



Vaad News & Views



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ROSH HASHANA EDITION

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TALK OF THE TOWN

What can we eat? How do we check our greens? Are we allowed artichokes? All those questions and more were answered at the special workshop presented by the well known Rabbi Moshe Vaye, the international expert on infestation in food.

Rabbi Vaye graciously accepted our invitation and flew in from Israel to present the three part lecture series. Since every country's fruit and vegetables differ in terms of infestation, Rabbi Vaye spent three days at the Vaad checking produce to determine the situation in Canada and in Montreal in particular.

The slide show brought the problem of infestation in fresh produce, grains and nuts to reality. The pictures magnified any probable infestation thereby clarifying what may be found, how to look for it and how to clean the product to get rid of any infestation.

Rabbi Vaye visited various companies bearing certification as well as other facilities in order to observe the actual washing procedures of vegetables used at these companies. An update pertaining to the findings of Rabbi Vaye will become available shortly.

The Mashgichim of the also attended these lectures and benefited greatly from the first-hand experiences that Rabbi Vaye has had over the past thirty years.

Rabbi Vaye has written three seforim called Bedikatz Mozon Kehalacha - the inspection of food in Halacha. CD's and DVD's of these lectures will become available shortly. The hopes to bring Rabbi Vaye once again in the future, due to the great success of his public lectures and his input at the .

Who would believe that a six hour seminar showing worms and bugs would draw a thousand people? Mi keamcho yisroel!

A WORD FROM THE DIRECTOR

Rabbi Saul Emanuel

Vaad Ha'ir

As we stand on the threshold of a new year, we reflect and examine our achievements of the past year. We once again make commitments and resolutions to improve, grow and be better *shomrei torah umitzvos* in the future. However, once we continue our day to day life, things become habitual and our well meant commitments falter. The enthusiasm of starting out each day with a fresh impetus and a positive outlook, withers away over time. It is in our hands to ensure that the momentum and freshness with which we started the year, is constantly revitalized.

כלכם you are all standing today, says the first Pasuk in this week's Parsha. Each day of creation, Hashem added something new. Now it is up to us to renew our commitment to Torah and Mitzvos on a constant basis by maintaining that initial exuberance with which we started out at the beginning of the year. Every Yid, individually, has so much to add to the klal which makes us the **כלכם** and adds to the uniqueness of Klal Yisroel.

Wishing you all a **בתיבה וחתומה טובה**, a Healthy and Happy New Year.

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מעסיס רמני

FROM THE JUICE OF MY POMEGRANATE

Shir ha'Shirim 8:2

שיר השירים ח' ב'

By Rabbi Zushe Yosef Blech

Of the many challenges that face our schoolchildren as they prepare to return to the "halls of learning", one of the most pressing is choosing the right refreshments with which to fortify them against the rigors of schoolwork. Although *Rashi (Rus 2:14)* notes that *Boaz* recommended vinegar to slake one's thirst, most people today would find the concept of drinking vinegar a bit hard to swallow. Fruit juices, on the other hand, have consistently enjoyed popularity from the days of *Yosef*. In North America, orange juice has become synonymous with breakfast, and apple juice and cranberry juice *cocktail* are staple soft drinks. The passion for fruit drinks, however, is not limited to these species. Rather, it is expressed in any fruit indigenous to a given country and locale - even if less than appreciated elsewhere. For example, the *durian* is considered the "king of fruit" in southeast Asia and its juice much coveted as a delicacy - yet those westerners unaccustomed to its peculiar fragrance consider its smell akin to that of sewage. Clearly, appreciation of some fruit juices is an acquired taste. When dealing with the *Kashrus* that attend fruit juice, we are similarly required to acquire the appreciation for the *Halachic* intricacies involved, and these will be the subject of this month's article.

Fruit Juice from Israel

The first *Kashrus* issue that must be addressed involves the Kosher status of the fruit from which the juice is extracted. Essentially, such *Kashrus* concerns revolve around several sets of *Halachos* - those relating to *Orlah*, *T'rumos u'Ma'asros*, and *Sh'mitah*. As we shall see, these issues are generally only of concern to Israeli produce.

The law of *Orlah* stipulates that one may not eat fruit produced by a tree for the first three years after it had been planted (or replanted). In general, this *Halacha* has little practical application for *commercial* fruit produced outside of Israel, since the *Halacha* states that *safek Orlah* - where one is unsure if a fruit is *Orlah* or not - is permitted outside of Israel. [If one actually plants or transplants a tree and *knows* that the fruit is *Orlah*, then it would indeed be prohibited anywhere in the world.] In Israel, however, many

types of fruit - such as grapes - actually require a *Hashgacha* for *Orlah*, since they are produced from plants that are routinely transplanted. In addition, *all* fruit in Israel requires a *Hashgacha* to ensure that *T'rumos u'Ma'asros* (tithes) had been properly separated, and that the laws of *Sh'mitah* (the Sabbatical year) had been properly observed. These requirements create a significant concern for fruit juice exported from Israel, since *T'rumos u'Ma'asros* are generally *not* observed on product destined for export. Fruit grown on *Sh'mitah* poses an additional concern, in that leniencies relied upon by some authorities in Israel regarding *Sh'mitah* are generally not accepted by many other *Halachic* authorities. As such, *any* fruit juice originating in Israel requires a reliable *Hashgacha*.

Grape Juice

Another *Kashrus* issue relating to the juice itself concerns grape juice. Grape juice, as well as the wine produced from it, is unique in that it is subject to the laws of *Stam Yaynam*. This rule stipulates that any grape juice handled by a non-Jew becomes non-Kosher, regardless of the inherently Kosher status of the grape itself or the purity of the juice. As such, all Kosher grape juice is produced by *Mashgichim*, who operate the presses and control all aspects of the juice production. Grape juice, of course, is of particular importance, as it is often used in place of wine for *Kiddush* and *Havdalah*.

Grape juice has other important uses, however. Juice products boasting the fact that they contain "100% Juice" often include substantial amounts of grape juice, even if this may not be indicated in the product name. For example, "Orange Fruit Punch - 100% Juice" may be mostly grape juice! The reason for this is that light grape juice is relatively inexpensive, has a mild and unobtrusive flavor, and is very sweet. By using grape juice, manufacturers can also avoid adding regular sugar, and thus include the consumer friendly claim of "No Sugar Added", as well as "100% Juice". Grape juice also finds its way into cookies, jams and other products as a natural "non-sugar" sweetener. Although the glucose (or "*Traubenzucker*" - "grape sugar")

in German) in grapes is as much a sugar as cane sugar, labeling legerdemain allows the claim of "No Sugar Added" when using juice instead of pure sugar.

From a *Kashrus* perspective, of course, the ubiquitous use of non-Kosher grape juice creates a significant concern. Fortunately, a number of large grape juice manufacturers - in both North and South America - have arranged to produce substantial amounts of Kosher grape juice concentrate for such industrial needs. Since this juice is "*Mevushal*" - cooked - it is no longer subject to the rules of *Stam Yaynam*, and may be handled by non Jews and used in general production without compromising its Kosher status. As such, this Kosher grape juice indeed finds its way into a myriad of juice products that are produced for the general market, which may now be certified as Kosher.

Colorings

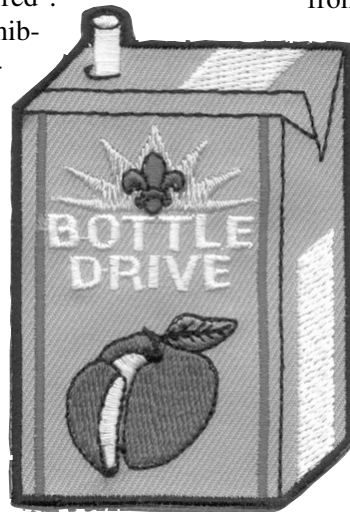
One of the allures of fruit juice is their vibrant colors - orange juice is "orange", and "red" grape juice is "red". Some types of juice products, however, may exhibit a slight "color deficiency", which food technologists are prepared to remedy. Many fruit punch products contain artificial colors (such as Red #40), which pose no significant *Kashrus* concerns. When dealing with "100% Natural" juice products, however, companies prefer to use natural instead of synthetic colorings, and many natural coloring agents do pose significant *Kashrus* concerns. This is especially significant in the case of cranberry juice *cocktail*. Cranberry juice is much too astringent to be used alone - it must be diluted with water and sweetened with sugar (or other juices) to make a *cocktail*. Such blends typically contain only 25-27% cranberry juice and, depending on the quality of the cranberry juice, may yield a product with a paler red color than would be desirable. Some companies use a red color called *carmine* - otherwise known as *cochineal extract* - to boost the color. However, the cochineal is an insect, and most authorities rule that the color may not be considered Kosher. Another natural color often used for this purpose is called *eononcinanina* - grape skin extract. However, since this color is derived from grape during non-Kosher grape juice production, the color may also be considered non-Kosher. Another color that creates *Kashrus* concerns is called *canthaxanthin*, which is a type of carotenoid and related to beta-carotene. Although this chemical poses no significant *Kashrus* concerns *per se*, it is generally blended with gelatin, which would compromise its Kosher status. On the other hand, extracts of red cabbage, beets, and plums meet both natural and Kosher requirements.

Vitamins, Minerals, and Nutraceuticals

Fruit juice production often involves the inclusion of vitamins and other nutritional supplements. Traditionally, Vitamin C is added to apple and grape juices, since they naturally contain relatively small amounts of this nutrient. So fortified, apple and grape juice can compete nutritionally with orange and other citrus juices that naturally contain far more Vitamin C. Vitamin C is produced through the fermentation of sorbitol, and generally poses no significant *Kashrus* concerns for year round use. However, it may be *Chometz*, and many companies therefore omit its use in juices certified for *Pesach*.

