behind the Union Symbol SPRING 2017



HIGHLIGHTS

Sandwiches

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THE POWERFUL SYMBOLISM
OF THE FOOD WE EAT





Kosher Soap

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FROM START TO FINISH







"Do You Want Fries With That...?" We Are More Than What We Eat

BY RABBI ELIYAHU SAFRAN

Sandwiches are beautiful, sandwiches are fine, I like sandwiches, I eat them all the time. I eat them for my supper, and I eat them for my lunch. If I had a

hundred sandwiches, I'd eat them all at once.

- Peter Alsop, "Sandwiches"

Recently, I got a phone call from an old friend. We chatted for only a few minutes before I had to return to the immediate tasks at hand. "Let's get together soon," I insisted. "We'll grab a sandwich and some coffee and really catch up."

How many times and in how many places have the words, "we'll grab a sandwich..." preceded an invitation for an opportunity to establish, reestablish, or strengthen the bonds we have with those we care about? Sandwiches provide an easy and comforting way to "grease the skids" of human interaction.

History awards the honor of creating the sandwich to John Montagu, the 4th Earl of Sandwich. He happened upon his creation as a matter of necessity. In order to be better able to eat while playing cards, he requested roast beef between two slices of bread. And, like that, at least in the popular mind, the "sandwich" was created. Following his example, men of the upper class began to order their "sandwiches" while gambling, the better to keep their cards clean and their bellies full. Is it any wonder that sandwiches, certainly in their earliest appearance, came to be associated with games and gluttony.

Games and gluttony. The pairing seems to capture perfectly the basest aspects of our nature. However, over time, the sandwich outgrew the gaming rooms of the aristocracy and became more acceptable, spreading to more "refined" venues among aristocrats in the 18th and early 19th centuries. Then, with the explosion of industry in Western Europe in the 19th Century – along with the introduction of pre-sliced bread – the popularity of sandwiches grew. Simple and portable, not to mention infinitely adaptable, sandwiches became a staple in middle- and working-class households.

It was not long before lands far beyond Europe caught the "sandwich bug." While most associated with European and American culture, the sandwich soon became a worldwide phenomenon, taking on many shapes and sizes. Almost every culture embraced its own version, using its own type of bread and filling. In Mexico and Central America, the sandwich is called the burrito - with the tortilla grilled or steamed and wrapped around fillings such as beans, rice, and meat. In Southeast Asia, flatbreads called roti or chapati are wrapped around each morsel of a



dish. A variation to be sure but a sandwich nonetheless. Likewise the falafel, served in pita bread, a pouch-like bread, is a pervasive variation in the Middle East.

Sandwiches in their myriad forms have become foundational to defining regional cultures – and even world culture. Thanks to its Big Mac sandwich, McDonald's became the most successful restaurant chain in history.

* * *

There is a saying in Jewish life, "Feed them and they will come..." That is, when food is provided, you are sure to get a crowd to your event. We are, at base, simple creatures. We crave what we need and we need



food. Along with air and water, it is essential to our very survival. However, unlike air and water, which we too often take for granted, our thoughts are almost continually drawn to food; we look forward to meals; we talk about food even when we're eating.

We eat to live but, because we are created in God's image, even those things necessary for existence can – must – be given greater meaning. For us food must be more than just the stuff we eat. Food has to have meaning to us. Our intimate relationships are intertwined with food and, as a consequence, we love food. From the finest meals prepared at four-star restaurants by the finest chefs to the most modest meal that we find in every culture – the sandwich – food is central to our sense of who we are.

Yes, at base, we are simple creatures very much like every other beast of the field. And, like



other beasts, we must consume food to live. However, though we are, at base, very simple, we are very, very much more. Created by God to be something more, even our most base experiences can and should be imbued with significance, meaning and holiness.

The Bible is clear; man does not live by bread alone.

Which, curiously, brings us back to our "simple" little sandwich. Although popular understanding assigns its "creation" to a convenience to better negotiate gambling and gluttony, even Wikipedia notes that the sandwich's real origin goes back many centuries before the Earl of Sandwich.

Wikipedia is right to mention Hillel's sandwich when



discussing the history and importance of the sandwich.

Sandwiches are best enjoyed when they are truly more than the "sum of their parts." It is with the wisdom of this insight we return to the significance and importance of that first "sandwich" - Hillel's. Perhaps not as well known or universally enjoyed as the Big Mac, with its "billions and billions" served, the Hillel sandwich is so much more than its parts and much more than mere taste and calories. Unlike John Montagu's creation to satisfy his gluttony and gaming, the Hillel sandwich must feed more than the belly. It must also feed the soul.



The context during which we eat the Hillel sandwich is the Passover Seder and, as with every aspect of the Passover Seder and meal, the point of the eating of the Hillel sandwich is not simply to act but to think and to feel as well. At no point does the Seder ever deny the pleasures of eating. Just like Judaism itself, the Seder celebrates physical enjoyment, just not physical enjoyment for its own sake. To reduce any action to mere physical satisfaction is to rob it of meaning and to diminish our understanding of God's role in our lives and in the world.

So, when we celebrate the blessings of our freedom, it would be disrespectful if we did not also make sure to honor our ancestors' hardships in Egypt. Noting how the Jewish people won their independence from slavery is as important as, if not more important than, taking pleasure in that independence. This complexity, this intricate idea of honoring the past and living in the present, of embracing two divergent feelings to create a single whole, is realized in the simplicity of the Hillel sandwich.

Since the Pesach meat cannot be eaten, only maror is necessary to stand for the bitterness of enslavement and only matzah to both recall the austerity of slavery and also to symbolize God's miracles. The Jews did not have time to allow their bread to leaven because God decreed that the time to be saved was immediate. With the minimal combination of maror and matzah, we are reminded that God is always with the Jewish people. Full faith is in God, that He is watching in prosperous times and in miserable times as well, is necessary. He certainly challenges us but will always be there to strengthen us and to help us overcome those challenges.

By eating matzah and maror together we are reminded of this. Without both of these ingredients, freedom could not possibly taste as sweet. Without the bitter, there could not be the sweet. How could we truly appreciate geulah without galut? And how could we possibly survive *qalut* without the promise and hope of *qeulah*?

The Hillel sandwich teaches us that food is nourishment and symbol, that we are both beast and saint, dust and soul. Recognizing the powerful symbolism of the food we eat helps us to keep



our lives – the physical and the spiritual – in balance. By eating *matzah* and *maror* together we are reminded that God's gift of salvation is always there, but we must remain aware of it for it to touch our lives.

Without all of the proper ingredients, without awareness of slavery freedom could not possibly taste as sweet. One could not exist without the other.

RABBI DR. ELIYAHU SAFRAN HAS BEEN SERVING AS EDITOR IN CHIEF OF BEHIND THE UNION SYMBOL SINCE ITS INCEPTION IN 1997.

WWW.OUKOSHER.ORG

The world's most frequented kosher website, features OU certified companies and their products on its OU Featured Companies section. Close to 1,000 companies are already posted.

