

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## DAF NOTES

On Friday October 16, the OU presented the first of a two-part webinar (Internet seminar) on dairy hashgacha. The second session took place one week later on Friday, October 23. Rabbi Yaakov Mendelson, Senior Dairy RC, moderated the sessions and presented e-mail questions sent in advance and on-the-spot by RFRs; Rabbi Avrohom Gordimer and Rabbi Avrohom Juravel responded verbally and live to the questions. There was very positive feedback from Senior Management and RFRs on the success of this webinar in terms of ongoing RFR education and training. We look forward to more such excellent webinars in other industries as well. In the article below, RFRs were given guidance concerning each dairy topic, as to what Kashrus issues they should be aware of as they do their inspections.

## POWDERED MILK

This product starts off as fluid milk, goes through a separator where the cream (fatty part of milk) is removed. From there it goes through a series of evaporators, mixing/holding tanks, and from there to a spray dryer. It is imperative to keep track what the equipment is used for. It can easily be used to dry other materials besides milk, which may not be kosher.

## WEBINAR DAIRY ISSUES

### RABBI AVROHOM JURAVEL

Co-Director of Ingredient Dept and Head of Technical Services

### FLUID MILK

When going to a fluid milk plant, it is important to ascertain what else is processed there. While fluid milk is intrinsically kosher, it goes through various processes that could have kashrus problems. These include, but are not limited to: separators, pasteurizers, and storage tanks. Chocolate milk, egg nog, and even chicken soup have been found to be processed on the same equipment as fluid milk. Due diligence is not only a virtue, it is a requirement. Note: In ultra-high pasteurization (UHT) dairies, which make long shelf-life product in boxes or pouches, the likelihood of shared equipment issues is very great.

### FRESH CREAM

Fresh cream (also called "sweet cream") is taken from the milk by putting the whole milk into a separator, which is really a centrifuge. Cream is lighter than milk, so it floats to the top when put through a centrifuge. The optimum temperature for separating the milk from the cream is about 140°F. Therefore, the milk is put through a heat exchanger before it gets separated. An RFR must have a thorough knowledge of the workings of the plant and keep track of what else is going through the heat exchanger that heats the cream. He must also keep track of where and into which tanks the fresh cream is going, and ascertain that the tanks are not used for anything non-kosher.

### WHEY CREAM

Whey is a by-product of cheese making. There are plants where both the cheese and the whey are non-kosher. Just like milk has a cream content, whey also has a cream content. (As with milk, whey's cream is its fat component.) By putting whey through *continued on page 13*

## CHIEF RABBIS VISIT OU KOSHER

**THE ANNUAL AKO** (Association of Kashrus Organizations) Conference took place at OU headquarters on October 29, 2009 with the participation of the two Israeli Chief Rabbis, Ashkenazic Chief Rabbi Yonah Metzger and Sefardic Chief Rabbi Shlomo Amar.



(L-R) Rabbi Moshe Heinemann (Star-K) Rabbi Sholom Fishbane (CRC-Chicago) Rabbi Yonah Metzger (speaking) Rabbi Menachem Genack (OU) Rabbi Yisroel Belsky (OU)



(L-R) Sefardic Chief Rabbi Shlomo Amar (speaking) Ashkenazic Chief Rabbi Yonah Metzger, Rabbi Menachem Genack

# WHAT BERACHA DOES ONE RECITE ON A GRANOLA BAR?

BY RABBI ELI GERSTEN

RC, Recorder of OU Psak and Policy

**IF ONE** does not understand the process involved in creating a granola bar, one could study the ingredient panel a hundred times and still not be able to answer the above question. However, through our access to the companies that produce these bars we are privy to information that is important in resolving this issue.

