

# THE Daf HaKASHRUS

Rabbi Yosef Grossman, z"l, Founding Editor



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

**SPECIAL COVID-19 INFORMATION INSIDE**

UP 2020

## RABBI SHMUEL SINGER

RC, Passover, Wine, Chocolate

**THE OU** continues to give certification to Passover Quinoa. Quinoa will be available with an OU-P from Goldbaum, Pereg, and La Bonne. La Bonne will also have OU-P chia seeds. Pereg will also be selling quinoa flour. The OU will also continue certifying OU Kitniyot retail items as it did last year. Flaum's will be selling Sonny & Joe's OU Kitniyot hummus and tahini. Ferrero in Italy will have OU Kitniyot Nutella Spread and Kinder Chocolate. Osem will also have a number of OU Kitniyot items. Telma corn flakes will also be available marked OU Kitniyot. All these products are clearly marked OU Kitniyot Ochlei Kitniyot and are all made with Mashgiach Temidi like all OU-P products.

Manischewitz together with Welch's will again have concord grape juice and sparkling concord grape juice. Kedem continues to bottle grape juice under its own name as well as under the Savion and Gefen labels. All these items have always been and will continue to be Mevushal. Kedem has one not Mevushal grape juice. This is bottled in 1.5 liter glass bottles and clearly labeled Non-Mevushal. Kedem also has Fresh Pressed Grape Juice as an OU-P grape juice made without sulfites. Kedem will also have Sangria Grape Juice and Sangria Sparkling Grape Juice. Kedem also has Pomegranate and Sparkling Pomogrape Juices with the OU-P certification. Passover vodka will be available from Lvov and Pravda OU-P vodka imported from Poland. OU-P liquers will be available under the Queen Esther, Spirit of Solomon & Gold Shot labels. Zachlawi will have OU-P arak and vodka.

Manischewitz continues to bake matzah under OU Passover supervision. The OU has also agreed as in past years to place the OU-P on Aviv, Osem, Yehuda, Rishon and Holy Land matzah products coming from Israel. The items are supervised by local Rabbanim and are satisfactorily made with OU Pesach guidelines. In addition, we certify Yanovsky matzah baked in Argentina. This matzah is widely distributed in Latin America. This company manufactures various types of matzah.

Manischewitz has whole wheat matzah meal and whole wheat matzah farfel. These items are made from Manischewitz OU-P whole wheat matzah. They also make OU-P spelt matzah. Manischewitz also bakes OU-P Matzah under the Horowitz Margaretan label. They also make Mediterranean Matzah which is regular matzah sprayed with oil and spices after baking. It is not Matzah Ashirah. Manischewitz continues to produce Egg Matzah as well as Passover Egg Tam Tams. These are made from egg matzah dough and marked as Matzah Ashira on the box. Manischewitz also bakes

machine Shmura Matzah. In addition Manischewitz makes a product known as matzah crackers. This is an ordinary matzah product and is not Matzah Ashira. This year Manischewitz will be introducing Manischewitz Handmade Shemurah Matzah as well. The various Israeli OU matzah companies will all be selling machine shmura matzah as well. The OU also supervises hand shmura matzah under the Holy Land label. In addition this year Kestenbaum hand oat shmura matzah will be available with OU-P.

Manischewitz will again have gluten free OU-P crackers and gluten free OU-P matzah style squares. Yehuda will also have these gluten free products as well as gluten free cake meal, fine meal and farfel. Kedem will also have Absolutely brand OU-P gluten free flatbread and crackers as well as Jeff Nathan gluten free Panko Flakes. In addition Manischewitz will have Jason gluten free coating crumbs and panko coating crumbs. None of these products are made from

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## AN OPEN LETTER to the readers of the Daf Hakashrus

Dear Readers,

For the past 27+ years, Rav Yosef Grossman's elegant prose have graced these pages. With his untimely passing, the responsibility for continuing his work has fallen to me. While I cannot replace him, I can think of no greater honor than to continue Rabbi Grossman's work. Not only was he responsible for my kashrus career, but several years ago he tapped me as his assistant director in kashrus education. I am humbled and excited by this opportunity.