In order to be posted at no cost, please submit the following information to safrane@ou.org:

- · Name of company or brand to be featured
- jpg image in 75x120 px
- Website link
- 25-75 word description of your products/company

You can apply to be featured at oukosher.org/featured-company-application/



The Sleeping Giant - The Kosher for Passover Market

BY RABBI YAAKOV LUBAN

The scene in my local supermarket is a familiar one each year. A few weeks before Passover, an eight-day holiday that falls sometime in March or April (the Jewish calendar is lunar, and that's why the date varies from year to year), the first shipment of OUP (P=kosher for Passover) Coca Cola arrives and is placed on display for sale. Immediately,



customers pounce on the coveted drink and within a few hours the shelves are left empty and barren. New Passover shoppers eagerly await the next delivery of this precious merchandise.

Most people probably have no idea why soda must be certified for Passover. Here is the story: The classical food for Passover is matzah, a flat thin cracker of unleavened bread, which is baked before the dough has a chance to rise. Why matzah? The Bible relates that over 3000 years ago, the Jewish people were freed from slavery in Egypt through Divine intervention. As they prepared to leave Egypt and travel to the desert, they baked matzah, rather than bread, because they left in great haste, and there was no time to wait for the dough to rise. To commemorate the Exodus, God instructed the Jews to eat matzah every year during the Passover holiday.



In addition, the Bible prohibits eating "chometz" (leavened bread made from wheat, oat, spelt, rye or barley) during Passover. Chometz is proscribed because it is the antithesis of matzah, since leavened dough rises before the baking occurs. Through Rabbinic interpretation, the definition of chometz has been expanded to include not only bread products, but any food item, made from wheat, oat, spelt, rye or barley, that is not similar to matzah. Thus, grain-fermented vinegar as well as many breakfast cereals are considered chometz and may not be consumed on Passover.

In the Middle Ages, when grain flour was not readily available, it was common to bake bread-like products from various legumes and

seeds, known as kitniyos. To avoid confusion, it became customary to abstain from consuming these foods in any form on Passover. Although the rationale no longer applies, the custom has continued; Jews of European descent do not eat beans, soybeans, rice, millet, corn, mustard seed, sunflower seeds, sesame seeds, canola seeds, peanuts, buckwheat, and other vegetables during Passover.

But what does soda have to do with Passover food, and why should it bear an OUP? For that matter, why do pickles and potato chips bear an OUP logo?

Readers of this article might be aware that kosher law restricts consumption of non-kosher food,



even when they are non-primary ingredients. For example, a cherry soda that contains castorium, a beaver extract used as a flavor enhancer, is not kosher, even though one is not eating a visible beaver steak. Kosher law on Passover follows the same principle, and products containing grains or legumes, even as sub-units, are unfit for use on Passover. Thus, soda which contains corn syrup is not acceptable for Passover because corn is on the Passover black list. OUP soda is made with cane sugar rather than corn syrup. OUP pickles contain vinegar that is not fermented from wheat or corn alcohol, and OUP potato chips are fried in cottonseed oil in place of canola oil.



How Does a Product Become OUP certified?

In many ways, the process of certification for Passover is similar to yearround kosher certification. The formula is submitted to our office for review to determine that all the sub-units are acceptable. Most of the time, equipment must be kosherized with boiling water or with dry heat in order to prepare it for Passover service.

Nonetheless, Passover supervision is unique in one aspect. Most non-Passover kosher certified products are not produced in the presence of a Rabbinic Field Representative (RFR). The RFR visits the plants at regular intervals and such spot-checking is sufficient to establish the integrity of the kosher status. In contrast, most Passover certified products are manufactured while the



RFR is in attendance. This is because the Bible is far more stringent and exacting in describing Passover laws than year-round kosher requirements. If non-kosher food is bad for the soul, then chometz during the eight days of Passover is considered spiritual poison.

In fact, in a kosher home, there are weeks of rigorous cleaning and scrubbing in preparation for the holiday. Kitchen shelves are lined with paper to insure against the presence of minute amounts of chometz (so as not to contaminate the food); this is why supermarkets often line their shelves were Passover products are sold. This same caution is reflected in the full-time supervisory requirements for OUP products.

Can Any Food Be Made Kosher for Passover?

Years ago, the Passover menus consisted primarily of raw, unprocessed foods, such as fruit, vegetables, fish, poultry,



and meat. To some extent, Passover was a holiday of fooddeprivation. Today, through modern novations, a wide range of products available with Passover supervision. Here is just a sampling:

inare



Matzah is available in numerous forms, such as the popular egg matzah and chocolate covered matzah. There is also whole wheat matzah, spelt matzah, matzah Tam Tam's, matzah crackers and Mediterranean matzah (a spiced variety). Recently Manischewitz introduced Matzah Pizza and Matzah Smores.

The OUP appears on various brands of cereal, pasta, and cake. Though these products are made from grain, they are produced with kosher for Passover matzah meal. Matzah is baked in accordance with Passover requirements, and is then ground into Passover matzah meal, suitable for use in many items.

In addition, some companies prepare Passover cereal, pasta, and cake by substituting potato starch for wheat flower. The consumer can have his choice and purchase Schick's and Lilly's Bakeshop special Passover cakes and cookies made from potato starch, or the same items under the Manischewitz and Yehuda brand names made from matzah meal flour. My grandparents, may they rest in peace, would be startled to discover that I can purchase OUP kosher for Passover items such as breakfast cereals, pizza, bread sticks, rolls, blintzes, waffles, pierogis and farfel.

Mirroring the recent trend of manufacturers providing gluten-free foods for the growing segment of the population, there is now a selection available of OUP gluten-free items for Passover. Under brand names such as Manischewitz, Kedem, Jason, Yehuda and Jeff Nathan, one can find crackers, matzah-style squares, flatbread and cake meal that are all gluten-free.

Passover certification covers a wide spectrum of products, which include tea and coffee, tuna fish, salmon, sardines packed in water, oil and tomato sauce, cheese (including farmer, cottage, cream, goat, sheep, mozzarella, provolone and pecorino cheese), yogurt, chocolates, candy, potato chips (even chocolate covered, if you prefer), jam and jelly, soda, and cooking sprays from a variety of oils.

Why Does OUP Sell Better?

Because the kosher choices for Passover are far less than year-round, there is limited competition within the kosher for Passover food market. Also, many people who do not eat a strictly kosher diet all year prefer OUP foods for Passover because of the popularity of the holiday. Though Passover lasts only eight days, s

upermarkets across the country establish designated Passover sections up to two months before the holiday begins. Kosher consumers spend weeks searching the Passover aisle for selections that will allow them to be well stocked with kosher foods for the duration of the holiday.









Each year, the OU prints and distributes, free of charge, over 100,000 copies of a Passover Directory that lists all OUP products, and this guide is particularly helpful for kosher consumers. In addition, consumers can search an updated directory of OUP products on-line at <u>oupassover.com</u>.

Evidence of the value of the Passover market can be found in the phenomenon of important Passover companies, who focus much of their entire sales effort on OUP items. Because many large companies are beginning to appreciate the potential of this niche market, they are manufacturing their national name brand items with an OUP for Passover, in addition to OU products for year-round use.

Unfortunately, many manufacturers do not appreciate the value of Passover certification and fail to explore the feasibility of securing OUP certification.

While kosher foods have seen phenomenal growth and expansion in the past two decades, the Passover market remains largely untapped territory for most companies. That is why I refer to the OUP as the "Sleeping Giant" in the title of this article.









How Do I Apply and What Will It Cost?