Recently, however, juices have been used as vehicles for the introduction into our diet of nutritional components naturally absent in fruit juice. Calcium is an essentially nutrient, and is found in abundance in milk - but not in juice. For a variety of reasons, many people limit the amount of milk they consume, so juice companies have begun fortifying orange juice with calcium. In some cases, the calcium used is indeed derived

from milk, in which case the orange juice would be considered dairy. More commonly, however, the calcium is in the form of tricalcium phosphate, calcium lactate or calcium citrate, which are derived from non-dairy sources. A recent adjunct to calcium fortification has been the inclusion of Vitamin D in the product. Just as Vitamin D is added to milk to aid in the body's assimilation of calcium (and thus prevent rickets), it was found that it served the same purpose in calcium-fortified orange juice. In general, Vitamin D poses little *Kashrus* concerns.



The versatility of orange and other types of juice - and the creativity of their producers - has been further extended with the inclusion *nutraceuticals* - a term used to connote the synthesis of nutrition and pharmaceuticals. One major orange juice company has recently announced that it will produce a "Heart Wise" juice containing plant sterols that are believed to reduce cholesterol. Plant sterols are generally produced from soy oil distillate, which requires a reliable *Hashgacha*. A Scottish biotech firm has also developed a fruit juice fortified with the omega 3-fatty acid DHA (docosahexaenoic acid), which is believed to prevent cardiovascular disease and is critical to brain and eye development. DHA is often produced from fish oil, and thus also requires a reliable *Hashgacha*. Clearly, not all types of orange juice are just for breakfast - or inherently Kosher - anymore.

Processing and Pasteurization

In addition to ingredients that may be added to juice for color or nutrition, some ingredients are used only to aid in processing. Certain types of enzymes are used during the pressing of apples and grapes to break down the pectin and cellulose in the pulp and thus allow more juice to be extracted. While such enzymes are generally Kosher, they may pose *Chometz* concerns for *Pesach*. Apple and grape juice are often filtered to remove the haziness associated with the raw juice, and gelatin is often used as a filtering aid. The gelatin does not remain in the final product, and some authorities therefore permit the use of non-Kosher gelatin for this purpose. Most *Hashgachos*, however, insist on other filtering processes.

Today, most juice products are pasteurized, which kills pathogenic bacteria and increases the shelf life of the product. Since pasteurization involves heating the product, equipment used to pasteurize non-Kosher product may not be used for Kosher production unless it has been properly *Kashered*. Products commonly processed that may compromise the Kosher or Pareve status of such equipment include (non-Kosher) grape juice, clam flavored tomato juice, and dairy-based beverages. For this reason, a reliable *Hashgacha* is important for *all* juice products.

The *Midrash (Shir ha'Shirim Rabah 8:2)* explains the *Pasuk* "אֶשְׁכֶּךְ מִיַּין הַרְקָח מֵעֵסִיס רִמְנִי" - "I will give you to drink from spiced wine and the juice of my pomegranate" in the following manner. The spiced wine - a strong drink - refers to the detailed *Mishnayos*, the *Halachic* words of the great *Tana'im*. The juice of the pomegranate, on the other hand, refers to the *Agadic* parables that are the sweet nectar of the pomegranate. By studying the *Kashrus* issues relating to the juice, may we merit a full understanding of both the *Agadic* and *Halachic* riches of our *Torah*.

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ERABLIERE LAPIERRE INC. produces Maple Syrup. They are located at 10 rang Tolsta, Milan, Qc. G0Y 1E0. Phone: 819-548-5454.

FLEXIPAK manufacturers of plastic bags. They are located at 5020 Blvd. Thimens, Ville St. Laurent, Qc. H4R 2B2. Phone: 514-335-0001.

FORLINI ITALIAN SPECIALITIES INC. manufactures Italian Style Pastries; Taralli, Rondelle. These pastries are Pareve & Pas Yisroel. They are located at 1404, 5th Avenue, Montreal, Qc. H1E 1R1. Phone: 514-648-1811.

LE SIROPTIER INC. produces Maple Syrup. They are located at 1296 Route 363, St-Ubalde, Qc. G0A 4L0. Phone: 418-277-2524.

MAKOLET - a bakery under new ownership now bears MK supervision. They are located at 2075 St. Louis, St. Laurent, Qc. H4M 1P1. Phone: 514-744-0707.

PALAIS KOSHER is a take-out with baked goods. They are located at 4895 Notre Dame, Chomedey, Laval. Phone: 450-687-7398.

PATISSERIE DAVID LUMBROSO INC. produces cookies and pastries for Paparico.

VALPAC FOOD INGREDIENTS manufactures assorted meat and poultry products like salami, cold cuts, etc. They are located at 725 Notre Dame, St. Barnabe, Qc. J0X 2K0. Phone: 819-264-5774.

V.I.S. VERSATILE INTERMARKET SOLUTIONS manufacture Pareve, Pas Yisroel Cookies, under the brand name of "Thinadditions". They are located at 258 Lebeau Blvd. Ville St. Laurent, Qc. H4N 1R4. Phone: 514-331-2111.