

Kashrus Kurrents

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Meshane Makom / Meshane Brocha:

WHEN DO I NEED A NEW BROCHA?

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Almost every time I enter a supermarket, I marvel at the wide variety of fresh and frozen fruits and vegetables, as well as a plentiful assortment of epicurean delights. If someone were to call their market “Gan Eden” – in the secular sense – they would be right.

Before consuming our supermarket delicacies, we must give proper consideration to an important *shaila*: What is the correct *brocha* for this food? Many times, this is not an easy question. After all, there are so many aspects of *birchos hanehenin*¹ to keep in mind. How does it grow? Is it processed? Is one of the *chameishes minei dagan* (five special grains) present in a *halachically* meaningful way? What part of the food is the *ikar* (primary) to me? Do I need to recite a *brocha* if I already said the same *brocha* on a different food? What if I decided I was finished eating, but then changed my mind?

Assuming we get past this initial analysis, recite the *brocha* and begin to eat the food, we will often find ourselves in another realm with a whole new slew of *shailos* that are not so well known. This is an area of *brochos* that can cause a lot of uncertainty for even the most learned of individuals. It is an area of *Hilchos Brochos* called *Shinui Makom* – a “Change of Place”. Put succinctly, a *brocha’s* continued validity can be dependent upon a change of location.

The Concept of Shinui Makom

The *Rama*² *paskens* that the laws of *shinui makom* are based on the laws of *hesech hada’as*, literally taking one’s mind off what one was doing. In the context of a *brocha rishona*, this would mean that if a person decided he was finished eating and then changed his mind and wanted to continue eating, a new *brocha* would be required. So, too, says the *Rama* “changing one’s place” automatically causes the *brocha rishona* to expire.

Five Common Scenarios

Before we delve into the definition of what is a *halachically* significant change of place, let us first ponder five common

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1. *Brochos* that we recite for physical benefits.
2. *Shulchan Aruch* (S.A.), *Orach Chayim* (O.C.): 178, 2

DON'T MISS THE BOAT

HALACHIC GUIDELINES OF KOSHER CRUISES



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The task of food preparation aboard a modern cruise ship is enormous. Activity begins even before the first passenger comes aboard. Needless to say, food is central to a cruise. “Kosher

Cruise” may simply imply that the food is kosher; other *halachic* issues may not have been addressed by the kosher certification agency. In this article, we will examine *kashrus*, as well as other topics including *Shabbos*, *davening* and *tznius*.

Kashrus

Providing kosher supervision on a cruise ship is not an easy task. “Mega-ships” can carry over 4,000 guests.¹ Food preparation occurs around-the-clock in multiple locations. Most often, a ‘kosher cruise’ means that an entrepreneur has booked a number of cabins aboard a large ship. In such an arrangement, kosher and non-kosher food will be prepared and served simultaneously.

The traveler must have confidence in the *kashrus* agency that is certifying the cruise. In order to instill confidence, a reliable *kashrus* organization must address many issues.

- What arrangements have been made to accommodate kosher food preparation? Is a kitchen dedicated to kosher food, or has only a portion of a non-kosher kitchen been designated for kosher cooking? In most cases, only a small percentage of the passengers eat kosher food, making a shared kosher and non-kosher situation more likely; this could be potentially problematic. In some cases, kosher and non-kosher food are prepared on the same table with a makeshift barrier in-between. In such a situation, chefs may be preparing pork on one side and kosher meat on the other, a scenario which easily compromises *kashrus*.

- The *kashrus* agency must hire enough *mashgichim* to cover all areas of food preparation and dining, both of which may be spread throughout

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1. Interesting Fact: Symphony of the Seas is currently the world’s largest ship and has a capacity of 6,680 passengers and 2,200 crew.

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scenarios that will provide a strong foundation for our application of the laws of *shinui makom* to many other situations.

Scenario #1 – Eighteen year-old Shmuel sits down in the kitchen to eat a quick snack of sliced mango before he runs out to the store. After taking a bite, he runs back upstairs to his room to get his watch and returns to finish his snack. Must he recite another “Ha’eitz” when returning to eat in the kitchen? Does it make a difference if his room was in a converted free-standing garage?

