

# THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

## OU P 2017

### 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 Setton, Pereg, and La Bonne. 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. 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 also has Pomegranate and Sparkling Pomogrape Juices with the OU-P certification. Passover vodka will be available from David's Harp and Royal Elite. OU-P liquors 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 in Newark, NJ as in years past. 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

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## לא באתני אלא לעורך

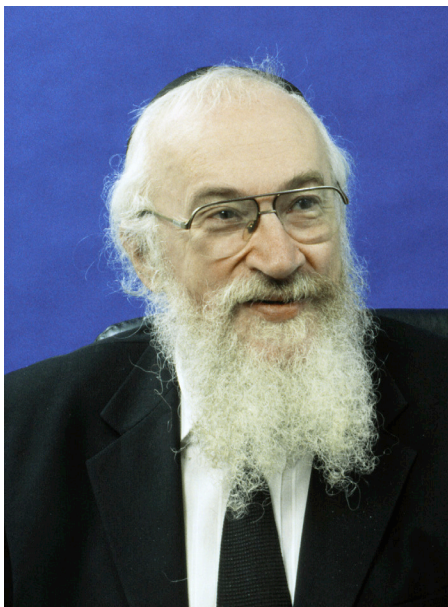
### WAITING TO KASHER

#### RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

**SHULCHAN ARUCH** (Y.D. 135:16) writes that a non-kosher wine barrel that sat empty for more than 12 months may be used *lichatchila* to store kosher wine. After 12 months, we are certain that all the moisture of non-kosher wine that was absorbed in the barrel has dissipated. There is no *ta'am* left in the barrel at all. This is true, even if water was placed in the barrel during those 12 months. However, if one did not wait the full 12 months and placed wine in the barrel, the moisture in the barrel would leach into the kosher wine. The *ta'am* of wine in a barrel does not become *pagum*, so wine barrels do not have the leniency of *aino ben*

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## OU KOSHER HALACHA YOMIS

### Completes First Year with Over 11,000 Subscribers

**LATE** in January 2016, in response to a severe illness that threatened the life of Rav Chaim Yisroel Belsky, OU Kosher announced a new program, *Halacha Yomis*, in which a *kashrus halacha* would be emailed to subscribers each working day. The program was organized, as OU Kosher noted, with the hope "that by uniting and connecting through learning a *halacha* a day, Rav Belsky *Shlita* will merit a full recovery.

Shortly after the announcement, *Moreinu Virabeinu, Harav Hagoan, Rav Chaim Yisroel Belsky, zt"l*, passed away.

Rather than cancel the program before it even started, Rabbi Menachem Genack, CEO of OU Kosher, Rabbi Moshe Elefant, COO of OU Kosher, and Rabbis Yaakov Luban, Yosef Grossman, Eli Gersten and Moshe Zywica, the developers of the original initiative, determined to go ahead with the program, now with a different aim.

"It is with great excitement that we present to the general public, OU Kosher Halacha Yomis," they said in a statement. "We believe that this feature will be of great value and importance to Klal Yisroel. "We launch this new endeavor during a week of shiva, as we mourn the passing of the Rav. Our joy and pride is now intertwined with sadness and sorrow." As the rabbis

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# YESHIVA CHOFETZ CHAIM



Students of Yeshiva Chofetz Chaim in Brooklyn, accompanied by Rabbi Mandel their Segan Menahel, recently participated in a Harry H. Beren VISIT OU program. They met with (top to bottom) Rav Schacter, Rabbi Genack, Rabbi Loike and Rabbi Nussbaum.

# KOLLEL BETH HATALMUD

OU Kosher received this letter from Kollel Beis Hatalmud of Melbourne, Australia subsequent to the participation of their college kiruv program PLP (Professional Leadership Program) in a recent Harry H. Beren VISIT OU program to OU headquarters. Below Rabbi Akiva Tendler discusses the basics of Kashrus with the group.