In the late nineteenth century “Granola” was a trademark for foods consisting of whole grains that were crumbled and baked until crispy. Today, granola bars are made from whole grain oats that are first cooked until softened and then rolled into flat flakes. They are then combined with sugars, oils and syrups and baked. The *Mishna Berura* (*Orach Chaim* 208:3) states that if grains are reduced and broken down in the cooking process, even if they were introduced whole, one should recite *Mezonos*. The granola bar grains appear to remain whole. The *Shulchan Aruch* (*Orach Chaim* 208:4) says that on whole toasted grains the proper beracha is *Borei Pri Haodoma*. In many granola bars the oats actually comprise less than fifty percent of the volume of the bar. The majority of the ingredients are those on which one would recite a *Shehakol*. Nevertheless, Rabbi Belsky and Rabbi Schachter have said that the proper beracha *rishona* to be recited when eating a granola bar is *Borei Pri Haodoma*. The oats (granola) are clearly considered the *ikar*, and all the other ingredients are considered *tafel*. We should therefore follow the regular rules of *ikar vitofel* and recite *Haodoma*. Some poskim, however, consider the cooking process together with the subsequent baking to be a *maiseh kideira*. They posit that through all the cooking and baking, the grains must be partially broken down, and the proper beracha to be recited, as per the above mentioned *Mishna Berura*, would be *Mezonos*. Whether one recites *Haodoma* or *Mezonos* either way one would be *yotzai bidieved*. The disagreement is as to which beracha should be recited *lichatchila*.

The *Shulchan Aruch* (*Orach Chaim* 208:4) quotes the opinion of the Rambam that the beracha *achrona* for toasted grains is *Borei Nifashos*. However, the *Shulchan Aruch* also brings that Tosfos was uncertain as to whether a special beracha *achrona*, *Al Haodoma V'al Pri Haodoma*, should be recited. Since there is no mention of such a beracha in the Gemara, Tosfos leaves the matter unresolved, and suggests that one who wishes to eat these foods should do so only in the context of a meal. This way it will be covered by *Birchas Hamazon*. If one already ate toasted whole grains, one has no choice but to say a *Borei Nifashos*. Ideally, one should not bring oneself into such a situation. Accordingly, if one wishes to eat a granola bar, one should first wash *netilas yadayim*, eat a slice of bread, and then eat the granola bar. Don't forget to bentch at the end. This sounds like a long way to have to go to enjoy a quick snack. Perhaps there is an easier solution.

If one eats an amount equal to the volume of a zayis (an olive), *toch kdai achilas pras* (in the time it takes to eat 8 kezaysim) then one is required to say a beracha *achrona*. If one eats slower than this pace, then one does not recite any beracha

*achrona*. What if one eats more than a kezayis of a granola bar *bichdei achilas pras* but eats less than a kezayis of oats. The *Mishna Berura*

(*Orach Chaim* 210:1) says that in such a scenario the oats would combine with the other ingredients to obligate one in the beracha *achrona* of *Borei Nifashos*, and he would not be obligated in any other beracha *achrona*. We thus avoid the uncertainty of Tosfos concerning a special beracha *achrona* of *Al Haodoma V'al Pri Haodoma*.

Now all we must do is measure how many kezaysim of oats are in a granola bar, and make sure to eat less than a kezayis of them in a *kdei achilas pras*. The amount of oats by weight in a Nature Valley granola bar is about 50%. The serving size is 2 bars, which is 42g. This means that one serving contains 21g of oats. However, grams are measures of weight and kezaysim are measures of volume. For halachic purposes we must convert from weight into volume. The bulk specific density of rolled oats is approximately .304 g/cc (.304 grams per cubic centimeter). Therefore, 21g of rolled oats take up the volume of 69 cc. However, bulk specific density includes all the air spaces trapped between the oats. For our purposes, we must exclude all those air pockets and measure the volume of just the oats.

To measure the volume of just the oats, one can devise the following experiment. Fill a measuring cup with 2 oz. (1/4 cup) of oats and add 4 oz. (1/2 cup) water. The water and the oats together should fill 6/8 of a cup. However, the resulting mixture will fill only 5 oz. (5/8 cup). We see that the airspaces between the oats puff the oats to twice their true volume, so that 2 oz. of oats in reality only takes up 1 oz. of volume. Our 69 cc of oats in a serving size of 2 granola bars in reality only comprise 34.5 cc of true volume. Thus one granola bar would contain 17.25 cc of oats.