Scenario #2 - Avraham comes home from Shacharis and sits down with his coffee, whole wheat muffin and sefer. After eating half of the muffin and drinking some of the coffee, he realizes that he should go outside and scrape the frost off his car’s windshield if he expects to get to work on time. After a few minutes, he returns to finish his breakfast. Is Avraham required to recite another “Mezonos” and “Shehakol”?

Scenario #3 - As Leah is waiting by the front door waiting for her ride to Passaic, she begins to nibble on her cotton candy. Five minutes later, her ride arrives and she continues eating her cotton candy in the car. Does Leah need to recite “Shehakol” again?

Scenario #4 - Walking home from the supermarket, Dovid opens the bag of corn chips and begins to munch on a few. As he continues walking, he takes a few more into his hand. Is another “Shehakol” in order?

Scenario #5 - During a family barbeque in the fenced-in backyard, Rivkah abandons her corn on the cob and runs up the stairs to the house to get a few more cans of soda for the thirsty crew. When Rivkah returns, does she require another “Ha’adamah”?

The Halachic Considerations

Let us first delve into the definition of what *halachically* constitutes a significant change of place.

Generally, when one leaves his initial place of eating his original *brocha rishona* expires. However, there are two common exceptions:

Exception #1 - If he is mandated to return to his original location for a *brocha achrona*, then he is *halachically* linked to that place and the *brocha rishona* does not expire.

Exception #2 – If at least one of the original people who was eating with him at the time is still present,³ he is still *halachically* linked to his place of eating and the *brocha rishona* does not expire.

Exception #1 – In Depth

When a person has eaten at least a *k’zayis* of *Hamotzi* or *Mezonos* (except rice), the general rule is that he must recite the *brocha achrona* in that place. Even if he leaves, he should return for his *brocha acharona*. Since he is *halachically* bound to his place, his *brocha rishona* does not expire upon leaving it. A *brocha rishona* is not recited, regardless of whether he continues eating in his new locale or returns to the original one.⁴

On the other hand, if a person consumed less than a *kzayis* of *Hamotzi* or *Mezonos*,⁵ or he ate even a *k’zayis* or more of a *Shehakol*, *Ha’adama* or *Ha’eitz* (seven species fruits are questionable⁶), he is not bound to return to the original place where he ate in order to recite a *brocha acharona*. Therefore, when he leaves his place the *brocha rishona* expires. If he wants to continue eating in his new place, or if he returns to the first place, a new *brocha rishona* is required

(unless Exception #2 applies).

Definition Of A Change In Place

Room To Room - For a *brocha rishona* to expire, a person must leave the “fixed” place where he ate. If one remains in the same room, even if he cannot see the place where he recited the *brocha*, the *brocha* is still valid. However, the moment he leaves that room the *brocha rishona* expires, unless:



3. Rav Heinemann, *shlit”a*, holds this is true even if the person remaining has already said a *brocha achrona*.

4. S.A. 178,5

5. Mishna Berurah (M.B.), 278:28

6. Ibid,45

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1a) It is his common practice to go to another room⁷ when eating, or before making the *brocha* he had in mind to leave to go to another room

or

1b) Part of the first room can be seen from the second room⁸ and

2) The rooms are in the same building.

After the fact, if a person changed rooms in the same building and the above requirements 1a) and 1b) were not met, a *brocha rishona* would not be repeated.⁹

Leaving A Building

Generally, when a person leaves a building to go to an open or unroofed area the *brocha rishona* expires (see above "Exception #1 - In Depth"). It does not matter whether or not the person intended to return immediately, had the food in hand, or just stepped out the door.¹⁰

The most common exception is the case of a person exiting a building with food in his mouth (e.g., sucking a candy).¹¹

Another exception is if a person is about to leave and recites the *brocha*, starts to eat inside and then leaves. The *brocha* remains valid.¹²

One more exception would be if one has a *sukkah* attached to his house. If one enters the *sukkah* directly upon exiting the house, then the *sukkah* is considered another room of the house. However, if the *sukkah* entrance is detached from the house the *brocha* remains valid only for the rooms into which he can see.¹³

Answers to Five Common Scenarios

With these *halachic* guidelines in mind, we can now provide the answers to the scenarios previously presented:

Scenario #1 - If before reciting the *brocha*, Shmuel contemplated leaving the kitchen to go to his room before finishing the mango,

or if it is his common practice to leave the room when eating (as most people do nowadays), then he would not need to recite another *brocha* upon returning to his mango. However, if his room is in a free-standing structure, such as a "finished garage", he would be required to recite another "Ha'eitz".