KOLLEL BETH HATALMUD  
YEHUDA FISHMAN INSTITUTE



כולל בית התלמוד  
זכרון יהודה פישמאן

Herzog Community Centre ♦ Yaakov and Clara Lanzer Advanced Learning Program ♦ Rabbi Joseph and Siera Gatnick Study Hall ♦ Rodney and Lynda Adler Tape Library ♦ Yocheved Kaila a'h Bas R' Binayomin Zev Wurzburger Women's Program ♦ Tova Hersberg a'h Youth Foundation ♦ PLP University Program

Rabbi B Z Wurzburger Rosh HaKollel  
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Dear Rabbi Grossman,

On behalf of Kollel Beis Hatalmud Yehuda Fishman Institute we would like to extend our thanks for arranging and facilitating the recent visit of our college kiruv program to the OU offices in Manhattan. The students found the lectures and video presentations interesting and informative. They were surprised to hear just how complex and sophisticated the kashrus industry is.

We look forward to visiting again in the future!

Best Wishes, Rabbi B. Wurzburger, Rosh HaKollel



# YESHIVA OF SPRING VALLEY

OUTREACH



Good morning,

On behalf of the staff and students of YSV, I'd like to thank Rabbi Tendler and the OU for the remarkable presentation we were privileged to watch. The girls and teachers couldn't get enough of all the interesting and informative details you shared with us. We were able to catch a glimpse of the beauty of Kashrus, and the many different parts involved. It definitely helped us start our new topic with a bang!!

Thank you, Mrs. S. Jaffe nd the staff of YSV

## HALACHA

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explained, “The original impetus for this project was a desire to disseminate short halachic tidbits as a *zechus* for Rabbi Belsky, with the hope he would have a *refuah shelaima* from his illness. As halachic consultant for the OU for more than 28 years, the imprint of Rabbi Belsky is felt in all areas of OU halachic policy. Many of the selections of the *Halacha Yomis* are based on *psokim* of Rabbi Belsky. With the passing of Rabbi Belsky, we are now dedicating this program in his memory. We are certain that OU Kosher *Halacha Yomis* will bring an *aliyah neshama* (elevation of the soul) of this great *gadol*, whose past contributions to OU *Kashrus* will continue for years to come.”

The program, now with over 11,000 subscribers, has received many expressions of admiration and delight from the OU Kosher constituency. And these statements don't come just from Brooklyn, or other traditional locations of Orthodox Judaism. “I would like to tell you how much I enjoy these short daily *halachos*,” wrote a resident of Hong Kong. “This *Halacha Yomis* is such a great invention,” a follower composed in an email from Antwerp, Belgium.

Closer to home, that is, OU Kosher's home in lower Manhattan, came this comment from Passaic, NJ: “I have suggested this to numerous friends of ours and EVERYONE is very excited to have this in their email. *Yasher Koach* yo all involved!” And from Brooklyn, “My deepest thanks for this daily email. I love starting my day with it.”

*The following is a sample Halacha Yomis which was published on Rav Belsky's first Yortzeit Yud Tes Shevat which mentions Rav Belsky's original psak on Cream of Tartar.*

### CREAM OF TARTAR (TARTARIC ACID) IS DERIVED FROM NON-KOSHER WINE. IS IT KOSHER?

Cream of tartar is a byproduct of winemaking. Cream of tartar naturally separates from wine and forms crystals, often on the walls of the wine barrels. Shulchan Aruch (Yoreh De'ah 123:16) discusses the status of cream of tartar that is found on non-kosher wine barrels. Shulchan Aruch rules that if one *kashers* the barrels or waits 12 months, then whatever crystals remain on the barrel are permitted. Any wine that was absorbed together with the crystals will have been removed or dried up, and the crystals themselves are not considered wine. Rav Belsky zt”l reviewed the modern process for extracting and refining cream of tartar and concluded that it is even more effective at drying out the crystals than what was described by Shulchan Aruch. Today's drying methods obviate the need to wait 12 months. Today's cream of tartar is refined multiple times, and the final product consists of pure white crystals that contain no trace of wine. Therefore, cream of tartar is kosher even though it is a byproduct of non-kosher wine.