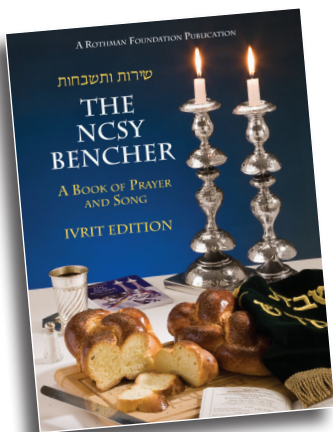
There is a dispute amongst the Rishonim as to how to measure the size of a kezayis. It is either half a *kibaya* or one third. Rabbi Belsky and Rabbi Schachter both agreed that in this situation we could be lenient and accept the larger size kezayis for evaluating our granola bar. According to Rav Chaim Naeh this larger kezayis equals 27 cc. Converting back into granola bar units at 17.25 cc of oats per bar, this is slightly more than 1½ Nature Valley granola bars. Based on the

**IN THIS SITUATION WE COULD BE LENIENT AND ACCEPT THE LARGER SIZE KEZAYIS FOR EVALUATING OUR GRANOLA BAR**

above as long as one consumes less than 1½ granola bars every *kdei achilas pras*, one has avoided the safek of Tosfos.

How long is *kdei achilas pras*? Rabbi Schachter explained that each food is evaluated according to the normal length of time it takes to eat 8 kezaysim of that product. Rabbi Schachter approximated that it would take an average person about 2 minutes to consume 8 kezaysim of granola bar. Rav Belsky was uncertain but said it would certainly be less than 5 minutes.

In conclusion, if a person consumed 2 granola bars in less than 2 minutes, he has no choice but to recite a *Borei Nifashos*. Ideally though, one should either plan to eat less than 1½ Nature Valley granola bars every 2-5 minutes and then recite a *Borei Nifashos*, or plan on eating lots of bread.





## DAIRY

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▶ a separator just like milk, you will end up with whey cream. Most factories keep the whey cream and the fresh cream separate. These are two very different commodities with very different values. However, in a plant where the whey is not kosher, one must keep track of where the whey cream is separated, stored, heated, etc. to make sure the kashrus of the fresh cream is not compromised. For this very reason, we do not accept fresh cream from any plant that also deals or produces whey cream, unless it is properly kosher-certified.

### BUTTER

Butter is made by taking cream and churning it. The churning process smashes the fat molecule and inverts it, thus yielding a very smooth, uniform, and almost solid product. The water that does not go along with the butter is called classic buttermilk (not to be confused with cultured buttermilk). Butter can be made both from fresh cream and from whey cream (See Chasam Sofer Yoreh Deah s. 79). Even USDA grade AA butter can contain significant amounts of whey cream. The certification program at a butter plant revolves around checking the cream sources. The cream will be coming in bulk by tanker truck. Each load has paperwork as to where it was picked up and produced. The RFR must meticulously check **ALL** the cream deliveries. He must also check what other ingredients they add to the butter against the schedule A.

### HARD CHEESE

This product is made by starting with milk (whole, skim, powdered, or combinations of the above), adding cream and/or skim milk when called for. All these are put into a cheese vat, cultures are added, and when the pH changes, rennet is added. The vat is left alone for anywhere from 20 minutes to 3 hours, the cheese is cut, and the whey is drained out. The OU is machmir like the Poskim who say that the cultures and the rennet must be put into the vat by a YID. After the whey is drained out, the cheese is pumped into molds and sometimes it goes into brine. For kosher cheese productions, the brine must be fresh brine, not having been used previously for any non-kosher cheese, and the brine tank must be new and kosher-dedicated or kashered or lined in accordance with OU policy.