While I seek to preserve and maintain the integrity of the *Daf Hakashrus*, many parts of it may evolve. I reach out to you – our readers - to provide any input of how we can make an already excellent publication even better. If you have an idea for a new format, column, feature or tidbit do not hesitate to reach out. I can be contacted via phone/text/fax at 212-613-8352 or email at [koshereducation@ou.org](mailto:koshereducation@ou.org)

I thank Rabbi Genack and Rabbi Elefant, shlita for their confidence in me and their encouragement to continue this important work during these turbulent times. May we continue to be *m'kadesh shem shamayim* through our work and see the ultimate *Geulah* soon.

B'ydidus,  
Rabbi Eli Eleff



matzah and none of them can be used in the place of matzah. This is clearly marked on the label.

Coca Cola will again be available with an OU-P for Pesach in Regular and Diet flavors. Aside from the New York metropolitan area, Coke will be bottled in Miami and Los Angeles. Coca Cola items will be made with an OU-P in 2 liter bottles. All these items, of course, require the OU-P symbol. All the Passover Coke items will be marked with a distinctive yellow cap bearing the OU-P symbol.



The Haddar line of Passover products will again be available. The Barton brand will be back again with the OU-P. A full line of Barricini candy items will be available with the OU-P symbol. Manischewitz and Barricini will both have chocolate covered egg matzah. Manischewitz will again have Matzah Smores. This is regular Passover matzah in a box containing additional ingredients to make this candy item. In addition Barton will have OU-P chocolate covered regular matzah crackers. The Barton item is not Matzah Ashirah. Barricini also has chocolate covered regular matzah. This is also not Matzah Ashirah.

Norman's has a full line of Cholov Yisroel yogurt. In addition there will be OU-P Cholov Yisroel goat cheese and sheep cheese from Barkanit and mozzarella, provolone and pecorino cheese from Yotvata.

J&J will have OU-P cottage cheese, cream cheese and farmer cheese. All of these will be Cholov Yisroel. Dannon will again be producing OU-P yogurt in coffee and vanilla flavors.

There will be two OU-P brands of packaged cakes available this year. These are Schicks and Lily's Bakeshop. They are baked in a special Passover bakery and do not contain matzah meal. Bernies Foods will have Frankels blintzes, waffles and pizza as well as LeTova Kichel and bread sticks. These are not made with matzah meal. Dayenu pizza, rolls and pierogies are made with matzah meal. Manischewitz will continue to have its line of OU-P baked items. This year it will be adding three new OU-P items – Grey Tea Macaroons, Coffee Macaroons and Chocolate Button Cookies.

Season will have Moroccan sardine items in various sauces for Passover. All of these items are made with mashgiach temidi and bishul yisrael. Tuna fish is available with an OU-P from Season, Gefen and Mishpacha. Shoprite OU-P Tuna in Water will also be available this year. Kirkland OU-P Smoked Salmon will also be available. Kenover will be introducing OU-P Old Williamsburg Smoked Salmon and Old Williamsburg herring items including Herring in Wine Sauce, Herring in Horseradish Sauce and Herring in Beet Salad. Season and Gefen will have OU-P canned salmon in both

regular and no salt versions. Kedem will have Sea Castle sardines in tomato sauce, olive oil and water. King Oscar sardines in olive oil will also be available. Kedem will again have Sea Castle roasted seaweed and roasted spicy seaweed snacks. All these items are made with mashgiach temidi and Bishul Yisrael. Manischewitz will be introducing three new OU-P versions of Horseradish with Beets. These include Sweet, Bold and Sugar Free. Manischewitz will also have OU-P Sweet Potato Chips and Beet Chips available.