To receive the OU Kosher Halacha Yomis each workday, subscribe at [oukosher.org/halacha-yomis-email](http://oukosher.org/halacha-yomis-email).

Subscribers can ask their own questions on *kashrus* issues and send them to Rabbi Grossman at [grossman@ou.org](mailto:grossman@ou.org) or call 212.613.8212 or 914.391.9470. These questions and their answers may be selected to become one of the Q and A's on OU Kosher's *Halacha Yomis*. ■



## KASHRUS ALERT

**SPLENDA SACHETS** manufactured by Heartland Food Products are certified pareve by the Orthodox Union. Boxes of sachets with the plain ⊕ were packed with a “bonus” creamer inside. The creamer is kosher, but is dairy (*chalav stam*). Future packaging is being revised.

The Orthodox Union certifies **GOLDEN FLAKE HOT THIN & CRISPY POTATO CHIPS** produced by Golden Flake Snack Foods, Inc., Hanover PA as an OU product. A certified ⊕D product was mistakenly packed in the packaging of 5 oz. Hot Thin & Crispy Potato Chips, labeled with a plain ⊕. This product is being withdrawn from the marketplace.

The Orthodox Union does not currently certify any **SPECIALE** products. Boxes of Speciale 2 Inches - 4 Cheeses Frozen Pizza produced by OSandCO, New Haven CT were printed with an unauthorized ⊕ symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **CADIA FROZEN ORGANIC RASPBERRIES; ORGANIC TRIPLE BERRY BLEND; ORGANIC STRAWBERRIES; ORGANIC TROPICAL BERRY BLEND** produced by Cadia Foods, Brea CA. Some packaging bear an unauthorized ⊕. Corrective actions are being implemented.

The Orthodox Union certifies **SCHARFFEN BERGER CHOCOLATE TASTING SQUARES** produced by The Hershey Company, Hershey PA as an ⊕D - Dairy product. Some boxes of 48 - 5 oz. Tasting Squares bear a plain ⊕ symbol, without the D - Dairy designation. Corrective actions are being implemented.

The Orthodox Union does not certify **TARALL'ORO ORECCHIOTTI ARCOBALENO PASTA** produced by Pastificio Di Bari Tarall'Oro, Italy. This product contains squid ink. Some labels for this product bear an unauthorized ⊕. This product is being sold in Europe (and possibly elsewhere). Corrective actions are being implemented.

The Orthodox Union does not certify **BERTOLLI BALSAMIC GLAZE** produced by Deoleo Commercial Mexico. Some bottles are labeled with an unauthorized ⊕. This product is sold in Mexico (and possibly other locations). Corrective actions are being implemented.



## KASHRUS ADVISORY

Please note that the Orthodox Union currently certifies all varieties of **TRIBE HUMMUS**. Tribe is launching a new ‘Flavor Shot’ product line produced by Tribe Mediterranean Foods, Taunton MA. Tribe Flavor Shot products are sold separately from the hummus and are meant to be mixed into the hummus. The **FLAVOR SHOT** products are **NOT** currently certified by the Orthodox Union and do not bear the ⊕ symbol.

## LO BASI

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► *yomo*. According to Beis Yosef, *stam yaynam* is *assur b'mashehu*. So if one placed kosher wine in a non-kosher wine barrel (*kli kiyum*) even momentarily without waiting 12 months, all the wine becomes *assur*. However according to Rema, so long as the kosher wine was more than 60 times the *k'dei klipa* (a thin layer) of the barrel, *bi'dieved* the wine would remain kosher (provided that this was not done intentionally).



The Chacham Tzvi (siman 75) extrapolates from this *halacha* that the *bliyos* in any utensil left dormant for 12 months dry out and can no longer impart any *ta'am*, not even a *ta'am pagum*. Therefore, although ordinarily if one cooks a *davar charif* in a non-kosher *aino ben yomo* pot, the *charifus* reinvigorates the *ta'am pagum*, and the food become non-kosher, according to Chacham Tzvi if the pot was not used for 12 months, because there is no longer any *bliya* in the pot, the food would remain kosher.

The Panim Me'iros and many other poskim disagreed with the Chacham Tzvi and held that a *davar charif* cooked in a pot even after 12 months would be *assur*. Teshuvos Chayim Sha'al pointed out that the Teshuvos Ha'Rashba (I: 575) writes explicitly that the leniency that *bliyos* dissipate after 12 months is unique to wine barrels and cannot be applied to other *issurim*. Igeros Moshe (O.C. 5:32) writes that the generally accepted halacha is not to follow the *p'sak* of Chacham Tzvi, however when there are other reasons to be *maikel*, one may rely on the Chacham Tzvi as an additional mitigating factor.

According to the Chacham Tzvi that after 12 months there are no longer any *bliyos* of *issur* in the pot, really there should be no need to *kasher* the pot, just like there is no need to *kasher* a wine barrel after 12 months. After all, the purpose of *kashering* is simply to remove the *bliyos* of *issur*. However, Chacham Tzvi writes that *lichatchila* such

a pot may not be used without *kashering*, lest one become confused and permit its use before 12 months. Only a wine barrel is permitted *lichatchila* after 12 months. Chacham Tzvi explains the difference. A wine barrel remains *assur* even *bi'dieved* for all 12 months, so we are not concerned if we permit the barrel after 12 months that one will use it earlier, since if one does, the wine will be *assur*. But a pot that cooked *treif* becomes *pagum* after just 24 hours, and food cooked in it after 24 hours is *mutar bi'dieved*. In

this case, the distinction between before 12 months and after 12 months is subtle. People will have a hard time understanding that until 12 months even though the food is *mutar*, still we need to kasher, if after 12 months there is no need to kasher. So although the pot has no *bliya* and it is as if it were kashered, still we cannot permit the pot without going through the formality of kashering.

Although the Chacham Tzvi insisted that even after 12 months a non-kosher pot still requires *kashering*, however Igeros Moshe (Y.D. II:46) explains that if it is a situation of *tzorech gadol* or *hefsed mi'rubah* there is *sevara* to be *maikel* not to kasher at all. This is because the requirement to kasher after 12 months when there is no longer any *bliyos* *issur* is a lower level requirement which allows for leniencies *b'makom hefsed*. So although we don't *pasken* like the Chacham Tzvi, but *b'makom hefsed*, we may use the Chacham Tzvi as a *tziruf* even regarding being lenient in the need for *kashering*.

**EXAMPLE:** Someone inherited a set of fine porcelain dishes (*cheres*) from a relative who was not *shomer Shabbos*. The dishes appear to be brand new, but they cannot be sure. The dishes have certainly not been used in many years. What is the status of the dishes?

In this case, if they *kasher* the dishes with three *bagalos* (immersing the dishes in three separate pots of boiling water), there are several reasons to be lenient.

- The dishes may be brand new.
- The main use of porcelain dishes (*rov tashmisho*) is as a *kli sheini*, which *mi'ikar ha'din* (according to Rema) does not require *kashering*.
- According to the Baal Ha'itur *klei cheres* that are *aino ben yomo* can be *kashered* with three *bagalos*.
- *B'makom hefsed mi'rubah*, Igeros Moshe writes that one can use the *sevara* of the Chacham Tzvi as a *tziruf* not to require *kashering*.

The Chacham Tzvi was discussing a *treif* pot that had not been used at all for 12 months. Is it necessary that the pot remained empty the entire 12 months, or would the *halacha* be the same so long as the pot only cooked kosher food for those 12 months?