Scenario #2 - If Avraham ate at least a *k'zayis* of the muffin, he is required to return for his *brocha achrona*. Therefore, his "Mezonos" did not expire when he left. The anomaly here is that since his "Mezonos" did not expire and he must return to recite *Al Hamichya*, the "Shehakol" for his coffee also does not expire.¹⁴

Scenario #3 - When Leah recited "Shehakol" for the cotton candy, she was anticipating her ride at any moment. Therefore, her place in the house was not considered a fixed place. Consequently, no *brocha* is needed when she eats in the car or anywhere else during her travels.

Scenario #4 - No new *brocha* is required. Since Dovid was not in a "fixed" place when he began eating, wherever he walks is "his place".¹⁵

Scenario #5 - Rivkah does not recite a new "Ha'adamah". Since she left others in the yard as she went into the house, her *brocha* remains valid. However, if she would have been eating by herself in that same yard she would be required to recite another *brocha* before continuing to eat her corn.

Yes, it is true that many factors affect the endurance of a *brocha rishona*. Included in the factors that we need to ponder are: the type of food, how much we have eaten, our intentions, whether or not we ate with others, in what type of area we ate and where we want to eat now.

The next time we may be in a quandary as to whether or not a new *brocha rishona* is required we are now well armed to address the *shaila* with confidence☆



7. *Hilchos Yom B'yom* in the name of Rav Yosef Shalom Elyashiv, z"tl, and Rav Shlomo Zalman Auerbach, z"tl.

8. M.B. *ibid*, 12, see *Chayei Adam* 59,5 and *Aruch Hashulchan* (A.H.) 178,10

9. *Biur Halacha*, 2781,1 *dibur hamaschil* (d.h.) "B'bayis

10. M.B. *ibid*, 2,4 and 39. Also see *Chayei Adam* 59,6, A.H. *ibid*, S.A. *Harav* 8 and *Igros Moshe* O.C. (5) 17.

11. *Igros Moshe* *ibid* (2) 57

12. *Ibid*

13. *Biur Halacha* 273 d.h. *U'mibayis*

14. Rav Heinemann, *sblit"a*. Also see *Pischei Halacha* p. 198 note 18.

15. M.B. *ibid*, 42. As addressed by the M.B., when a *brocha* is recited in an open area at a fixed place (e.g., at a picnic table in a park), the *brocha* remains valid anywhere within eyesight.





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the ship. For example, the kitchen may be on one level, the bakery on another level, and the dining room on yet a third level. The meat, fish and general storage areas may also be in separate areas, necessitating *mashgiach* supervision wherever and whenever needed.

- Since the ship's kitchen is extremely busy, the kosher preparation area must be tightly monitored. Waiters run back and forth, some with kosher food or utensils and some with non-kosher food or utensils. At the same time, chefs may require more ingredients from the storerooms. *Mashgichim* must constantly be vigilant to ensure that waiters don't take non-kosher food to the kosher passengers, and that kosher utensils are returned to the kosher kitchen. Mix-ups or deliberate violations of kosher rules can and do occur.

- The difficulty in kosher food preparation is compounded by the fact that there is no way to replenish depleted supplies while out at sea. This problem puts pressure on the ship's staff, which can result in the possible use of non-kosher food or non-kosher utensils.

The short turnaround time for a cruise ship presents a problem. A ship that docks in port in the morning will often embark on another cruise by afternoon, giving the kosher agency insufficient time for the necessary *kashering* of utensils.

This problem can be resolved if the *mashgiach* meets the ship at its last stop prior to returning to home port, thereby allowing him to *kasher* while enroute. There is a report of a conscientious *mashgiach* who missed the boat (literally). In order to reach the ship, he was taken out to sea by pilot boat, and climbed on board using a rope ladder, beginning his work.

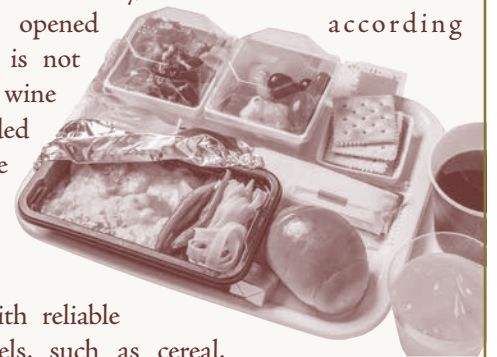
- Kosher and non-kosher kitchens may use a common steam boiler to heat large soup kettles. While the steam does not enter the soup, it surrounds the kettle and transfers heat into the soup. The steam is often recycled to the boiler and then recirculated. Since some of the soup is non-kosher, this could lead to a transfer of non-kosher *taam* (flavor) into the kosher food and could render the food non-kosher. In factory settings, *kashrus* agencies have methods of alleviating this issue; on board a ship, it may be a challenge.

- *Shabbos* food presents its own set of challenges and everything must be prepared prior to *Shabbos*. On *Shabbos*,

the *mashgichim* must ensure that the staff follows the intricacies of *Shabbos* laws regarding food preparation.

Sealed Meals

An available option on board almost any ship, whether kosher or non-kosher, is pre-packaged kosher meals similar to those served on airplanes.² These meals may be heated in any oven but must be served with the double wrapped seals intact and may not be heated on *Shabbos*. Simply defrosting them may not render them edible, so they should be heated on Friday, stored on ice or in a refrigerator and then opened according to *halachic* guidelines. It is not likely that grape juice, wine and *challah* will be included with the meals so these items should be brought along (as well as *Havdalah* supplies).



Some sealed foods with reliable certifications on the labels, such as cereal, peanut butter, jelly, non-*Cholov Yisroel* milk,³ butter and ice cream, as well as fresh uncut fruit and vegetables, may be available on a cruise. Cooked eggs, even in their shells (hard/medium/soft boiled), are forbidden due to *Bishul Akum*.⁴ Some cruise lines offer "kosher style" meals and claim to source kosher chicken, meat and other foods. For many reasons, this is not acceptable for kosher consumers.⁵

Tznius

It cannot be emphasized enough that cruises present very serious *tznius* issues.⁶ Lack of modesty can be widespread, particularly when sailing to sunny destinations.

Furthermore, separate swimming arrangements for men and women would be required. Women would require a discrete, secluded pool in which to swim.⁷

Davening

A cruise will generally include at least one day – Monday, Thursday or *Shabbos* – when the *Torah* is read. Therefore, it is advisable to have a *Sefer Torah* on board; an honorable, secure place would be required in which to house it.⁸

On Friday night, the *tefilah* of *Magen Avos* is not said when *davening* in a room which does not normally function as a *shul*, such as a temporary *minyan* in one's home. On board a ship, a room may be designated for *davening* but may serve other purposes, as well.

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2. In the absence of *mashgichim*, it is not an option to ask the kitchen staff to prepare fresh meals (e.g., salmon and potato, even double wrapped). One reason is that the food would be prohibited due to *Bishul Akum*. A more detailed explanation is beyond the scope of this article.

3. Milk is not acceptable from every country, even for those who drink non-*Cholov Yisroel* milk.

4. *Yoreh Deiah* 113:14. Also, the pots used to cook the eggs are non-kosher.

5. It is interesting to note that the *Tzitz Eliezer* (10:35) was asked about a ship upon which the only place to keep food was under the beds, which is normally prohibited. In a novel *p'sak*, he writes that food left under a bed on a ship is permitted.

6. See *Shulchan Aruch Even Ha'ezer* 21:1.

7. Cabin arrangements must also be checked, since beds must be configured according to Jewish Law. On one cruise liner, the beds were bolted down and could not be moved.