The OU position remains that OU supervised extra virgin olive oil can be used without special supervision for Pesach. Zayit will have OU-P certified olive oil. Mother's olive oil pan coating spray, Mishpacha olive oil spray and Manischewitz olive oil spray will also be available with the OU-P symbol. Prepared olives with an OU-P will be available from Gefen, Osem, Kvuzat Yavne, Gilboa and Mishpacha. The OU position is that all virgin coconut oil is acceptable for Passover.

The OU position continues to be that all granulated white sugar is acceptable for Passover. This is not true for powdered sugar which requires Passover certification. Brown sugar may be a problem, but there is a list of various OU year round certified brands of brown sugar in the directory which are acceptable for Passover. Gefen will again have Nutra Taste Gold, as an artificial sweetener. It will also continue to offer Sweet & Low with OU Passover certification.

Health Garden will again have OU-P Xylitol sweetener and Xylitol Vanilla sweetener. This year Fox's U-Bet syrups will be available with OU-P certification. These syrups are all pareve. The OU continues to certify various White Rock, Stop & Shop and Adirondack seltzers as OU-P. This year Shoprite will be introducing a number of new OU-P certified flavored seltzers. These include Coconut Ginger, Lime Mint and Cherry Vanilla.

The OU position remains that regular tea bags, which are not flavored or decaffeinated, are acceptable for Pesach without special supervision. In addition we have clarified once again this year that all Lipton unflavored decaffeinated tea bags are acceptable without

## COCA COLA WILL AGAIN BE AVAILABLE WITH AN OU-P FOR PESACH IN REGULAR AND DIET FLAVORS

special supervision. This is not true of other decaffeinated tea bags. Shoprite also has specially marked OU-P plain tea bags on the market. In addition Sweet-Touch-Nee and Wissotsky will continue to have Passover herbal teas. Nestea Instant Tea Powder continues to be acceptable for Passover

without special certification as long as it is regular tea powder. The decaffeinated version is not acceptable for Passover. **Some coffee companies add maltodextrin, which is either chametz or kitniyos, to instant coffee. As a result this coffee is not kosher for Passover. Only coffee bearing an OU-P symbol or brands listed in the gray area of the OU Passover Directory should be used. Both Folger's and Taster's Choice instant coffee remain acceptable without special Passover certification. This year we have clarified again that Folger's Decaffeinated instant coffee is also acceptable for Passover without special certification. This is not true of other OU certified decaffeinated instant coffee. Other brands should be checked in the Directory. Ground coffee remains acceptable from any source as long as it is unflavored and not decaffeinated.** There is a full listing of unflavored and not decaffeinated K-cups that are acceptable in the gray area of the guide. **ite sugar is acceptable for Passover. This is not true for powdered sugar which requires Passover certification. Brown sugar may be a problem, but there is a list of various OU year round certified brands of brown sugar in the directory which are acceptable for Passover. Gefen will again have Nutra Taste Gold, a new artificial sweetener. It will also continue to offer Sweet & Low with OU Passover certification.**

## INDIRECT HEAT

*Libun or Hagalah*

## RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

**A BAKERY** has a convection oven that was used to bake health bars. The bars are baked directly on the oven band. The health bars were made with non-kosher ingredients such as gelatin. The company now has reformulated and would like to become kosher certified. What method of *kashering* is necessary for the oven band?

Shulchan Aruch writes that if *issur* was roasted directly on a grill, the grill requires *libun gamur*. The same would seemingly apply to an oven band. Since the health bar is baked directly against the oven band, it should require *libun gamur*. However, there is another consideration. In this case, we are dealing with a convection oven. This means that there is no fire inside the oven chamber, but rather hot air is blown in from the outside. Rav Belsky zt"l and yb"l Rav Schachter explained that since the oven is not heated directly by the fire, *libun gamur* is not necessary. To understand this better let us discuss a related case that is discussed in the *poskim*.

If the coals are raked out of an oven, but the oven remains very hot, and a pan of dough (*chametz*) is placed in the oven, what manner of *kashering* is required for this pan? In this case, the baking does not take place with *aish* (fire) but with a *toldos ha'aish* (i.e. the residual heat in the oven). The Pri Megadim (451: MZ 5,11,21 & AA 21) writes that even if the coals are raked out of the oven, the pan will still require *libun gamur*. Presumably, he is ruling that a *toldos ha'aish* has the same status as fire. However, this is not completely correct. The Pri Migadim elsewhere (AA 451:37) explains that we only consider a raked-out oven to be the same as a fire itself, if the oven is so hot that it has "*nitzotzos nitazin*" (sparks emanating from it). When a piece of metal is heated to the point when it glows or is sparking, it has the same status as a fiery coal. It is an *aish* and not merely a *toldos ha'aish*.

The Sharei Teshuva (451:3) as well writes that an oven that has the coals raked out would not require *libun gamur*. However, he writes that he is unsure whether it is enough to *kasher* with *hagalab* or whether *libun kal* should be done. On the one hand, since it does not require *libun*, it should be enough to *kasher* with *hagalab*. On the other hand, since the *bliyah* did not take place with liquid, perhaps *hagalab* is not enough. Rav Schachter said that in situations where *libun kal* is not possible, provided that the utensil is *aino ben yomo*, we can be *maikel* to *kasher* with *hagalab*. This is especially so, if the utensil belongs to a non-Jew, and the necessity to *kasher* as explained by Igeros Moshe, is due to the concept of "*michuar ha'davar*" (it is repulsive to give a *hechsher* without *kashering*).

What if the fire was not turned off, but the fire heats steam or thermal oil which in turn heats coils in the oven? Since there is no fire in the oven, is this equivalent to a raked-out oven, or since the supply of heat is continuous, perhaps it is as though the fire is in the oven? Rav Schachter has ruled that this too is considered equivalent to a *toldos ha'aish*. The fire heats the water/steam/oil and this travels to the oven where it heats the food. The food is not directly heated by the fire, but by the *toldos ha'aish*. The same rationale applies to hot air as well. If the fire is distant from the oven, and on its own it would not heat the oven, only through the use of fans is the hot air

*Industrial Spray Dryer*

blown into the oven, then this too is not considered a direct heating of the fire, but of a *toldos ha'aish*. Therefore, the belt of a convection oven or sheet pans that are put through a convection oven may be *kashered* with *libun kal*, and if necessary, they can even be *kashered* with *hagalab*.

The above also has great relevance for a spray dryer. A spray dryer is a large chamber that is heated with hot air that is blown in from an outside source. It is not possible to *kasher* with *libun gamur*, and even *libun kal* due to its large size is not usually feasible. Even if one blows in very hot air, because the chamber is so large, the lower parts of the chamber will not reach *libun kal* temperature. Still, when it is *aino ben yomo*, it may be *kashered* with *hagalab* as was explained above. This is accomplished by preheating the spray dryer to highest heat for 20-30 minutes, and then spraying in near boiling water for 20-30 minutes, and exiting water remains above *roschim* (190 F).

If there is an electric resistance coil in the oven which glows red, this has the status of actual fire. The oven band or any pans placed in the oven would require *libun gamur*. However, if the electric coils do not glow red, Rav Shlomo Zalman Auerbach zt"l (Minchas Shlomo 1:12:2) writes that in his assessment this would not even be a *toldos ha'aish*. It is not a fire, and it was not heated by fire, but by electricity. He held that hospitals that must cook on Shabbos for sick patients should use this type of device, since it would not involve a *melacha d'oreissah*. He writes that he presented his opinion to the Chazon Ish who disagreed and held that it was a *toldos ha'aish*. However, for our discussion, it would seem that all would agree that *libun* would not be required, since it is not actual fire. At most, it would be the equivalent of a *toldos ha'aish*. ■

MAZEL TOV

to our dedicated Rabbinic Coordinator **RABBI LENNY STEINBERG AND HIS WIFE** on the engagement of their daughter Chanie to Yochanan Mandelbaum.

to our devoted Rabbinic Coordinator **RABBI AKIVA TENDLER AND HIS WIFE** on the marriage of their daughter Shoshana to Shmuel Oppen.



## PESACH COVID ISSUES

*As the world struggles to contain and address the Corona virus pandemic - with only a short time left until Pesach - the following is intended to address some common and unique circumstances:*

### WHAT IF I CAN'T KEEP CERTAIN CHUMROS?:

This year due to the coronavirus, some people might find themselves in a situation where they are unable to keep all of their personal *chumros* (stringencies) or family *minhagim* (customs). For example, some have the custom only to eat *shemurah matzah* on Pesach. Some do not sell *chametz gamur* (actual chametz such as bread). Some families will not eat processed foods that were prepared outside of their home and some will not eat *gebrechts* (matzah that became wet). What should be done if one find themselves in a situation where they will be unable to keep these *chumros*? Do these customs and *chumros* have the status of a *neder* (vow)? Is one required to make *hataras nedarim* (annul the vow in front of three)?

Rav Schachter said that although these *chumros* have the status of a Rabbinic *neder*, still in this type of situation *hataras nedarim* is not required. This is based on the Magen Avrohom (581:12) and Dagul Mirevava (YD 214) who write that if one finds themselves temporarily in a *shas ha'dchak* (extenuating circumstance), where it is not possible to keep a certain *chumra*, but as soon as the situation improves, the *chumra* will be continued, then *hataras nedarim* is not necessary. Rav Schachter explains that when the *neder* was initially accepted, it was understood that it was being accepted under normal circumstances when the *neder* can be followed. The *chumra* was never accepted in situations of *shas ha'dchak*. Therefore, there is no need for *hataras nedarim*. Moreover, regarding community or family *minhagim*, it would not help for us to make *hataras nedarim*, since we were not the ones who made the *neder*, but it was imposed on us by others. This type of *neder* cannot be undone. Still, in a temporary situation of *shas ha'dchak* even these community *chumros* need not be followed, since this too was the intent of those who originated the *neder*.

### TEVILAS KEILIM IF THE MIKVAH IS CLOSED:

In many communities the *keilim mikvaos* are closed. What should be

done if one bought new utensils that require *tevila*. If one has the ability to *toivel* their utensils in the ocean, this is also a valid mikvah. Regarding rivers or lakes, Rav Belsky zt"l ruled that for *tevilas keilim* these are also adequate provided that it has not rained in several days. Rivers and lakes are flowing bodies of water. If the majority of the water in the river or lake is spring water then it is acceptable as a mikvah even if it is moving. If the majority is rain water then it must be contained and cannot flow. Rav Belsky said that if it has not rained in two or three days, one may assume that the majority of the water is spring water and is suitable for *tevilas keilim*.



If *tevila* is not an option, Shulchan Aruch writes that one may gift the utensils to a non-Jew and then borrow them back. The non-Jew should pick up the utensil with intent to acquire them and then loan them back to you for as long as you want. One is not required to return the utensil to the non-Jew, since the loan is for as long as you want, still as soon as a mikvah becomes available, one must *toivel* these utensils.

If gifting to a non-Jew is also not an option, Rav Schachter has said that given the *shas ha'dchak* (extenuating circumstances) one may rely on the *poskim* which permit being *mafkir* (declaring ownerless) the utensils in front of three Jews. They should be Jews who can testify in court. If one cannot assemble three people for this purpose, one may conference them on the phone and announce to them that these utensils are ownerless. One may then use the utensils with intent not to acquire them. ■



## THE OU GUIDE TO PASSOVER

The preeminent resource for Passover observance, planning and shopping: the OU Guide to Passover is a must-have in Jewish households nationwide. It's distributed free of charge to supermarkets, schools, OU member synagogues and organizations. Chock full of enlightening and informative articles, useful charts and reference materials, the Guide's comprehensive listing of OU-certified products is unrivaled in print or on-line.

# CLEANING THE HOME FOR PESACH

*Some who have never before prepared their homes and kitchens for Pesach, will be doing so this year for the first time. The following are basics for cleaning one's home and koshering one's kitchen:*

One need only clean for Pesach areas where one might have brought chametz. If one never eats or brings chametz into their attic, basement or garage, these areas need not be cleaned. Likewise, drawers or closets that never have chametz, need not be cleaned.

Any furniture or appliance that cannot be moved out of place (such as a breakfront, refrigerator or built-in appliance) need not be moved to clean underneath it. Inaccessible chametz is automatically batel (nullified).

According to the letter of the law, one is only required to check for pieces of chametz that are the size of an olive. Anything smaller than an olive is viewed as crumbs and is inherently insignificant. One is not required to clean or check for such small pieces of chametz, since they are automatically batel (nullified). However, Igros Moshe writes that small pieces of chametz that are not

crumbs (e.g., Cheerios, pretzels) require cleaning for Pesach. The main objective when cleaning for Pesach is to make sure that one's home is cleaned of these items. Tiny crumbs that might be stuck on toys, carpeting, floors, walls are insignificant and do not require cleaning. However, Rishonim already wrote, that the Jewish people are a holy nation and they go beyond the letter

of the law and try to remove even crumbs of chametz. If one has the ability to do so - this is praiseworthy.

Seforim (books) need not be checked for chametz. However, one should not bring to the table any sefarim (especially year-round bentschers) that might have crumbs in them, out of concern that a crumbs may get into your Pesach food.

One should check pockets (especially coats), knapsacks, and briefcases.

One should remember to clean their car, office or any other place outside of the home



where they might keep chametz. If these areas are inaccessible, one should sell the chametz.

Areas of the house that will be sold for Pesach need not be cleaned. However, these areas should be clearly marked and either closed off with a door, or a mechitza (temporary wall) should be put up to segregate these areas. One may not store actual chametz in a closet, fridge or freezer that you will be using on Pesach even if you put the chametz in a bag. Rather, one must place a partition between themselves and the chametz. ■

**For the most up-to-date Pesach information visit [www.oupassover.org](http://www.oupassover.org)**

## GENERAL PESACH FAQ'S

*As a benefit for RFR's and community members alike we have prepared some of 2020/5780's most frequently asked questions for Pesach:*

*This and more information can be find in the OU Guide to Passover, as well as on our website [oupassover.org](http://oupassover.org)*

### **WHAT'S THE STORY WITH NUTS? DO THEY REQUIRE A PESACH CERTIFICATION?**

RAW NUTS in their shell do not require Passover certification.

SHELLED RAW NUTS that list BHA, BHT, or any other additive on the ingredient label require special Passover certification. If no additives are listed, raw nuts may be acceptable when bearing an OU symbol. Pecans

that are whole or half are acceptable with an OU certification, midgets and pecan pieces require Passover certification.

PEANUTS - In Europe different communities had different customs about peanuts. Some considered them to be *kitniyot*; while others ate peanuts on Passover. Many years ago the OU certified Kosher for Passover peanut oils for those Jews whose custom was to eat peanuts and peanut oil on Passover. However, in recent years we have stopped certifying peanut oil as Kosher for Passover.

Furthermore, we cannot recommend that



people whose custom is to use peanut oil on Passover use un-certified peanut oil, because of concerns about the peanut oil being processed on non-Passover equipment.

### **IS THERE ANY AVOCADO OIL AVAILABLE FOR PESACH?**

Yes, Chosen Foods Avocado Oil is acceptable for Passover use when bearing the regular OU symbol. ■

## IMPORTANT OU KOSHER ADVISORY DUE TO COVID-19

Out of concern for the health of our mashgichim and the health of the workers in operating plants, we are now establishing a new method of “virtual” visits if necessary:

- ▶ Many companies have informed us that they are no longer allowing non-facility workers on the premises. Additionally, if you or a family member are in quarantined, or you are the Rov of a kehilla at risk, etc, do **not** go to your plants in person.
- ▶ Please reach out to the RC of the company and to the plant directly to see if they will approval a ‘Virtual’ inspection in either of the above cases. There may be visits that will be postponed, each plant is being judged on an individual basis.
- ▶ In practical terms, a Virtual Inspection means you will have someone who works in the plant whom you have a relationship with, video calling you and showing you all areas of the plant that you would normally inspect. The following are video chat apps that can be downloaded on most cellphones to facilitate Virtual Visits. If you need any assistance, please contact IT at [ITHelp@ou.org](mailto:ITHelp@ou.org).

- ▶ Android: Duo
- ▶ Apple: FaceTime
- ▶ All Platforms: WhatsApp

- ▶ If you are not quarantined or at risk, and the plant is allowing you to come inspect, please call to confirm that their policy has **not** changed before you arrive at the plant. If you are allowed in, please conduct your inspection as normal (some companies may require additional gloves, masks, etc, please be understanding).




- ▶ If you have any questions regarding this new process, please contact either your RCs or Rabbi Genack and Rabbi Elephant. If you have any questions regarding the process of Mechiras Chometz, please contact Rabbi Genack.

This is a time to enhance your personal relationships with your companies and plants, please be sensitive to their new requirements in this time of crisis.


On a personal note- If you are in a community that is experiencing food shortages, please reach out to us, we will do our best to leverage any connections to help you.






### KASHRUS ALERT


Effective February 1st, 2020, the OU no longer certifies **SHUKY KOSHER**. The OU does not stand behind any Shuky products even when bearing the .


The Orthodox Union does not certify **FOODHOLD FROZEN CUT BRUSSELS**

**SPROUTS** produced by Foodhold, Landover MD. Some bags bear an unauthorized  symbol. This product is sold in several supermarkets, including Giant and Stop & Shop. Corrective actions are being implemented.

The Orthodox Union does not certify **GREENO FROZEN ARTICHOKE**s produced by Cold Alex, Alexandria Egypt. Some Greeno Frozen artichokes bear an unauthorized  symbol. Corrective actions are being implemented.

The Orthodox Union certifies **KROGER SWEET & MESQUITE BBQ CHIPS** produced by The Kroger Company, Cincinnati OH as an  pareve product. Some Sweet & Mesquite BBQ 17 oz. bags were mistakenly used for Cheddar & Sour Cream Chips, an  dairy product. The mislabeled product was recalled from the marketplace.

The Orthodox Union does not certify any variety of **NAMIKURA MISO** produced by WA Imports, Hebron IL. Some bags bear an unauthorized  symbol. If you see this product in the marketplace, please provide details to [kosherq@ou.org](mailto:kosherq@ou.org). Corrective actions are being implemented.

The Orthodox Union does not certify **REIS & IRVY'S FROZEN YOGURT KIOSKS** produced by Gennex Brands, San Diego CA. These kiosks are automated dispensers that serve frozen yogurts and toppings. The kiosks feature an unauthorized  symbol. Corrective actions are being implemented.



## ובואכם לשלום

Welcome to **RABBI DANIEL SHARRATT** who joins us as a Rabbinic Coordinator. Rabbi Sharratt comes with years of kashrus experience at the Kof-K, RCBC (Bergen County), and PCK (Passaic-Clifton). He also owned and operated a kosher vegetable company

and has expertise in *Bedikas Tolayim*.

Rabbi Sharratt is a holds a degree in Mechanical Engineering from Notre Dame University and subsequently learned in Yeshiva Tehillas Shlomo in Yerushalayim and Mesivta Torah Vodaas, where he received smicha from Rav Belsky, zt'l. Rabbi Sharratt and his family reside in Passaic, NJ. He can be reached at [SharrattD@ou.org](mailto:SharrattD@ou.org) or 212-613-8212. We wish him much hatzlacha in his new position.