### SOFT CHEESE

Milk, non-fat dry milk (“NFD”), whey and cream are put into a vat. Various acid cultures, possibly other acids (such as vinegar) and stabilizers are put in, and in these temperature-controlled vats the mixture is

allowed to separate. The whey is drained off, and we are left with soft cheese. The cultures and the temperatures will determine what type of cheese it will become. Since there is no rennet, what is making the cheese here is the acid. Therefore this is known as acid-set cheese. The whey, which is a by-product of this cheese production, is always going to be an **acid whey**. The RFR must check the schedule A very carefully to see that the cultures match schedule A. He must also be

### SINCE THERE IS NO RENNET, WHAT IS MAKING THE CHEESE HERE IS THE ACID

aware that since acid set cheese is very often made at high temperatures, the equipment used in this type of cheese making must be dedicated for kosher use or be kashered before a production.

### WHEY

Whenever there is cheese production (or casein production), there will be whey. Whey is the uncoagulated part of the milk that is the by-product of cheese production. When the whey is coming from hard cheese, the RFR must check that the temperature of the cheese vat does not reach or exceed 120°F. If the temperature reaches or exceeds that, we have whey cooking with GEVINAS AKUM. He must also see that all the rennet and cultures are kosher. If they are using animal-derived rennet to set the cheese, then the whey is not acceptable to the OU. Usually, the whey comes off the cheese vat after the cheese coagulates. In some instances, the coagulated cheese is washed with hot water in order to get it to expel more whey. This process is known as **scalding** the cheese. The whey that comes out of this process is not considered kosher.

Mozzarella cheese goes through an additional process called **stretching**. This is accomplished by immersing the cheese in a very hot bath which will soften it, and then through a mixer/molder which stretches it. The water from the hot bath (“cooker” in industrial terms) is generally between 150°F-175°F. Sometimes, this water is returned to the rest of the whey. When this happens, not only is the whey non-kosher, but the whey cream which comes off the whey will also become non-kosher.

It cannot be emphasized enough that the RFR at a whey plant must be totally familiar with every part of the process, and evaluate whether there are any pieces of machinery (separator, pasteurizer, heat

exchangers, evaporators, tanks, etc.) that can become kosher-contaminated along the way. Please remember that we are certifying the whey which is the by-product of non-kosher cheese (GEVINAS AKUM). Total segregation of kosher and non-kosher is imperative.

### SOUR CREAM

Cream, milk, cultures, stabilizers, and emulsifiers are standard ingredients in sour cream. Cream, not like its closely-related cousin butter, is a liquid, not a solid. In order to solidify cream, cultures are put in which will change the taste and have some effect on the texture. This is still not enough to solidify it. Starch, stabilizers, and emulsifiers will accomplish this task. The problem we encounter is that a lot of sour cream stabilizers have non-kosher GELATIN in them. This is especially relevant in light sour creams. The less the cream content, the more the gelatin. The stabilizer itself can have high amounts of gelatin, even though the final sour cream product has only a small amount. We will not certify the product even with a minimal amount of gelatin in it.

The gelatin problem rears its ugly head when a plants adds gelatin or a stabilizer that contains gelatin to a small amount of cream in a liquefier, creating a “pre-mix”. A liquefier is a very-high speed mixer which will mix and blend the gelatin into a small amount of cream, and then send it to the big vat of sour cream mix. This is done with other stabilizers also, even the kosher ones. Oftentimes, the liquefier is heated, rendering it non-kosher because of the large amount of gelatin in the pre-mix. Although the total amount of gelatin in the final product is botel, in the liquefier it is not botul. When the same liquefier is used for a kosher stabilizer, it can be rendered non-kosher because the liquefier was not kashered. Similarly, if the liquefier processed a pre-mix which contained gelatin that was not botel therein, and that pre-mix gets mixed into the rest of the product (which it surely does – that is the whole idea of a pre-mix), the rest of the product will become non-kosher, as we view the entire pre-mix as non-kosher (ChaNaN), and

