rochel) Goldberg from Brooklyn.

to our dedicated RFR in Mexico **RABBI AVRAHAM RESNICOFF AND FAMILY** on the recent loss of his father Chaim Shmuel.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים