

HALACHICALLY SPEAKING

Volume 9 Issue 10



{ TOPIC }

Connecting Geulah to Tefillah



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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Connecting Geulah to Tefillah

We daven three times a day. Many *halachos* involving *tefillah* are not well known. One of these is connecting *geulah* to *tefillah*. Why is this necessary, and when does it apply? Should one answer *amen* after *gu'al yisroel*? All these and other questions will be addressed in this issue.

The Source

The *Gemorah*¹ says that one should connect *geulah*² to *tefillah*.³ This is brought by all the *poskim* as well.⁴ This *halacha* is *rabbinical* in nature.⁵ The reason for this is that the *posuk* says “*Hashem Tzuri Vegoali (geulah)*” and next to it says “*Ya'anacha Hashem Beyom Tzara (tefillah)*.”⁶ The main *mitzvah* is to connect *geulah* to *tefillah* when *davening vasikin*; however, the *mitzvah* applies at other times as well (see below).⁷

One who does not connect *geulah* to *tefillah* is comparable to the king's friend who knocks on the king's

1. Meseches 9b. Refer to Melachim 2:20, Yerushalmi Meseches Berochos 1:1, Bemechitzas Rabbeinu page 50.

2. Refer to Elya Rabbah 66:7, Lekutei Maharich 1:page 138 (new), Mishnah Berurah 66:33 and Aruch Hashulchan 66:12 on *gu'al yisroel*.

3. Refer to Ben Ish Chai Shemos 1:9 why there is no *kaddish* between *geulah* and *tefillah* at *Shacharis*.

4. Tur 66, Shulchan Aruch 66:7-8, 111:1, Taz 111:1, Shulchan Aruch Harav 66:9, Shulchan Aruch Harav 111:1, Ben Ish Chai Shemos 1:9, Kitzur Shulchan Aruch 18:2.

5. Shulchan Aruch Harav 111:2, Mishnah Berurah 8.

6. Tur 111, Rama 111:1, Kaf Hachaim 1. Refer to Chiddushei Maharsha Meseches Berochos 9b, see Melachim 2:20, Bemechitzas Rabbeinu page 50.

7. Bais Yosef 66, Elya Rabbah 111:1, Kaf Hachaim 66:33.

איך ללמוד תורה
ה' בעולמו אלא י'
אמות של הלכה בלבד... (ברכות ח')



כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

door. When the king opens the door, he sees that his friend has wandered off. The king retreats into his palace, and is not available when the friend returns. The mention of *geulah* is our knock on *Hashem's* door, while *tefillah* is the request.⁸

Which *Tefillos*

The obligation applies to *Shacharis*, and one should be careful to do so by *Maariv* as well.⁹

The Benefits

One merits *Olom Haba* if he connects *geulah* to *tefillah* at *Maariv*¹⁰ (and certainly at *Shacharis*).¹¹ One who *davens vasikin* and connects *geulah* to *tefillah* will not be harmed all day.¹²

Any Waiting

One should not wait any amount of time between saying *gu'al yisroel* and starting *shemonei esrei*.¹³ This means more than the amount of time it takes to say *sheilas shalom* to one's *Rebbi*.¹⁴ The *Pri Chadash*¹⁵ says one should not be *mafsik* the time it takes to walk twenty four *amos* (approximately 36 feet).

8. Tur 111, Shulchan Aruch Harav 111:2, Mishnah Berurah 8, Aruch Hashulchan 1, Kaf Hachaim 2.

9. Tosfas Meseches Berochos 4b "deamar," Mishnah Berurah 111:4, Aruch Hashulchan 1, Kaf Hachaim 66:40, 111:3. Refer to Elya Rabbah 66:13, Kitzur Shulchan Aruch 18:2, Nefesh Harav pages 119-120. Refer to Tur 235.

10. Meseches Berochos 4b.

11. Ishei Yisroel 17:footnote 72.

12. Tosfas Meseches Berochos 9b "kol," Rashba Meseches Berochos 9b, Tur 111, Bais Yosef 111, Elya Rabbah 111:1. Some say it is a *tikun* for *shichvas zera* (Kaf Hachaim 111:5).

13. Tur 111, Bais Yosef, Mishnah Berurah 66:38, 111:2. Refer to Aruch HaShulchan 66:13.

14. Mishnah Berurah 111:2. In regard to using the facilities at that time refer to Shevet Halevi 9:22.

15. 111:1.



Hashem Sifasai Tiftach

*Hashem sifasai tiftach*¹⁶ was instituted by the *chachamim* as part of *shemonei esrei*; therefore, it is not considered a *hefsek* between *geulah* and *tefillah*.¹⁷ It is considered an extension of the *tefillah*.¹⁸

When the *shatz* starts *chazaras hashatz*, he says *Hashem sifasai tiftach*¹⁹ quietly.²⁰

The *shatz* should not²¹ be *mafsik* between his quiet *shemonei esrei* and the start of *chazaras hashatz*,²² except for answering *devarim sh'bekedusha*.²³

Answering Amen after Gu'al Yisroel

There is dispute among the *poskim* whether or not *amen* is answered after the *shatz* recites *gu'al yisroel*.²⁴ Some *poskim* maintain that one may not answer *amen*²⁵ (custom of the *Sefardim*),²⁶ while others permit it,²⁷ and this is the

16. Tehillim 51:17. Refer to Rav Poalim 4:4. Refer to Ben Ish Chai Vayekhel 1:10. See Rinas Chaim page 9.

17. Shulchan Aruch 111:1, Kitzur Shulchan Aruch 18:2. Refer to Biur Halacha "chozer" and Igros Moshe O.C. 8:24:8 if one forgot to recite *Hashem Sifasai Tiftach* before starting *shemonei esrei*.

18. Meseches Berochos 4b, Tur 111, Bais Yosef, Taz 111:2, Gra 111, Rabbah 111:2, Shulchan Aruch Harav 111:1, Mishnah Berurah 10.

19. Bais Yosef 111, Shulchan Aruch 2.

20. Magen Avraham 111:4, Mishnah Berurah 10, Aruch Hashulchan 4. Refer to Kaf Hachaim 111:10 who says the custom in many places is for the *shatz* to say it out loud.

21. Aruch Hashulchan 111:4.

22. Mishnah Berurah 10.

23. Mishnah Berurah 10.

24. Mishnah Berurah 111:6.

25. Bais Yosef 111, Shulchan Aruch 66:7, Elya Rabbah 66:10, Ben Ish Chai Shemos 1:9, Sharei Teshuva 13, Shulchan Aruch Harav 66:9, Mishnah Berurah 111:3.

26. Halacha Berurah 66:30.

27. In a situation where the congregant finished *shirah chadash* before the *shatz* and he did not start *Shemonei Esrei* yet, he does not have to wait for the *shatz* in order to say *amen* (Mishnah Berurah 36).

custom.²⁸ However, nowadays the custom is that no *amen* is said.²⁹ According to all opinions, one who *davens* alone does not say *amen*.³⁰ Other *poskim* suggest that one conclude the *beracha* at the same time as the *shatz*, thus avoiding any obligation to say *amen*.³¹

Some people wait at *shira chadasha* or *tzur yisroel* for the *shatz*, and then answer *amen*. However, this is not proper behavior.³² One reason is that one is supposed to start his *shemone esrei* together with the *shatz* and congregation at one time.³³

The *Shatz* Ending *Gu'al Yisroel* Quietly

Many people conclude *gu'al yisroel* quietly so that the *tzibbur* does not hear the end of the *beracha* and does not recite *amen*.³⁴ This seems to be an excellent means to avoid being *mafsik* between *gu'al yisroel* and *shemone esrei* (*tefillah*).³⁵ However, many *poskim* frown on this practice,³⁶ especially since no earlier *poskim* mention this.³⁷ Rather,

28. Tur 111, Rama 66:7, 111:1, Magen Avraham 2, Sharei Teshuva 13, Shulchan Aruch Harav 66:9.

29. Aruch Ha'shulchan 66:14 111:1.

30. Rama ibid, Shulchan Aruch Harav 66:9, Mishnah Berurah 32, 34.

31. Magen Avraham 66:11, Sharei Teshuva 13, Shulchan Aruch Harav 66:9.

32. Shulchan Aruch Harav 66:9, Mishnah Berurah 35.

33. Ibid.

34. Yesodo Yeshurin 1:page 284, Rivevos Ephraim 1:71, 6:42. Refer to Minhag Yisroel Torah 66:pages 153-154.

35. Ishei Yisroel 17:footnote 83 quoting the opinion of Harav Chaim Kanievesky shlita as saying it is a beautiful custom. Halichos Chaim 1:page 38:92, 2:page 47:73, Sheilas Rav 2:8:46, Eyunei Halachas 1:pages 272, 282-283. Refer to ibid:pages 267-288in great depth on this topic.

36. Emes Lyaakov 66:footnote 93, Halichos Shlomo Tefillah 7:18:footnote 28, see ibid:footnote 62, Teshuvos Vehanhugos 1:105, Yugel Yaakov page 66:footnote 96, Avnei Yuhsei 3:5 quoting the opinion of Harav Elyashiv zt"l, Oz Nedberu 10:24, opinion of Harav Silber zt"l quoted in Eyunei Halachos 1:page 284, opinion of Harav Chaim Pinchus Sheinberg zt"l ibid:page 280, opinion of Harav Shlomo Zalman Aurbach zt"l ibid page 279, Oleinu Leshabeach 2:page 130, Teshuvos Ivrei 2:6:3:page 8, Ishei Yisroel 17:footnote 83.

37. Halacha Berurah 66:footnote 21.

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the *shatz* and congregants should say *gu'al yisroel* aloud and finish at the same time so that no *amen* is necessary,³⁸ or one should start a bit before the *shatz* begins.³⁹

Tallis and Tefillin Between Geulah and Tefillah

The consensus of the *poskim* is that one may lay *tefillin*⁴⁰ between *geulah* and *tefillah* if he could not do so beforehand.^{41,42} However, the *berachos* should not be made until after *shemonei esrei*.⁴³

Tallis and *tefillin* may be laid before reciting the final part of the *bracha* (*boruch ata Hashem*),⁴⁴ but no *berachos* should be recited at that point.⁴⁵ The act of putting on the *tallis* and *tefillin* is not considered a *hefsek*.⁴⁶ The overwhelming opinion of the *poskim* is to recite the *beracha* of *lehaniach tefillin* in the latter case.⁴⁷ However, the *boruch shem* etc. which is customarily recited after placing on the *tefillin* may not be said at this point.⁴⁸

38. Kitzur Shulchan Aruch 18:2.

39. Avnei Yushfei 3:5.

40. *Tefillin* has more of a connection to *krias shema* and *tefillah* than *tallis* (Mishnah Berurah 41).

41. Refer to Magen Avraham 12.

42. Refer to Yechaveh Daas 6:4.

43. Shulchan Aruch 66:8, Mishnah Berurah 42. Refer to Mishnah Berurah 42 who brings the opposing view.

44. Mishnah Berurah 46.

45. Shulchan Aruch 66:8.

46. Mishnah Berurah 45.

47. Rama 66:8, Mishnah Berurah 47-48. Refer to Elya Rabbah 66:10, Kaf Hachaim 66:37.

48. Mishnah Berurah 47.

איך לל להלכה בליל יאמות של הלכה בלילי (ברכות ה)

Kaddish / Kedusha / Borchu / Modim

One may not answer to *Kaddish*, *Kedusha*,⁴⁹ *Borchu* or *Modim*⁵⁰ between *gu'al yisroel* and the start of *shemonei esrei*. One who wishes to do so (and has not answered already)⁵¹ should pause at *shira chadasha* and answer then.⁵² This is *l'chatchilah*; *b'dieved*, one is allowed to respond as long as he did not say *boruch ata...* of *gu'al yisroel*.⁵³ One may bow with the *shatz* at *Modim* even if he has started *gu'al yisroel*.⁵⁴

Aliyah

One may not accept an *aliyah* between *geulah* and *tefillah*.⁵⁵

Shabbos and Yom Tov

There are many opinions in the *poskim* that permit a response to *kaddish*, *kedusha*, etc on *Shabbos* between *gu'al yisroel* and *shemonei esrei*.⁵⁶ The reason is that *Shabbos* is not a time of *tzara*, and, as we explained earlier, the requirement for connecting *geulah* and *tefillah* is based on the proximity of *Hashem Tzuri Vegoali* and *Ya'anacha Hashem Beyom Tzara*. Others say that *Shabbos* follows the same rules as a weekday.⁵⁷ *L'maaseh*, one can respond on *Shabbos*

49. Shulchan Aruch 66:9, Shulchan Aruch Harav 66:10, Kitzur Shulchan Aruch 18:2, Mishnah Berurah 111:3, 5, Aruch HaShulchan 66:13, Kaf Hachaim 38.

50. Mishnah Berurah 49.

51. Mishnah Berurah 51.

52. Shulchan Aruch 66:9.

53. Mishnah Berurah 66:52.

54. Mishnah Berurah 66:49. Refer to Shulchan Aruch 109:1, Mishnah Berurah 9.

55. Mishnah Berurah 66:24.

56. Rama 111:1, Shulchan Aruch Harav 111:2, Kaf Hachaim Palagi 28:48, Mishnah Berurah 66:50.

57. Bais Yosef 111, Elya Rabbah 66:10, Sharei Teshuva 111:1, Aruch Hashulchan 3, (this is the custom), Kaf Hachaim 66:38, 111:6, 9, Halacha Berurah 66:34:footnote 25, see Taz 111:3.

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to *devarim sh'bekedusha* since some say that *Shabbos* is different, and permit this even during the week.⁵⁸

Many *poskim* say *Yom Tov* has the same *halachos* as a weekday.⁵⁹

Didn't Say *Krias Shema*

One who did not say *krias shema* yet may not say *shemonei esrei* with the *tzibur*. Rather, he must say *krias shema* (with the *berochos*)⁶⁰ and then *shemonei esrei*, since connecting *geulah* to *tefillah* is more important than *tefillah b'tzibur*.⁶¹ At *Maariv* one may *daven shemonei esrei* and then recite *krias shema* afterwards.⁶² *Harav Shlomo Zalman Aurbach zt"v*⁶³ did not approve of this practice.

Taking Three Steps Before *Shemonei Esrei*

The custom is to take three steps before *shemonei esrei*.⁶⁴ This is done by taking three steps back and then three steps forward.⁶⁵ The *Aruch Hashulchan*⁶⁶ is of the opinion that the backward steps should be taken before reciting *Tzur Yisroel*.

When the *shatz* says *tehillas* one should stand up to prepare for *shemonei esrei*. He should stand at *Mincha* when the *shatz* goes to the *amud*, and at *Maariv* when the *shatz* starts saying *kaddish*. In addition, one should remove

58. Mishnah Berurah 111:9, Biur Halacha "vetov," Aruch Hashulchan 66:15.

59. Rama 111:1, Magen Avraham 2, Mishnah Berurah 7, Aruch Hashulchan 3, Kaf Hachaim 66:38. Refer to Pri Megadim Eishel Avraham 114:2 if *Yom Tov* falls out on *Shabbos*.

60. Mishnah Berurah 11.

61. Shulchan Aruch 111:3, Aruch Hashulchan 4.

62. Mishnah Berurah 11, Aruch Hashulchan 4.

63. Halichos Shlomo Tefillah 7:19:footnote 29.

64. Rama 95:1.

65. Mishnah Berurah 95:3, Kaf Hachaim 7, Rivevos Ephraim 6:43, See Elya Rabbah 3. Kitzur Shulchan Aruch 18:2.

66. 98:7. Refer to Yad Eliyahu 8:page 10:2. See Rivevos Ephraim ibid.

אין לל להקדיף"ה בעולמו אלא י
אמור של הלכה בלבד... (ברכות ה)

anything which may distract him before starting *shemonei esrei*.⁶⁷

Some *poskim* hold that at *Mincha*, *Maariv* and *Mussaf* the *shatz* should step back before saying *kaddish*.⁶⁸

כל השומה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

67. Mishnah Berurah 95:3.

68. Rivevos Ephraim 2:89.

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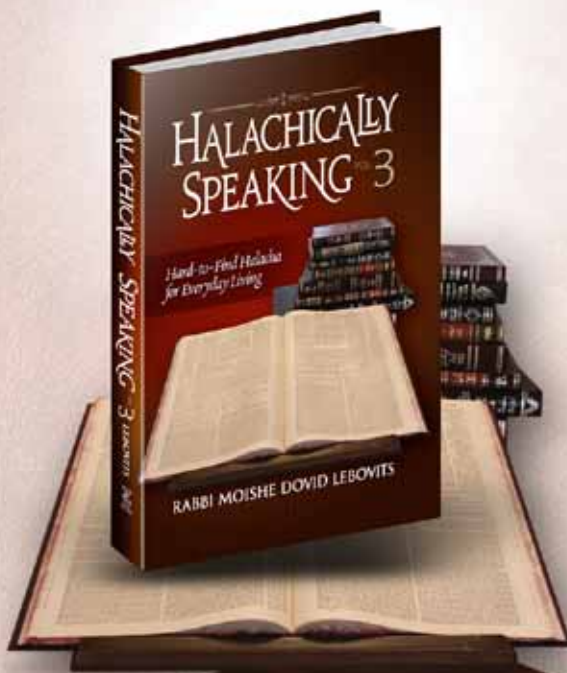
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The *Pela Yoetzl* in a paragraph entitled דפוס says the following about donating for a *sefer* to be published:

... אבל זה הנותן לצורך הדפוס
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דורים והוא מוכח את הרבים,
זכות הרבים תלוי בו ויולך לפניו
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חלקו קנה שם טוב קנה לו דברי
תורה קנה לו חיי העולם הבא
וגם העולם הזה כסף כסף רבה:

"The money given for printing of a *sefer* lasts for many generations, and he has the *zechus* of benefiting the public. The merit of the public is with him and it goes before and after him. How good is his fortune? He acquires a good Name. He acquires *Divrei Torah*. He acquires life in the World to Come, and in this world he gets more and more money."





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BJ's Goes K₁asher



By Dovid Margolin

Tasty for the Palate, Easy on the Pocket

For Torah-observant Jews, the standard of kashrus has always been the ultimate – or more accurately, the only – decisive factor in food shopping. When our grandparents managed their households, dedication to kashrus meant forging a wide variety of tasty, healthful products on the market, either because they

lacked certification altogether or because their kashrus standard did not pass muster.

As time went by, the number of products on supermarket shelves sporting reliable kashrus certification continually increased. Keeping kosher was no longer much of a challenge for the palate, and the kosher consumer's *mesirus nefesh* was restricted to his pocket. On the whole, buying strictly kosher products entailed passing up money-

saving bargains and paying a premium for kashrus value – a price paid willingly, but not without difficulty.

But now, even that challenge is soon to be greatly alleviated, as the baked goods department of one of the major wholesale club chains “goes kosher.”

Rachel K. is a long-time BJ’s Wholesale Club member, a loyal customer who has long enjoyed the savings she receives in return for her BJ’s membership. Whether it’s purchasing new air conditionings to beat the New York City heat or buying brand new school-supplies each September, BJ’s has become a routine stop for Rachel and her growing family.

Yet with all of the convenience that BJ’s has to offer, kosher food has not been near the top of Rachel’s BJ’s shopping list. As a kosher consumer, Rachel would pass through the well-stocked bakery department without looking twice, knowing that the food was not certified as kosher and therefore would not be coming home with her at the end of her shopping excursion. That is, until now.

Wishing to provide a complete money-saving

shopping experience for all of their customers, including the kashrus-observant ones, BJ’s Wholesale club recently announced that many of their bakery departments will be going kosher. Working together with the KOF-K, one of the world’s leading kashrus organizations, BJ’s has already started kashering stores in New York and Massachusetts, with additional plans to kosher stores in New Jersey, Connecticut, Maryland, Florida, and Ohio. By the end of 2013, 24 BJ’s Wholesale Clubs will have kosher bakery departments, to be joined by an additional 17 in 2014.

Everything from intricate birthday cakes to cookies, muffins, pastries, and croissants – much loved by BJ’s general shopping public – will now be available to the kosher consumer at wholesale club prices. Aside from the KOF-K certifying rabbis who will be making regular visits to the bakery to ensure that everything is up to the KOF-K’s kashrus standards, customers will be able to directly contact Rabbi Moishe Lebovits, a KOF-K kashrus administrator who heads the BJ’s kosher



bakery
program,
with any
questions they may
have.

Paving the Way to Kosher

“Before a store ‘goes-kosher’ we go through a detailed kosherization process,” explains Rabbi Lebovits. “All of the bakery employees attend a seminar where we explain what kosher is, how it relates to BJ’s bakery, and its significance to the consumer. We want them to understand how important this is.

“But if anyone ever does have a question, they will be able to contact me directly. We want to make the experience as easy and enjoyable for the consumer as possible, and therefore instead of having to call our office and leaving messages, each store

will
have
my cell
number and
email available to
any consumer with a
kashrus question.”

In addition to the BJ’s fresh-baked items, the bakery department will also carry a wider array of kosher pre-packaged items, many of which will be pareve and Pas Yisroel. BJ’s, which opened its 200th store in North Carolina in June, will also be stocking more general kosher food items such as meats and cheeses in their frozen and refrigerator aisles. All of this spells welcome news for kosher consumers everywhere.

“We’ve been getting very positive feedback, and people are really excited about this,” concludes Rabbi Lebovits. “People are shopping in BJ’s anyway, but now a whole new section of it has opened to the kosher consumer. The world is going kosher, and we’re delighted that BJ’s is a part of that.”

KOF-K COMMUNITY **KASHRUS** **AWARENESS** PROGRAMS



To host a kashrus seminar in
your shul, or yeshiva call
KOF-K main office
201-837-0500 ext. 127



BJ's

WHOLESALE CLUB

EXCITING NEWS!
Cakes, Cookies, Muffins,
Pastries and Croissants at
BJ's Bakery are now
KOF-K Kosher Certified



**A large variety of
pre-packaged
kosher pareve
products are
available in our
bakery**

Coming Soon!
**Kosher
pre-packaged
Chicken, Meat,
Cheese and
Appetizers!!**



66-26 Metropolitan Ave
Middle Village, NY

137-05 20th Ave
College Point, NY

50 Daniel St.
Farmingdale, NY

4000 Nesconset Hwy. (Rte. 347)
East Setauket, NY

339 Gateway Drive
Brooklyn, NY
(off Belt Parkway, Exit 15)

6000 Brush Hollow Road
Westbury, NY

232 Larkin Dr.
Monroe, NY

55 Music Air Road
Owings Mills, MD

610 Exterior St
Bronx, NY

825 Pelham Pkwy
Pelham, NY

125 Green Acres Road
Valley Stream, NY

100 Mill Road
Freeport, NY

3635 Hempstead Turnpike
Levittown, NY

711 Stewart Avenue
Garden City, NY

26 Whittier St,
Framingham, MA

3303 Crompond Road
Yorktown Heights, NY

COMING SOON:

901 Technology Center Dr.
Stroughton, MA

66 Seyon Street
Waltham, MA

500 N State Road 7
Royal Palm Beach, FL

1540 W Boynton Beach Blvd
Boynton Beach, FL

4000 Oakwood Blvd
Hollywood, FL

5901 W Hillsboro Blvd
Parkland, FL

1155 Palm Bay Road
Melbourne, FL

5100 NW 9th Avenue
Fort Lauderdale, FL

Any questions please call

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