Rabbi Shmuel Singer currently oversees Passover supervision in our organization. To explore the possibility of OUP supervision for your products, please call 212-613-8217 or e-mail singers@ou.org. We will be happy to discuss your needs and share an evaluation of feasibility and cost with you.

In general, the cost of OUP supervision is a composite of three elements:

- Cost of rabbinic supervision. This will vary in accordance with the length of time supervision will be necessary for Passover production.
- Travel expenses for the rabbinic supervisor.
- \$450.00 yearly administrative fee.

Don't hesitate to contact us. You might discover an entirely new market for your products' distribution, and this will be mutually beneficial for your company and the kosher consumer. We look forward to hearing from you.

RABBI YAAKOV LUBAN IS THE EXECUTIVE RABBINIC COORDINATOR OF THE ORTHODOX UNION KOSHER DIVISION.



Kosher Thailand?

BY RABBI AHARON BRUN-KESTLER

At first glance, those words do not go together. However, nothing could be farther from the truth.

OU Kosher currently certifies 57 companies and 137 plants in the "land of smiles," as it is affectionately known. In fact, the OU certifies divisions for some very large companies in Thailand including Dole Foods and Jelly Belly. Other companies make



(L-R) MR. SUPAT OPAMURATAWONGSE, QUALITY MANAGER, CHINWONG FOOD CO, LTD. RABBI AHARON BRUN-KESTLER, **RABBI MOSHE HADAD**

products for well-known household brands like Blue Diamond, Sunkist and Trader Joe's. Just about every brand of tuna fish packs at an OU facility here.

When I travelled to Thailand on a OU Kosher business trip about 11 years ago, I noticed dramatic changes in the country. Everywhere I looked – especially in Bangkok – new high-rise buildings were going up; a state-of-the-art mass transit system was operational, and brand new, modern highways were everywhere. Yet they couldn't keep up with all the new cars on the road! This is a country of growth and potential.

During my trip, I had the privilege of reviewing several OU Kosher certified locations with our local representative, Rabbi Moshe Hadad, who lives with his family in Bangkok. Because he is in Thailand, he can offer real-time service to companies - a tremendous advantage when getting there takes nearly 20 hours of flying and upon arrival you are 12 hours ahead of New York. Because many of the companies are located far from Bangkok, getting to them entails several hours of driving. Having someone on the ground is a real help.



The Dole/Thailand operation is second only to Dole/Philippines in size. We visited the Hua Hin, Prachuabkirikhan facility, which is about a four-hour drive from Bangkok. The facility is huge. In addition to canned pineapple and pineapple juice, a wide variety of products reflect the many markets served by the facility. Products made there include exotic fruit juices, fruit candies and a wide range of single-serve cup items. To give an idea of some of the kosher complexities - the plant goes through several thousand metric tons of grape juice per year - all of it kosher! Flavors and colors vary with market tastes and not all are

kosher. For example, carmine – derived from dried insects – is used in some formulae, but never in those bearing the OU. The Rabbi must carefully go through hundreds of ingredients and labels on each visit, as well as the multiple production lines to ensure everything with the OU symbol meets the highest OU Kosher standards.





Thai Coconut is among Thailand's largest OU kosher-certified suppliers

of coconut water and drinks. Because it is so refreshing, low in sugar and full of vitamins and electrolytes, coconut water is a quickly expanding drink category. So, why is it kosher sensitive?

There are many steps between cracking open a coconut and the final single serve UHT pack in the store. The same is true of the can of coconut milk



or the bottle of flavored coconut drink, also made by the same company. Some contain koshersensitive flavors, colors and emulsifiers. Cooking and pasteurization lines are shared with many items, so making certain all ingredients are compatible with kosher is crucial. During his visits, the RFR carefully reviews all production departments and several large warehouse and cooler areas. In a plant with around 200 ingredients for a plethora of products, this is no simple task.



Heritage Snacks and Foods manufactures a variety of snack items. Just about everything from fruits to nuts (let alone juices, freeze-dried items and, now, organic teas). Well beyond dried nuts and fruit, the product line includes many exotic offerings aimed at both the local and export market. The kosher

certified list alone is over 75 products including flavored and salted nuts, dried fruits and juices. The company currently manufactures at two locations - one in greater Bangkok and the second in Ranong (southern Thailand).

Getting to the Ranong plant involves a full day of travel. We began our day with a flight at 6:30 in the morning and did not return to Bangkok until 9:30 that night. The Bangkok facility makes both kosher and non-kosher items. While the workshops for kosher and non-kosher are separate, many products begin in common. For example, roasted nuts are central to a wide variety of products. It is imperative that the lines are kept separate and that production flow is maintained so that there is no cross contamination. Highly innovative in nature, Heritage has increased involvement in organic processing. A new state-of-the-art factory, also located in the Bangkok area, plans to expand their production - adding almond milk, freeze dried and IQF products. Heritage is export-oriented, marketing its products in over 50 countries.



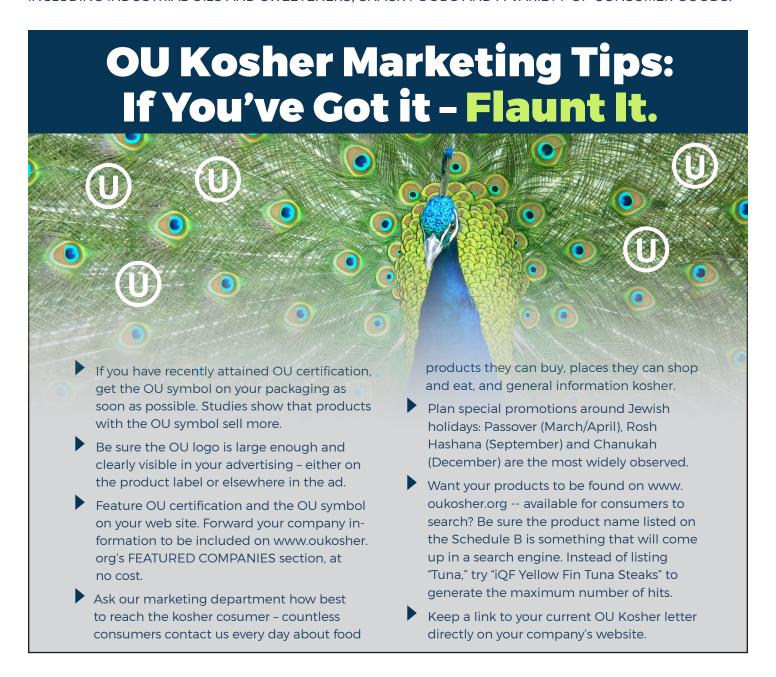
Chinwong Food Company has two manufacturing plants producing over 20,000 metric tons of dehydrated fruit products annually. A multi-staged process is involved for even the "simplest" products. While the process is proprietary, there is much more going on than slicing fruit and drying it in an oven. Many

of its products include colors and flavors which can be highly kosher sensitive. The company's offerings range from common dehydrated apple slices to exotic melons and even Thai chili flavored fruit!



My tour only touched on a small part of the OU Kosher operation in Thailand. Other well-known kosher products from Thailand include canned tuna fish, starches, food acids and even breadcrumbs. Thailand is a land rich in natural resources and opportunity. All indications are that kosher will continue to grow to the benefit of both the kosher consumer and the Thai economy.