8. In certain cases, a *Sefer Torah* may not be kept in one's cabin. See *Shulchan Aruch O.C.* 240:6.



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Therefore, *Magen Avos* would not be recited. However, if a specific room is dedicated as a *shul* for the duration of the cruise, and the *Sefer Torah* is kept in that room, then *Magen Avos* would be recited.⁹

After an ocean cruise has concluded, *Birchas Hagomel* must be recited. This *bracha* is customarily recited in *shul* after receiving an *aliyah*, preferably within three days upon disembarking.¹⁰

Shabbos

Setting Sail Before Shabbos¹¹

Chazal decreed that it is forbidden to undertake a journey by sea within three days of *Shabbos*.¹² Although the *rishonim*, early commentators, do not agree on the reasoning behind the decree, the primary concern is that a person may get seasick and be unable to enjoy *Shabbos*. Sailing three days before *Shabbos* allows time for a person to adjust to the motion of the sea.¹³

This concern may seem negligible today, but once *Chazal* have established a decree we have no right to abolish it. Moreover, some travelers do get seasick on board cruise ships. Although ships may not toss in the sea, the waves and constant motion often wreak havoc on one's equilibrium.¹⁴

It should be noted that restrictions which apply to *Shabbos* are also applicable to *Yom Tov*. For example, if *Yom Tov* is on Wednesday the three-day prohibition would apply to the beginning of the week as well, restricting one's voyages for that week.

However, there are two lenient factors to keep in mind. First, according to the Vilna Gaon,¹⁵ the 'three days' are Thursday, Friday and *Shabbos*. Wednesday was not included in the decree, permitting one to embark on a journey on Wednesday.¹⁶ Second, according to all opinions one is permitted to embark any weekday if the ship docks before *Shabbos* and remains in port during that *Shabbos*.¹⁷

Electronics

Electronic cabin door locks and electric eye automatic door opening mechanisms are used on cruise ships. Guests may leave keys at the front desk before *Shabbos* and ask non-Jewish staff members to open their door during *Shabbos*.¹⁸

When walking about the ship, it is preferable to use manual doors. If this is not possible, one could wait until a non-Jew opens the door with his movement and then walk with him through the doorway. However, due to

the difficulty in coordinating one's movements with that of another person one should be cautious not to unwittingly activate the door.

Ships may be equipped with sinks and toilets controlled by an electric eye, particularly in the common areas. The bathroom may have automated lights that are activated when the door is opened or one walks into the room. We suggest that one avoid travel on a ship that cannot offer a different system.

Techum

Chazal forbade a person from traveling more than 2,000 *amos* (approx. 7/10 mile) on *Shabbos*.¹⁹ However, at sea this restriction does not apply.²⁰ Nevertheless, if one is aboard a ship sailing at sunset on Friday and subsequently docks at a port on *Shabbos*, the 2,000 *amos* begin at the port. It is difficult for most people to measure this distance precisely; they risk violating the *techum* if they get off the ship. Moreover, consider the challenge a passenger faces when a world-renowned tourist attraction is outside the *techum* in a vacation spot he may never again visit! Because of the potential *Shabbos* violations, it would not be wise for a kosher cruise to dock on *Shabbos* itself.

Security

Security is another important *Shabbos* concern. Similar to airports, cruise ships have metal detectors for boarding passengers. One who returns to his ship after a *Shabbos* stroll might set off alarms or lights at the metal detector. Since one must show his cruise card upon returning to the ship, it must be carried and would result in a *Shabbos* violation. Even if the city were to have an *eruv*, it is unlikely to include the port. Finally, the cruise card may be *mukzta* and forbidden to be carried.

Dateline

The International Date Line is, by convention, 180° from Greenwich, England. At noon on Monday on the Eastern side of the dateline, it is noon on Tuesday on the Western side. While *halacha* also recognizes the need for a dateline, the majority of *poskim* do not accept the International Dateline as the *halachic* dateline.²¹ Issues related to the International Dateline are extremely complex. It may be prudent to avoid these issues by foregoing cruises that cross the dateline.

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9. Mishna Berura M.B. 268:24

10. Shulchan Aruch O.C. 219 and Beur Halacha (1)

11. For a full discussion of this issue, see article by this author in *The Journal of Halacha and Contemporary Society*, published by RJJ School, Volume 38, pg 39.