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HARRY H. BEREN



OUTREACH

# ASKOU OUTREACH COMES TO THE PASSAIC-CLIFTON COMMUNITY

**FREE  
ADMISSION!!**



## Understand Kashrus as You've Never Understood it Before!

**MOTZOEI SHABBOS PARSHAS VAYEIRA, NOVEMBER 7 • 8:00 PM**  
Cong. Ahavas Israel – 181 Van Houten Ave.

8:00 – 9:15 PM     Industrial and Foodservice Kashering and their Equipment  
Rabbi Moshe Perlmutter – OU Rabbinic Field Representative

9:15 – 10:00 PM     Eating Out – What Could be the Problem?!  
Restaurants, Caterers and the Shabbos Kiddush  
Rabbi Dov Schreier – OU Rabbinic Coordinator, Foodservice

**FREE** “Eating Out – What Could be the Problem?!” pamphlet will be distributed.



<b>November 14</b>	<b>8:00PM</b>	<b>Beis Torah U'Tefillah</b>
<b>November 21</b>	<b>7:45PM</b>	<b>Cong. Tifereth Israel</b>

**FREE Kashrus DVD's**



Separate ladies section available for all sessions.  
Pre-registration assures you of seat but is not required. To register call 212-613-8279 or email [kleina@ou.org](mailto:kleina@ou.org).  
For more information call Rabbi Yosef Grossman at 914-391-9470.  
All presentations will be followed by Q & A sessions.  
**YOU ARE ENCOURAGED TO EMAIL YOUR QUESTIONS IN ADVANCE TO [GROSSMAN@OU.ORG](mailto:GROSSMAN@OU.ORG).**

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## DAIRY

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the pasteurization equipment will thus also need to be kashered. It is necessary to verify that a pre-mix which contains gelatin is not made, or that the entire line is kashered if such a pre-mix is made.

Again, unless the RFR understands the complete workings of the plant, he may check the formula of the non-kosher gelatin and decide it is always botul, and he will ignore the fact that the liquefier (and subsequently the pasteurizer) is TRAIFF!

## YOGURT

Yogurt starts with milk (fresh or NFDM) and cultures. The milk is inoculated with the culture, it is kept in a thermostatically-controlled holding tank, and after many hours, the whole thing turns into yogurt. After we have yogurt, flavors, sweeteners, starch, fruit fillings, and stabilizers are added. The best way to keep the fruit in suspension is by adding a stabilizer called gelatin. An RFR must carefully monitor the stabilizer systems they use and ascertain which products contain gelatin and which do not. He should also be checking all the other ingredients (stabilizers, fruit preparations, flavors, cultures, etc.) and compare them to the labels of the finished products. The same exact issue of pre-mixes with gelatin that was detailed in the case of sour cream applies equally to yogurt plants, where it is quite common. RFR beware!

## ICE CREAM

Cream (fresh cream or whey cream), milk powder, sweeteners, stabilizers, emulsifiers, and flavors make up ice cream. When a product like ice cream freezes, small ice crystals form. This is not what the customer wants to taste. He wants the smooth mouthfeel of a creamy product. We all know that oil and water do not mix very well. In order to get the components of ice cream to mix, stabilizers and emulsifiers are used. When the right ones are used in the right proportions, a smooth creamy product will be the result, even when frozen, and it will not form minute ice crystals in the product. The RFR must be very vigilant in checking the stabilizer systems.

Ice cream comes in many flavors and varieties. Some may be kosher, while some may not be kosher. Rocky Road is usually not kosher because of the non-kosher marshmallows it contains. Often, other ice cream varieties contain non-kosher marshmallows and are called by different names (e.g. Heavenly Hash, etc.). While the flavors are usually put into the ice cream mix after the ice cream is made, rework and remelt is an issue that must be very closely monitored.