RABBI AHARON BRUN-KESTLER HAS WORKED IN KOSHER SUPERVISION FOR OVER 20 YEARS. MOSTLY AT THE ORTHODOX UNION. RABBI BRUN-KESTLER'S RESPONSIBILITIES ENCOMPASS MANY INDUSTRIES -INCLUDING INDUSTRIAL OILS AND SWEETENERS, SNACK FOODS AND A VARIETY OF CONSUMER GOODS.





Keeping Product Labels 'Kosher'

BY RABBI DAVID ARFA

It was a bright Monday morning, but Rabbi Weinstein of the Yes, It's Kosher! agency felt uneasy. In the past hour, already two consumers had phoned his OU Kosher Hotline with the following query.

Mega-Mart, the bulk consumer emporium, was offering the popular confection, Organic Fruity Chews, available in five fruit flavors, each a separate, packeted SKU, packaged together in one bulk bag.

Recently, kosher certification had been terminated on this one product line, due to the shortage of organic grape juice. The manufacturer, The Sweet-But-Good Company, had searched worldwide for a supplier of organic grape juice concentrate that met product specifications. With no choice but to opt for a non-kosher-certified organic grape, they had to terminate the kosher certification of their cherry and grape SKUs. In the end, to avoid consumer confusion, Sweet-But-Good opted to pull certification from the entire Fruit Chews product line: grape, cherry, orange-the works.

Kosher Call from Cleveland

The hotline's computer again blipped to attention: another incoming call. This time it was from a Mrs. Goldberg of Cleveland, Ohio, a thirty-something mother, of three boisterous, if organically-fed, boys. "Hello, is this the OU Kosher hotline?"

"It is."

"Well, are Organic Fruity Chews kosher-certified or not?"

"They've been uncertified for several months now; what seems to be the problem?"

"There's a kosher symbol on the outer wrapper of the bulk package that I bought at Mega-Mart. But there isn't any symbol on the packets inside."

As the scenario repeated itself several times that morning, Rabbi Weinstein was moved to figure out how the symbol got on the package-by an otherwise professional and kosher-cooperative account.

Several calls later, it was determined that the graphics department at Sweet-But-Good had cut-and-pasted an old jpg file of several of the SKUs onto the film of the bulk container, as a sampling of what was inside. One of those files happened to show the unmistakable 'Yes, It's Kosher!' (YIK) symbol.

Apparently, the rabbi learned, Graphics was unaware of the presence of the kosher symbol on



the old file-and perhaps not sufficiently aware of the concurrent lack of symbolage on the product label itself.

No doubt the kosher contact at The Sweet-But-Good Company might have wondered: what are the best practices with which one could avoid a similar scenario in the future?

Kosher from (Schedule) A to Z

The best practice in kosher-marked labels is simple: Keep tabs on the product's kosher status from start to finish. Both the purchasing and receiving departments must be acquainted with the 'Schedule A' of the OU Kosher program.

The Schedule A is a rider to the kosher contract, and is the mutually-agreed-upon roster of materials approved for kosher production. This document lists the label name, brand name, specific source and kosher certification agency of each approved raw material-among other important kosher specs.

If the receiving department pushes through a raw material with the wrong source, or lacking any of the kosher specifications mentioned on Schedule A, it could find its way into finished product. These errors are usually caught in time. But if an unapproved RM finds its way into finished product packaged with a OU Kosher symbol-it could create a kosher-consumer concern.

ate: 3/10/2017 9:46:02AM	PLANT INGREDIENT FORM		Pag	ge: 1 of 1						
	Schedule A									
Company;	Contact Name:	Rabbinical Coordinate	or: RC, Testing	RC, Testing						
Plant;	Contact Phone:	Designated RFR:	COR (Kashruth Co	COR (Kashruth Council-Orth. Div. Toronto)						
	Contact Email:	Plant Status:	Withdrawn	Withdrawn						
Plant Location:										
GROUP 1: Currently Approved from any source.	GROUP 4: Bulk liquid (in tanker, etc.) - from specified Source on	ly. Documentation on last three loads or separat	te kosher certificate for deliv	very vehic						
GROUP 2: From specified Source.	GROUP 5: Bulk liquid (in tunker, etc.) - from specified source wit	th Certificate of Rabbi who supervised loading.								
GROUP 3: From specified Source with Kosher Symbol on	GROUP 6: Non-Kosher - for use in non-kosher products and only	as per OU instructions.								
NOTE: No ingredient of any group which	is of Israeli origin may be used unless this Schedule A specifically states "Israeli Origin".	26								
	STATUS									
Approved: Approved for use in certified products										
Pending: Ingredient is pending approval	Not Allowed: Ingredient is NOT ALLOW	ED in plant								
MC Ingredient Name	Source	Brand Name	Group Certification	Plant-Status						
The state of the s	Source	Brand Name	Group Certification Passove	Radio Company						
The state of the s	Source Unicom Natural Products Limited	Brand Name Unicom Natural Products	3 OU Passove	Radio Company						
aw Material Code)			Passove							
aw Material Code)			3 OU N							
Extract Black Pepper (Piper Nigrum)	Unicorn Natural Products Limited Unicorn Natural Products Limited	Unicom Natural Products Unicom Natural Products	3 OU N	Approved-Pareve						
aw Material Code) Extract Berberis (Berberis Vulgaris)	Unicom Natural Products Limited	Unicorn Natural Products	3 OU N 3 OU N 3 OU N 3 OU N	Approved-Pareve						
aw Material Code) Extract Berberis (Berberis Vulgaris) Extract Black Pepper (Piper Nigrum) Extract Garcinia (Garcinia Cambogia)	Unicom Natural Products Limited Unicom Natural Products Limited Unicom Natural Products Limited	Unicom Natural Products Unicom Natural Products Unicom Natural Products	3 OU N 3 OU N 3 OU N N 3 OU N	Approved-Pareve Approved-Pareve Approved-Pareve						
w Material Code) Extract Berberis (Berberis Vulgaris) Extract Black Pepper (Piper Nigrum)	Unicorn Natural Products Limited Unicorn Natural Products Limited	Unicom Natural Products Unicom Natural Products	3 OU N	Approved-Pareve						
Extract Berberis (Berberis Vulgaris) Extract Black Pepper (Piper Nigrum) Extract Garcinia (Garcinia Cambogia) Extract Hyoseine (Dubosia)	Unicom Natural Products Limited Unicom Natural Products Limited Unicom Natural Products Limited	Unicom Natural Products Unicom Natural Products Unicom Natural Products	3 OU N 3 OU N 3 OU N N 3 OU N	Approved-Pareve Approved-Pareve Approved-Pareve						
Extract Berberis (Berberis Vulgaris) Extract Black Pepper (Piper Nigrum) Extract Garcinia (Garcinia Cambogia)	Unicom Natural Products Limited Unicom Natural Products Limited Unicom Natural Products Limited	Unicom Natural Products Unicom Natural Products Unicom Natural Products	3 OU N	Approved-Pareve Approved-Pareve Approved-Pareve						

The above is a snippet of a Schedule A, to which purchasing and receiving departments refer to meet kosher specifications. As they scan the document from left to right, they are prompted to ask the following questions:

Does the ingredient name on the incoming container match the name printed here?



Does the distributor info on the container match this specific source?

Is this container OU-certified, or whichever agency is mentioned in that column?

Which 'group' of ingredients is it in? (See "GROUP DEFINITIONS" along the top.) Is it in 'Group 3' (and will need to show the kosher symbol on the container) or 'Group 4' (and shipped in tankers, requiring an added, kosher tanker cert?)

Pareve for the Course?

Companies would do well to consult with this document when preparing formulas—especially the 'D/P/M' column. This column depicts the all-important dairy/pareve status. Products that will bear a plain OU must be processed as pareve/non-dairy, while those with an OU-D symbol must not. A glance at Schedule A during formula preparation will confirm that no 'D' (dairystatus) ingredients find their way into a pareve formula.

Companies operating 'mixed' (kosher/non-kosher, or kosher-dairy/kosher-pareve) plants will need to confirm that any products to be marked with a plain-OU symbol are made in kosher-pareve mode, while those with the OU-D symbol are produced in kosher-dairy mode. Kosher agencies' field rabbis monitor production matrixes to document this-and if an OU-pareve product were produced in dairy mode, a kosher concern would emerge.

The Art of Kosher

But far from the production line, the graphics department, too, will need to keep tabs on kosher docs. They would need to treat kosher symbols with the same sensitivity with which they're trained to regard other professional icons—as protected trademarks which require confirmation prior to usage. Is the product kosher-certified? And if so with other brands, is this particular (new) brand kosher-certified? To address these concerns, the graphics department might familiarize themselves with another important document-the Schedule B.

Certification through: Contact Name: Contact Phone:	6/30/2017 ethelp@ou.org			Plant Status: Rabbinical Co	oordinator:	Certified Certified RC, Testing Mr. RFR Tester	1 01	
GROUP 5: Product is shipped bulk and approved when transported in OU approved carriers. It must be accompanied by a letter with the field Rabb's signature. NOTE: All comments appearing beneath the product apply to every brand subsequently listed.				LIST Y: The product is listed on OUKosher.org and UKD. LIST N: The product is not listed on OUKosher.org and UKD. LIST U: The product is listed on UKD only.				
UKD-ID	Status	Symbol	Group	Consumer/ Industrial	List	Comment		
OUD3-A4BE7DF	Dairy	OU-D	3	C				
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Here, too, a glance at Schedule B provides a brief list of OU Kosher specifications with which to reckon when designing product labels. Is a product certified at all? The above selection indicates



that it's "terminated," not a candidate for kosher-labeling. Do we use the plain-OU jpg, or the OU-D? A glance at Schedule B will confirm which symbol to employ.

In the earlier Mega-Mart tale, the Sweet-But-Good graphics folks overlooked the errant symbol printed on the graphic. Those staffers could have eyeballed that graphic with the same care as film that features other trademarks. Fortunately, the story had a happy ending. The kosher symbol was depicted on the jpg of the kosher, though no-longer-certified, orangeflavored SKU, deemed acceptable by the YIK, after the fact. And the story was a learning experience for all those involved in kosher labeling at Sweet-But-Good: to monitor kosher compliance from raw material to finished, labeled product.

RABBI DAVID ARFA SERVES AS OU KOSHER RABBINIC COORDINATOR FOR A ROSTER OF CHEMICAL AND BOTANICAL COMPANIES. HE RECEIVED HIS RABBINIC TRAINING AT SEMINARIES IN MANHATTAN AND BROOKLYN, WHERE HE NOW LIVES WITH HIS FAMILY.

When attending industry conferences or exhibiting at shows, be sure to display signs that say:



WE ARE PROUD TO BE AN **OU KOSHER-CERTIFIED COMPANY**

Marketers and show organizers should always have the signs in their show kits. They are sure to attract kosher buyers to your booth.

If you need more copies of the sign, we will be glad to supply them. Just email koegel@ou.org.



The Story Behind Kosher Soap

BY RABBI ELI GERSTEN

Soap production has historically used animal fats that are then processed with a strong alkali, such as sodium hydroxide (caustic soda). Due to the many kosher laws that govern what types of fats may and may not be eaten, and the multiplicity of laws as to how the fats must be prepared, it



isn't economically feasible to produce kosher animal fat at industrial prices. Therefore, industrial animal fat is always assumed to be non-kosher.

In the mid-1800s, Israel Rokeach of Kovno, Lithuania, opened the first factory that mass produced kosher soap. Instead of animal fat, he derived his soaps from coconut oil (kosher pareve). One of the most prominent rabbis of that generation, Rabbi Isaac Elchanan Spektor, the chief rabbi of Kovno. granted kosher certification to Rokeach's soaps. Mr. Rokeach eventually immigrated to the United States and opened a kosher soap factory in New York City. The Rabbi Isaac Elchanan Theological Seminary of Yeshiva University in Manhattan is named after this great rabbi.

But does soap really need to be kosher?

According to Jewish law, any food that becomes completely inedible loses its non-kosher status. Surely this should apply to soap. Soap used to clean pots that come in contact with food, will presumably be washed away; whatever soap residue that remains is surely not fit for human consumption. So why is there a need for kosher certification of soap?

Rabbi Yisroel Belsky (1938 –2016), who served as senior kosher expert for the Orthodox Union, explained that although, according to the letter of the law, soap does not need to be made with kosher ingredients, there is a custom to be stringent. There is a strongly-held kosher tradition to be overly scrupulous regarding what kosher consumers put into their mouths. This includes substances that make contact with the utensils used for food consumption, such as dishwashing soap. Therefore, when one is faced with a choice of using kosher soap or uncertified soap, Rabbi Belsky deemed that it is proper to choose the kosher variety. Therefore, the position of the Orthodox Union is not to certify any products, even inedible items such as soaps, shampoos and detergents that contain any non-kosher ingredients – even if they are rendered inedible.



Aside from animal fat, there are other non-kosher ingredients one must be aware of when certifying non-food items such as hand and bathing soaps, foam cups, or even pharmaceuticals.

Some common examples:

- Ethanol can be made from wine alcohol. Wine is a sensitive ingredient, since it must be made under special conditions to be considered kosher. Therefore, wine alcohol should be assumed to be non-kosher. In the U.S., it is uncommon to produce ethanol from wine alcohol, so this is generally not a concern, but in some parts of the world where there is an abundance of wine, this is more common.
- Gelatin is made from the bones and hides of animals or fish. To permit the use of gelatin even in a non-food product, such as in a dishwashing detergent capsule, special kosher gelatin must be obtained. Please make sure to check in advance with the OU that the LOC (letter of certification) for the gelatin is one that we will accept.
- Stearic acid is an example of a fatty acid which can be from either animal or vegetable origin. Stearic acid is often used in pills and other medications as a lubricant and release agent. Even though medication pills are not viewed as foods, nevertheless, the OU will require that the lubricants be kosher as well.

The OU continues the tradition of Rabbi Isaac Elchanan Spektor and Rabbi Yisroel Belsky by insisting on only the highest kosher standards – not only for the foods that we directly place in our mouths, but even for those inedible items that come in contact with our foods.

RABBI ELI GERSTEN, OU RABBINIC COORDINATOR AND RECORDER OF OU POLICY, IS A REGULAR CONTRIBUTOR TO BTUS.