The son of the Noda B'Yehudai in his *haga'os* on the Doresh L'Tzion (Drush 11) writes that the leniency of the Chacham Tzvi only applies if the pot was not used for the entire 12 months. Otherwise, he writes, the *bliyos* in the pot will not dissipate. The Sdei Chemed (Chametz U'matzah 7:2) asks how this is consistent with what Shulchan Aruch writes that if water is placed in the barrel during the 12 months it does not restart the clock. He answers that there is a difference between cooking in a pot during the 12 months and a *bliya b'tzonen* (a cold use of the pot). Even though *kavush k'mevushal* (soaking is similar to cooking) however in this respect it is not the same.

**EXAMPLE:** A very large tank was used to store uncertified glycerin (below *yad soledes*). The tank was emptied and cleaned and is now filled with kosher glycerin. It has been more than 12 months since it held non-kosher glycerin. If emptying and *kashering* the tank is not practical, we can be *maikel* due to a number of *tzirufim*.

- The tank might not have held non-kosher.
- The tank is a *kli shemishtamshim bo b'shefa*. The normal amount that it holds is more than 60 times the volume of its surfaces.
- Although the tank was not empty for 12 months, however since the kosher product is all cold, it does not interfere with the drying out of the tank. So the leniency of the Chacham Tzvi would apply.

### SAFEK 12 MONTHS

The Rashba (Teshuvos Chadashos 67) was asked if one may use a non-kosher wine barrel if there is a *safek* whether it was empty for the full 12 months. He answered that since the barrel was *b'chezkas issur*, the barrel remains *assur*, until one knows with certainty that 12 months have passed. ■

## DAF NOTES

The following are excerpts of an exchange between Rabbi Ben Zion Chanowitz, the Rav of the Monticello, NY Shul and Rabbi Yermia Indich an OU Foodservice RC following Rabbi Indich's excellent article in The Daf HaKashrus Vol. 25:3 p. 11 entitled OU Shabbos Foodservice Guidelines.



Dear Rabbi Indich:

In your 6th note, you wrote that hot water may be taken from a plugged in urn with a dry pitcher and added to a *kli rishon*. Would not the water in the pitcher become a *kli sheini*? I wonder if you would have a Teshuva explaining why *chazarah* in this case

is permitted.

Good afternoon Rav Chanowitz. Thank you for your comments. Below are my responses to you. Please feel free to call me if you have any further questions. Again, your comments are much appreciated.

Although the Magen Avrohom (253:20) writes that according to the Rama, one may not do *chazarah* from a *kli sheini*, however the Mishnah Berurah disagrees and writes that this is permitted.

שער הציור סימן רג ס"ק מז

ולא הזכרתי פניה ממיחם למיחם שזכר המגן אברהם, משום דבלאו הכי יש דעות שמקילין במיחם שני, עיין בתוספות ור"ג, על כן לפי עניות דעתי פשוט דיש לסמוך על המקילין בבעיא זו:

*Do you have a Teshuva or discussion regarding the use of whipped cream from an aerosol can on Shabbos?*

Rav Belsky zt"l did not permit using cans of whipped cream because of *molid* (changing from liquid to a solid). However, Rav Schachter shlita holds that it is not *molid*, since the whipped cream will melt back to liquid if you leave it to sit. In practice, the OU does not permit using these spray cans, in deference to the opinion of Rav Belsky.

*You wrote that tea bags are not permitted on Shabbos. However, I know there are many who do use them. Does the OU not permit tea bags because you believe it is assur? Or is it a chumrah so people should not be nichshol? Can you support this?*

There are two main concerns with regards to tea bags, *bishul* and *borer*.

Aruch HaShulchan (OC 318:28) writes that uncooked tea may not be placed in hot water, even in a *kli shelishi*. However, Igeros Moshe (OC IV:74:15) was lenient. However all are machmir that it may not be made in a *kli sheini*, and Rav Belsky zt"l held that if the water remains above *yad nichves bo* (approx. 180 F), the cup retains the *chumros* of a *kli rishon*.