HARRY H. BEREN



OUTREACH

## VISITS PASSAIC-CLIFTON COMMUNITY

For Series of Kashrut Lectures

**GIVEN THE** enormous success of the Harry H. Beren ASKOU OUTREACH program and its visits to yeshivot, kollelim and semicha programs, ASKOU OUTREACH is now expanding to major Jewish communities with its first post-Shabbat visits to the Passaic-Clifton community. According to Rabbi Yosef Grossman, OU Director of Kosher Education, the motto of the program is "Understand Kashrut as You've Never Understood it Before!"

Rabbi Grossman explained, "Before visiting Lakewood and Monsey, we solely concen-

trated on yeshivot, kollelim and semicha programs, such as Yeshiva Torah Vodaath, MTJ, Yeshiva University, Ohr HaChaim, Lander College for Men's Kollel, etc. In Lakewood and Monsey, we discovered that our shiurim also attracted members of the general community, in addition to the local yeshivot such as BMG in Lakewood and Ohr Somayach in Monsey. As a result, we are now broadening our target service group to communities as well. We have already received a very warm welcome in the Passaic - Clifton community through our contacts with the local rabbis and lay leaders."



*Clockwise from top left: Part of Rabbi Perlmutter's Show and Tell of factory equipment requiring Kashering; A section of the crowd; Rabbi Schreier responding to questions after his presentation.*

## OU KOSHER WEBCAST

NOVEMBER 17, 2009 – 3:00 PM

WITH OU KOSHER POSKIM

RABBI YISROEL BELSKY, RABBI HERSCHEL SCHACHTER

**TOPIC: COOKING ON SHABBOS – A HOT TOPIC  
NEWS & VIEWS ABOUT STEWS & BREWS**

SEND IN YOUR QUESTIONS PRIOR TO WEBCAST TO: [SAFRANE@OU.ORG](mailto:SAFRANE@OU.ORG)  
DURING THE WEBCAST TO [FERRELLE@OU.ORG](mailto:FERRELLE@OU.ORG)

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## LET'S MAKE A KIDDUSH HASHEM

In a plant, I was approached by someone who said “I’ve been in this plant for 16 years, and seen many rabbis here. Every single one spoke respectfully to me. Rabbis are special people!”

I replied “we train our children as youngsters to speak respectfully to everyone – even our young children are special!”


You could see from the smile that I got, that I hit a “home run”.

Mashgichim – let us remember that we represent not only the OU, but the entire Klal Yisroel! Let us focus on making a positive impression!


Rabbi Aaron Mendelson, *RFR-New York State*





### KASHRUTH ALERT


**BAZZINI ASSORTED SWEDISH FISH** produced by A.L. Bazzini Co. – Bronx, NY bears an unauthorized  and is being withdrawn from the marketplace. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at kshalerts@ou.org.


### FAIRWAY TIKKA MASALA SEASONING


produced by Vanns Spices – Baltimore, MD is an  certified product which contains dairy ingredients as listed on the ingredient panel, but the dairy designation has been inadvertently omitted. Future packaging will be revised.


**COUNTRY WHITE BREAD BASE** (Industrial Item) produced by Caravan Foods – Lenexa, KS mistakenly bears an  designation and is not certified by the Orthodox Union due to its dairy content. Corrective action is being taken.

All products with the brand name **VERONICA BIANCA** produced by American Food & Beverage Inc. – East Brunswick, NJ which bear an  are unauthorized. Consumers spotting these products are requested to contact the Orthodox Union at 212-613-8241 or via email at kshalerts@ou.org.

**RANCHO GRANDE QUESO FRESCO WHOLE MILK CHEESE** 10 oz. UPC #4274312418 produced by Rancho Grande – San Jose, CA bears an unauthorized  and is being withdrawn from the marketplace. Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at kshalerts@ou.org.