Keeping it Kosher - Hot Dog Processing is a Religious **Undertaking for Abeles & Heymann**

BY RYAN MCCARTHY RMCCARTHY@SOSLAND.COM

While growing up in Austria, Oscar Abeles learned about meat and provisions through butcher apprenticeships. He even kept a book where recipes and notes showed the proper techniques for crafting hot dogs and salamis. After moving to the United States, Abeles founded Abeles & Heymann in 1954 with his nephew, Leopold Heymann. The company initially operated out of a little store in the Washington Heights neighborhood of New York City before moving to the Bronx.

In 1997, current CEO Seth Leavitt bought Abeles & Heymann. After that purchase, his vision for the business was sticking to an old-school mentality of making meat.

"They (the original owners) didn't want a large corporation to come in and make changes right across the board and change the nature and quality of the product," Leavitt says. "They wanted

someone who had integrity for the product, and that's what they found."

In 2007, Leavitt realized to keep the traditional practices going, Abeles & Heymann needed a new and up-to-date facility to manage the demand and packaging for a 21st-century operation. So he moved the company to Hillsdale, New Jersey, where it operates today. Even with the changes of location to the Tri-state area, the kosher company relies on quality processing and ingredients to distinguish its products from other hot dog makers.

"We're not in the fresh meat business," Leavitt says. "We're not looking to get in the fresh meat business. We're just looking to make the hot dog, salami, corned beef or pastrami and just make it right. The way it should be. The way it was made 50 to 60 years ago."



The Power of Glatt

One way Leavitt and his employees have maintained the integrity of the product is adhering to the strict glatt kosher standard of hot dogs. Glatt kosher differs from regular kosher in that the meat must come from an animal with adhesion-free or smooth lungs. Leavitt says his processing team in New Jersey takes great care to produce the best-possible product.

After creating the proper lean-to-fat combination for a given customer, the mixture is moved into a rotating paddle machine where the ground meat and fat create a bind that helps the hot



dogs stay less greasy with fewer leaks. Then it's into the emulsifier where spices are added to the process.

Next, hot dog emulsion goes into the stuffer where the meat is extruded into the linker. The linked hot dogs are placed on a hanging tree before being moved to the ovens where the meat is smoked for 12 to 24 hours. After cooling, the products are peeled, packaged and shipped to customers. Along with the traditional meats, Abeles & Heymann is always looking to other variations of hot dogs, whether reduced-fat or nitrate-free.

"The (customers) want to know what they are feeding their families," he says. "Even though they still want a hot dog, they want a better-for-you hot dog."

Abeles & Heymann hot dogs are sold in more than 20 states across the country with its main business in the Northeast.



Bringing in a partner

In the age of rapid technology and constant digital innovation, Leavitt likes producing a product that can be touched. Leavitt is also someone who enjoys making something for people to savor.

"You serve someone a hot dog, and you make them smile," Leavitt says. "It's a nice feeling. You give them a piece of software; you provide them with a piece of software. I've got something tangible that I'm doing here and that's what drew me into the business. I wanted to do something tangible."

To maintain his business and keep customers happy, Leavitt knew he needed a sustainable partner. In 2012, Abeles & Heymann formed a strategic agreement with Hod Golan, an Israeli food company specializing in ready-to-eat foods. This partnership provided steady backing for the company's US operations while adding global expertise to the business.

"We are still a small company in America, but we've got all the expertise of a big company behind us," Leavitt says.

Micha Rakaby, senior vice president of Hod Golan, says the merger served to expand his company's reach in the US.

"We felt that partnering with A&H would allow us to expand our Israeli brand of RTE provisions and secure our distribution chain in the US," Rakaby explains. "In A&H we found a company that shared our values, was strategically aligned with us. A&H had built its reputation on quality, loyalty from its consumers."

The two executives met at a tradeshow in New Jersey in 2011. Rakaby approached Leavitt about



the idea of having his company do some private label work for Hod Golan. Leavitt countered by saying the prospect of a private label was enticing, however he was more interested in seeking out a strategic partner to grow his business.

Within six months they had the paperwork completed and formed the new agreement. Rakaby says Leavitt is a valuable partner in the US market.

"Seth (Leavitt) is persistent, dedicated, hard working and knowledgeable, which is why we wanted to partner with him. He has provided us with insight into the kosher food market in the US," Rakaby says. "With the limited number of resources at his disposal, he took what was a small niche brand



sold regionally and in small numbers to a multimillion dollar company with national sales in the millions."

Now with a well-positioned company, Leavitt sees nothing but opportunity in his niche area of hot dogs and kosher meats.

"The other guys I compete with are meat companies and the fact that they are meat companies they are always looking for a place to get rid of their excess meat and so they put it in their hot dogs," he says. "We're simply a hot dog company."

But more than anything it's about satisfying customers with a quality commodity and keeping the original Abeles & Heymann philosophy from the 1950s far into the future.

"There's something about hot dogs and Americana and being kosher," Leavitt says. "I was making something that I think is better than anything else in the world regarding food. I'm making a product that people love; that kids love. It's something that tastes great and can be exceptionally horrible if done incorrectly."

THIS ARTICLE WAS ORIGINALLY PUBLISHED IN THE FEBRUARY 2017 ISSUE OF MEAT+POULTRY (WWW.MEATPOULTRY.COM)

"ABELES & HEYMANN HAS PROUDLY BEEN CERTIFIED BY THE ORTHODOX UNION FOR OVER FOUR DECADES. THE OU IS THE PROVEN LEADER FOR KOSHER STANDARDS IN THE FOOD INDUSTRY AND WE ARE HONORED THAT WE HAVE BEEN ABLE TO PROMINENTLY PLACE THEIR SYMBOL AND MAINTAIN THE OU'S HIGHEST STANDARDS ON OUR PRODUCTS FOR ALL THESE YEARS."

- SETH LEAVITT, ABELES & HEYMANN, LLC, HILLSIDE, NJ 07205





NEW TO THE OU An Old Product - A New Way

Summer Camp friends Ashley Albert and Kevin Rodriguez, founders of The Matzo Project, set out to try a new take on the culturally beloved, but frequently bland matzo cracker. They came up with a super-snappy, extra-sturdy, crazyversatile snack that goes with everything they've tried to put on it.

Ashley (who also happens to own The Royal Palms Shuffleboard Club in Downtown Brooklyn) had been tinkering with the idea of making an updated matzo cracker for nearly 20 years and casually mentioned it to Kevin when they were chatting about him making a career change.



That afternoon, Kevin ran out and bought a bag of kosher flour and immediately began experimenting in his kitchen. The two would taste-test recipes while Ashley started sketching out plans for The Matzo Project's branding and packaging. That work led to their muse - the Jewish grandmother on their Matzo box - asking the person at the store "WOULD IT KILL YOU TO TRY SOMETHING NEW?!".

After selling out their first trial batch in a single day, the two friends moved out of their tiny commissary kitchen and into a larger Kosher bakery in Brooklyn to take their innovativeunleavened-wonders on the road.

In the past few months, The Matzo Project has been embraced by the cracker-eating big shots at the James Beard House, Balaboosta Soho and the Conan O'Brien Green Room, and they are now poised to delight shoppers at specialty stores like Zabar's, Dean and Deluca, and Eataly.

In addition to their Matzo Squares and Matzo Chips, which come in three varieties, including Salted, Everything and Cinnamon-Sugared, The Matzo Project also offers an all-natural, vegan Matzo Ball Soup Kit, and is developing a line of hand-dipped Chocolate Matzo Chips and Buttercrunch.