Regarding *borer*, the Minchas Yitzchak (4:99) writes that so long as the tea bag is left in the cup, there is no issue of *borer*. However, it may not be removed.

Many people do not know all these halachos and might unknowingly desecrate Shabbos. Therefore, the policy of the OU is not to permit serving tea bags.

*Lastly thank you so much for putting together these amazing guidelines.*

Ben Zion Chanowitz



to our dedicated RFR covering KY and Ohio areas, **RABBI YOSEF LEVY AND HIS WIFE** on the recent birth of their daughter Sara.



## REVISION

### Enriched Rice for Pesach

PLEASE  
NOTE

An article titled *Enriched Rice for Pesach*, appearing in the May, 2011 edition of *Daf HaKashrus* (Volume 19, No. 7) stated that U.S. federal regulations (CFR 21 137.350) require that white rice in the United States be enriched with vitamins and nutrients. However, this is not correct since those regulations simply set forth guidelines for enrichment. There is no law that requires white rice be enriched, and in fact there are multiple purveyors of unenriched white rice in the United States. The conclusion of the article is that white rice that has been enriched is acceptable on Pesach for Sefardim and those who eat *kitniyos*; if possible, however, one should avoid the enriched white rice question altogether and use white rice that has not been enriched. This conclusion remain correct.

The link to the original article is:

[oukoshers.org/content/uploads/2013/02/daf19-7.pdf](http://oukoshers.org/content/uploads/2013/02/daf19-7.pdf)

The 19<sup>th</sup> of Shevat was the first *yahrzeit* of  
OU Posek Rav Belsky zt"l

It also marked the completion of the first year  
of OU Kosher Halacha Yomis.

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## CONDOLENCES

to the family of our dedicated RFR in Houston, TX **RABBI JULIUS CHAPMAN Z"l**, father in law of our devoted RFR **RABBI MOSHE PERLMUTTER** and father of Mrs. Perlmutter, on his recent Petirah.

We regret to announce the passing of Mrs. T. Rubin, Tamara bas Don Gad HaKohein o"n, mother of OU RFR **RABBI AHARON RUBIN** of Chicago and grandmother of **MRS. CHAYA KAHANOVITCH**, OU Mashgiach Liaison.

to our dedicated RFR in Brooklyn, NY **RABBI ELYA SOLOMON AND FAMILY** on the loss of his brother Reb Chaim Solomon z"l.

המקום ינתם אתכם בתוך שאר אבלי ציון וירושלים

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 Margareten 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. 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 and Rokeach labels. 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 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 available in Boston, Baltimore-Washington, Miami, Atlanta 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 in addition to the OU-P symbol on the cap or shoulder of the bottle.

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 is introducing two items, Matzah Pizza and Matzah Smores. These are regular Passover matzah in a box containing additional ingredients to add to the matzah to make this into either a pizza type product or a 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. This year Dannon OU-P yogurt will also be available in the smaller 6 oz. size.

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. Irene's will have OU-P certified blintzes. These items are made with matzo meal. Bernie's 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 and Yehuda will have a line of matza meal based cakes and 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. In addition Shoprite OU-P tuna fish in water will be available. Season and Gefen will have OU-P salmon in both regular and no salt versions. Kedem is introducing Sea Castle sardines in tomato sauce, olive oil and water. King Oscar sardines in olive oil will also be available. All these items are made with mashgiach temidi and Bishul Yisrael.

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 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, a new artificial sweetener. It will also continue to offer Sweet & Low with OU Passover certification.

Manischewitz will again have OU-P chocolate covered potato chips this year. Health Garden will again have OU-P Xylitol sweetener and Xylitol Vanilla sweetener. Manischewitz also will be selling OU-P cotton candy.

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 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 Swee-Touch-Nee and Wissotsky will continue to have Passover herbal teas. **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. The Brooklyn Bridge Blend and Fuhgeddabout Blend labels of ground coffee as well as K-cups with these brands will be made with OU-P certification this year.**