**7-ELEVEN** 1. Hot Chocolate 16 oz. UPC #5254850010 2. French Vanilla Cappuccino 16 oz. UPC #5254850008 produced by 7-Eleven, Inc. – Dallas, TX contain dairy ingredients as listed on the ingredient panel, but the  dairy designation has been inadvertently omitted. Future packaging will be revised.

**ROMEO & JULIET CHOCOLATES** – 7.62 oz. produced by S&A Fazer International – Brooklyn, NY bears an unauthorized . Consumers spotting this product are requested to contact the Orthodox Union at 212-613-8241 or via email at kshalerts@ou.org.

Various brands of **INSTANT OATMEAL FRUIT & CREAM VARIETY PACK** including Richfood, Jewel, Shaw’s, Flavorite, Shop ‘N Save, Acme, Cub and Albertson’s produced by Supervalu – Chanhassen, MN contains dairy ingredients as listed on the ingredient panel, but the  dairy designation has been inadvertently omitted. Future packaging will be revised.

## HEERING® COFFEE OU CERTIFICATION ANNOUNCED

**KINDRED SPIRITS** of North America, Inc. has announced that HEERING® COFFEE liqueur has been certified by the Orthodox Union. HEERING COFFEE liqueur is made from a recipe using only natural ingredients and with no additives or artificial coloring. The base is a smooth blend of Caribbean rum, coffee and cacao. HEERING COFFEE liqueur can be enjoyed after dinner as a digestive but it is also excellent as a base for cocktails and long drinks.

HEERING® COFFEE liqueur was introduced for the first time on the world market during the UK Bar Show in June 2007.

The Heering brands have more than two centuries of history, beginning with the CHERRY HEERING® liqueur, which has been produced in Denmark since 1818. Since the re-introduction of CHERRY HEERING liqueur, the brand is making its presence undeniably known in the U.S. among discerning consumers and talented mixologists. CHERRY HEERING® liqueur, purveyor to H.M. Queen Margrethe II of Denmark and H.M. Queen Elizabeth II of the United Kingdom is the original “Cherry Brandy.”

The re-introduction of CHERRY HEERING and debut of HEERING COFFEE liqueur in the U.S. brings with them new campaigns which will reinforce the brands’ authenticity and style.

For more information on CHERRY HEERING & HEERING COFFEE liqueur, please visit [www.heering.com](http://www.heering.com).



to **RAV HERSHEL SCHACHTER** and his wife **REBBETZIN SHOSHANA** on the engagement of their son Shay to Rena Kanner of Lawrence, NY.

to our devoted Senior RFR in Chicago, IL **RABBI SHRAGA KAUFMAN AND HIS WIFE** on the marriage of their son Moishe to Esther Faigy Rothstein of Brooklyn, NY.

to our dedicated administrative assistant **MIRIAM ROCHEL REICHENBERG** on her engagement to Yitzchok Leitman of Brooklyn, NY.

to our devoted RFR in Switzerland **RABBI Z. DOW ZONSAJN AND HIS WIFE** on the marriage of their daughter Rifki to Shloime Yakov Stein of Lakewood, NJ.

to our devoted RC, recorder OU psak and policy, **RABBI ELI GERSTEN AND HIS WIFE** on the birth and Bris of their son Aharon Yosef.

to our dedicated RFR in Lakewood, NJ **RABBI SHIMON YOFFE AND HIS WIFE** on the birth and Bris of their son Moshe.

to our devoted RFR in Pittsburgh, PA **RABBI SHIMON WEISS AND HIS WIFE** on the birth of their daughter Elisheva Malka.

to our dedicated administrative assistant **LEAH COOPER** on her engagement to Avrumi Sharabi of Brooklyn, NY.

to our devoted Rabbinic Coordinator **RABBI KALMAN SCHEINER AND HIS WIFE** on the engagement of their daughter Nechama Leah to Meir Cooper of Brooklyn, NY.

to our dedicated RFR in Brooklyn, NY **RABBI BINYOMIN GOLDMAN AND HIS WIFE** on the birth and Bris of their son Shlomo Zalman.