"Kevin and Ashley bring a youthful exuberance to a very old product," says Rabbi Eli Eleff, The Matzo Project's OU Kosher rabbinic coordinator. "They are not only a pleasure to deal with, but their enthusiasm is contagious."







While traditional matzos continue to reside in the ethnic food section, the creative matzo duo hope their product will also claim a prominent spot in the cracker aisle, right next to the Rosemary Pita Chips and the Gorgonzola Fig Toast.

Editor's note: These innovative products are not certified kosher for Passover.





Exotic, Healthful and Kosher - Tea Anyone?

BY RABBI AKIVA TENDLER

The West is waking up to what the East has been aware of for centuries! The abundant benefits of drinking tea.

According to recent reports, teas can help prevent illnesses such as specific cancers, heart disease, diabetes and that some teas may actually encourage weight loss, lower cholesterol and improve mental alertness.

One caveat.

The healthful antioxidants added to teas often come from sources that add a level of complexity to the kosher certification of teas. OU Kosher is vigilant about these changes in tea production.

Antioxidants are a molecule capable of inhibiting the oxidation of other molecules. Oxidation is a chemical reaction that transfers electrons or hydrogen from a substance to an oxidizing agent.

Common sources of antioxidants include citrus fruits, red and yellow peppers, berries, dark leafy greens, sea vegetation, red wine, red meat and fish.

In addition to the latter sources being koshersensitive products, the processing equipment also needs to be monitored to prevent crosscontamination between kosher and non-kosher antioxidants.

Genmaicha tea, which is derived from brown rice, is also a kosher-sensitive product because the processes used to prepare the rice can present a kosher concern.

Chinese Insect Tea is by far the most intriguing of all the teas. Produced from the feces of insects that feed

NEW TO THE OU

Maruyama Tea Corporation Tasty Cups of Tradition and Health

If you're among the health conscious, you've no doubt heard about the benefits of green tea. While many are first discovering this antioxidant powerhouse, the Japanese have long considered it their favorite beverage. Apparently, consumers across the globe are joining the green tea party.



Thanks to Maruyama Tea Corporation, millions of green tea lovers in 50 countries across are enjoying a taste of Japan's finest green teas including Gyokuro, Sencha, Genmaicha, Hojicha, Kukicha and Matcha.

continued in blue sidebar on next page



on tea plants, the tead is characterized by minimal dose, enjoyable tea flavor, few tea-residues, and superb transparency. Not exactly on the kosher-consumer's list of coveted teas.

As they say, it's time to wake up and smell the ...healthful, exotic, delicious OU Kosher tea!.

RABBI AKIVA TENDLER, IS AN OU KOSHER RABBINIC COORDINATOR SPECIALIZING IN THE KOSHER CERTIFICATION OF TEA PRODUCTS AND EDIBLE OILS.

The company has been harvesting green teas for centuries in the fertile ground of Kakegawa, Shizuoka. Today, Maruyama combines the richness of tradition with the facility of innovation; it conducts extensive research into creating high-quality soil, as well as state-of-the art cultivation and manufacturing methods.

In line with Maruyama's quest to deliver the highest quality products, the company places high value its OU Kosher certification. Mr. Katsuhisa Maruyama, president

of Maruyama Tea Corporation views OU-Kosher certification as "the icing for our business cake."





Maruyama regards Japanese Green Teas' power to heal, protect, and refresh as a Divine gift to mankind. It asserts that it manufactures its tea blends not solely in the interest of commerce, but also as an invaluable human service.

If you want to feel the Japanese cultural Green tea, visit www.maruyamatea.jp







NEW TO THE OU Java Like No Other - Zicaffe!

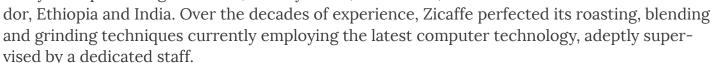
It's unanimous. A day without Zicaffe coffee is like a day...without coffee.

Back in 1929, Vito Zichittella, a coffee lover and connoisseur, opened a small coffee-roasting shop in Marsala, Western Sicily. His business was so successful, he started selling his delicious Caffè Zichittella all across Western Sicily.

Four generations later, Zichittella's coffee success continues satisfy.

For more than 80 years, the Zichittella family have carried on the business with the same passion as its founder Vito. By the early 1970's Vito's sons started taking care of the business, and the company became a limited, under the name of Zicaffè Spa - also the name of its coffee blends. With the goal of expanding the distribution network, first at national, later at international level, in 1977 the company moved its production to larger premises.

Since the very beginning, the company has always pursued a high-quality product policy, importing the finest green beans directly from producing countries, namely Brazil, Guatemala, El Salva-



Business is booming. Zicaffè exports its coffee blends in more than 50 countries, in all the five continents. The 2016 turnover for Zicaffè was 13 million Euro, 50% of which was generated by Export sales. That same year the company received OU Kosher certification, which included OU Kosher-for-Passover.





Vito Zichittella, Zicaffe's esteemed coffee visionary, would heartily agree.







NEW TO THE OU Spirit of Kentucky Rises Again! Boone County Distilling Company Responsible

Boone County (Kentucky) Distilling Company has successfully revived a distillery region in Northern Kentucky that dates back to the 1800s. For over 100 years, bourbon production had ceased in Boone County. The dry spell is over. Today, the number of bourbon barrels in Kentucky is greater than the number of people in the Bluegrass State!



The brand harkens back to 1833, in the Northern Hills of Kentucky where the original Boone County Distillery (aka: The Petersburg Distillery) operated on the banks of

the mighty Ohio River. It was there that brothers William and John Snyder acquired a flour and grist mill. By 1836, they realized that it would be much more profitable to convert the starches in the grain to alcohol. The distillery changed ownership several times and was eventually sold in 1874 to Julius Frieburg and Levi J. Workum, two Jewish brothers-in-law from Cincinnati.



By 1880, Frieburg and Workum were making more whiskey than anyone in Kentucky, almost one million gallons per year, which was as much as the nine distilleries combined in famed Bourbon

County, KY. The distillery went on to become the third largest in the United States, and a major production site – bustling with river trade just downriver from Cincinnati.

The late 19th century witnessed a rapid expansion of the Northern Kentucky and Cincinnati whiskey industry. At the time, Frieburg and Workum were said to be the biggest fish in a very large pond. These bold pioneers continue to serve as the inspiration for our brand and facility.

The distillery was eventually purchased and shut down in the early 1900's, before Prohibition. Boone County bourbon production remained dormant until 2013, when three individuals – a coal man, an entrepreneur, and a local sheriff founded the Boone County Distilling Company.





Going Kosher

When the company decided to seek OU Kosher certification, they had three essential goals in mind – to meet the dietary needs of its customers, honor the inspiration for its brand (historically rooted in Jewish ownership) and to engender the public's confidence that, by holding to OU Kosher's high standards, it is employing the most sanitary production processes and ingredients.

The Boone County Distillery is a proud member of the Kentucky Craft Bourbon Trail, producing exceptional Bourbon and Rye Whiskey, which is stored in 53-gallon charred new American Oak barrels. New-fill barrels are moved to their resting place, an onsite 3,300 square foot rick house that houses over 800 barrels of Bourbon and Rye Whiskey.

The whiskey is produced in a 5,000 square feet production facility, designed by World Renowned Master Distiller, Larry Ebersold. Its

centerpiece is a 500 Gallon Copper Pot Still, affectionately named "The Bear," crafted by Vendome Brass and Copperworks of Louisville, Kentucky. The company also features a 1,500 square feet Tasting Room and Napa Valley Style Gift Shop, which provides tours organized by Ms. Peggy Noe Stevens of Louisville, KY.

Boone County Distillery currently offers three OU Kosher certified products with more in the developmental stage.

- Eighteen33 is our flagship, a 10-Year-Old Straight Bourbon Whiskey
- **Bourbon Cream**, a blend of rich alabaster cream produced in upstate New York, combined with our 10-Year-Old straight bourbon whiskey.
- **Tanner's Curse**, a whiskey distilled from bourbon *mash*.

Future offerings will include an 11 and 12-year-old single barrel / barrel strength straight bourbon whiskey and a gin, produced and distilled with juniper berries, elder berries, cinnamon, coriander seeds, and grapefruit peels. The Boone County Distillery intends to keep Kentucky's superior spirit alive, and kicking.



www.OUDirect.org

Log on today and experience the possibilities!







NEW TO THE OU Hawthorne Valley Farms -Puts the "Culture" Back in Agriculture

BY MARTIN PING, EXECUTIVE DIRECTOR OF HAWTHORNE VALLEY ASSOCIATION

By Hawthorne Valley Farm is one of the first farms in the US to produce and market certified organic and Biodynamic[®] yogurt. The company wants as many people as possible to enjoy the yogurt. You included!

Made from milk of grass-fed cows, fresh from the farm and Plain, Maple and Honey whole milk yogurts are now certified OU Kosher!

Attaining OU Kosher certification demonstrates Hawthorne Valley Farm's commitment to producing high- integrity food for everyone, in a way that honors the earth, animals and people that we rely on for our daily diet. We are delighted to work with the Orthodox Union as we introduce Hawthorne Valley to new people every day."

In addition, Hawthorne Valley Farm, which is Demeter certified Biodynamic®, USDA certified Organic, and Animal Welfare Approved, is part of Hawthorne Valley Association, a 501c3 organization with a diverse set of initiatives and enterprises working together towards the renewal of society and culture through the integration of education, agriculture, and the arts.

Hawthorne Valley is currently farming nearly 800 acres of certified Biodynamic and organic farmland. Its cows produce nutritious milk that is then processed on-site into bottled raw milk, yogurt, and variety of soft and hard cheeses. The farmers grow approximately 15 acres of vegetables, much of which goes directly to 320 families via Community Supported Agriculture (CSA). Hawthorne Valley represents one of the first CSAs in the US and, in the mid-1970s, was one of the founding farms at the Greenmarkets in New York City, where the company continues to maintain a vibrant presence.

Fresh Vegetables and Probiotic Beverages Too!

Along with its dairy output and vegetables, the farm also grows grain, much of which is milled and baked in Hawthorne Valley's certified organic bakery. Rounding out the artisanal food production enterprises is Hawthorne Valley's Kraut Cellar, producing a variety of lacto-fermented vegetables including sauerkraut, kimchee, and a line of probiotic beverages.

In addition to the Greenmarkets and other regional retail outlets, all of Hawthorne Valley's products are available at the Hawthorne Valley Farm Store, an on-farm 4,500 square foot organic and natural foods grocery store. The Farm Store carries a large variety of products from regional farms and artisanal food and craft producers as part of its mission to support a regenerative and resilient local economy.

Hawthorne Valley also serves as a learning community, as well as an action laboratory, with a number of educational, research and artistic initiatives, such as The Farmscape Ecology



Program, which conducts agro-ecological research in a participatory way, inviting and encouraging interest in the local ecology, thereby fostering a compassionate understanding of nature and love for the land that we all share.

The company's Place Based Learning Center (PBLC) offers on-farm experiential learning for children and adults. Since 1972, urban-area school children have come with their classes for week-long immersions of hands-on learning on the farm. Over 600 children per year participate in this residential program, including summer camps. The PBLC also offers a variety of day programming particularly geared towards reaching children in traditionally underserved communities.

With support from the USDA, the PBLC conducts a series of farmer training programs, including Farm Beginnings® in collaboration with Grow NYC, Bard Prison Initiative, Heroic Food, and others. These collaborations serve urban farmers, formerly incarcerated individuals, and returning veterans. The Institute for Mindful Agriculture (IMA) explores a new narrative that connects the sacred in agriculture to a moral economy. IMA is also leading a collaborative initiative with support from the Berkshire Taconic Community Foundation to address food access and food justice in Columbia County.

Additionally, Hawthorne Valley offers formal education through Hawthorne Valley Waldorf School, an independent day school educating children from early childhood through Grade 12. The holistic, age-appropriate curriculum inspires students and encourages a love of learning. The Alkion Center for Adult Education offers teacher training for Waldorf Education as well as artistic learning opportunities. Free Columbia and Walking the Dog Theater focus especially on the creative process with the goal of providing cultural enrichment through the visual and performing arts. The Center for Social Research explores social and economic forms, and Adonis Press publishes a variety of books, including The Nature of the Place by Farmscape Ecology Program's Conrad Vispo, Ph.D.

This is just a thumbnail sketch of Hawthorne Valley's nearly 200 co-workers' healthful productivity – facilitating the company's noble mission to put the "culture" back in agriculture, as it connects the community to the land and to each other through hands-on learning – while providing vital, nutritious food to the region. Powerful reasons to enjoy a wholesome cup of Hawthorne Valley Biodynamic® yogurt today!

Learn more about Hawthorne Valley at www.hawthornevalley.org.





GET YOUR PRODUCTS FEATURED

on OU Kosher's Facebook page, www.facebook.com/oukosher, and Twitter page, www.twitter.com/OUKosher

Email Safrane@ou.org a short blurb of text and an image of the product you wish to feature on our OU Kosher social media accounts.

OU KOSHER

RABBI MENACHEM GENACK RABBINIC ADMINISTRATOR / CEO

RABBI MOSHE ELEFANT

EXECUTIVE RABBINIC COORDINATOR / COO DIRECTOR, NEW COMPANY DEPARTMENT

RABBI YAAKOV LUBAN

RABBI ABRAHAM JURAVEL

EXECUTIVE RABBINIC COORDINATOR

INGREDIENT APPROVAL REGISTRY

RABBI MOSHE ZYWICA RABBI HOWARD KATZENSTEIN

EXECUTIVE RABBINIC COORDINATOR, DIRECTOR OF OPERATIONS BUSINESS MANAGEMENT

DIRECTOR.

RABBI NAHUM RABINOWITZ GARY TORGOW

SENIOR RABBINIC COORDINATOR CHAIRMAN, JOINT KASHRUT COMMISSION

SENIOR EDUCATIONAL RABBINIC COORDINATOR

RABBI YOSEF GROSSMAN RABBI KENNETH AUMAN

CHAIRMAN. RABBINIC KASHRUT COMMISSION

RABBI YERACHMIEL MORRISON INGREDIENT APPROVAL REGISTRY HARVEY BLITZ

CHAIRMAN, RABBINIC KASHRUT COMMISSION, EMERITUS

ORTHODOX UNION

BEHIND THE UNION SYMBOL

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