12. *Shabbos* 19a

13. Our assumption in this section is that the majority of the ship's passengers are non-Jewish, as is usually the case. However, if the majority of the passengers are Jewish then embarking on such a trip, even at the beginning of the week, may be a problem. (*Pri Migadim Mishbetzos Zahav* end of 248.) However, see *Shevisas Hayam* (pg. 44), by the author of the *Tzitz Eliezer*.

14. "But we still hear plenty of reports from passengers who say they get seasick fairly regularly." (www.usatoday.com) "A high percentage of passengers may experience some discomfort or disorientation within the first 48 hours at sea while acquiring their 'sea legs.'" (www.icruise.com).

15. In a novel comment, *Tzror Hamor* (*Parshas Noach* 7:13) writes that *Noach* entered his ark on Wednesday due to the *halachic* concern we are discussing. This is consistent with the Vilna Gaon's ruling.

16. If one follows the opinion of the Vilna Gaon, then it follows logically that the first day of *Yom Tov* is included in the 'three days' of a pre-*Yom Tov* voyage. If *Yom Tov* is on Wednesday, then one would still be permitted to depart on Sunday.

17. Another issue is if the ship first departed at the beginning of the week. Would subsequent departures from ports-of-call be considered new departures which would be forbidden (since they are within three days of *Shabbos*), or would they be a continuation of the original trip which would be permitted? It is the opinion of *Rav Heinemann*, *sblit"a*, that they would be considered part of the original trip.

18. This is a *shvus d'shvus b'makom mitzvah*. (Activating the lock mechanism is an *issur d'rabonon*. The *mitzvah* is *Oneg Shabbos*, to get a *siddur*, etc. Therefore, one should not ask the non-Jew to open the door for minor reasons).

19. Generally, people who live in large cities are able to walk much more than 2,000 *amos* as long as they are still within the *halachic* boundaries of the city. The 2,000 *amos* restriction begins at the edge of the city.

20. There is no prohibition of *techum* when higher than 10 *tefachim* off the ground, as it is a different *reshus*. See *Shulchan Aruch* O.C. 404.

21. For a full discussion of the dateline in *halacha*, see Rabbi Dovid Heber's *Kashrus Kurrents* article, "A Traveler's Guide to the International Dateline."



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As an illustration, let us look at Alaska, a popular cruise destination.²²

According to Rav Yechiel Michel Tucazinsky, author of the *Gesher Hachaim*, the dateline is 144.8°W, exactly 180° from

Jerusalem. A cruise to Juneau would not present a problem. However, according to Rav Tucazinsky's opinion, if the cruise sails westward towards Valdez, Anchorage, Kodiak or the Aleutian Islands, the dateline has been crossed (at a line that corresponds approximately to Valdez).²³ For example, the Norwegian Cruise Line M.S. Jewel on the Denali/Valdez Explorer cruise crosses this dateline.

Generally, around-the-world cruises also present dateline concerns. For instance, one such cruise travels westward from the U.S. to China. On this cruise, all the possible halachic datelines are crossed. One would have to track the ship carefully in order to determine what he is permitted to do in each part of the world. What locals may call Friday or Sunday, in some places may actually be Shabbos.

Dateline determination also affects issues such as *Yom Tov*, *ta'anis*, *tefilah*, *tefillin*, and *sefiras ha'omer*.

Candlelighting and Kabbolas Shabbos

Since candles are not permitted on board cruise ships, one should light an electric incandescent nightlight or an incandescent flashlight in his room before Shabbos with a *brocha*. (One should not schedule a trip on *Chanukah*, unless special arrangements can be made to light the *menorah*.²⁴)

Although Shabbos can be accepted early on Friday, it cannot be more than 1¼ hours before sunset, *plag haminchah*. (These hours are halachic hours, which depend upon the length of the day.) When on land, one can simply verify the time on a Jewish calendar or make a calculation based on latitude and longitude. However, when at sea this is not simple, and one should consult with a *rav* before leaving on the cruise. A GPS device and an app to calculate *davening* times may be useful while on board.

Eruv Chatzeiros

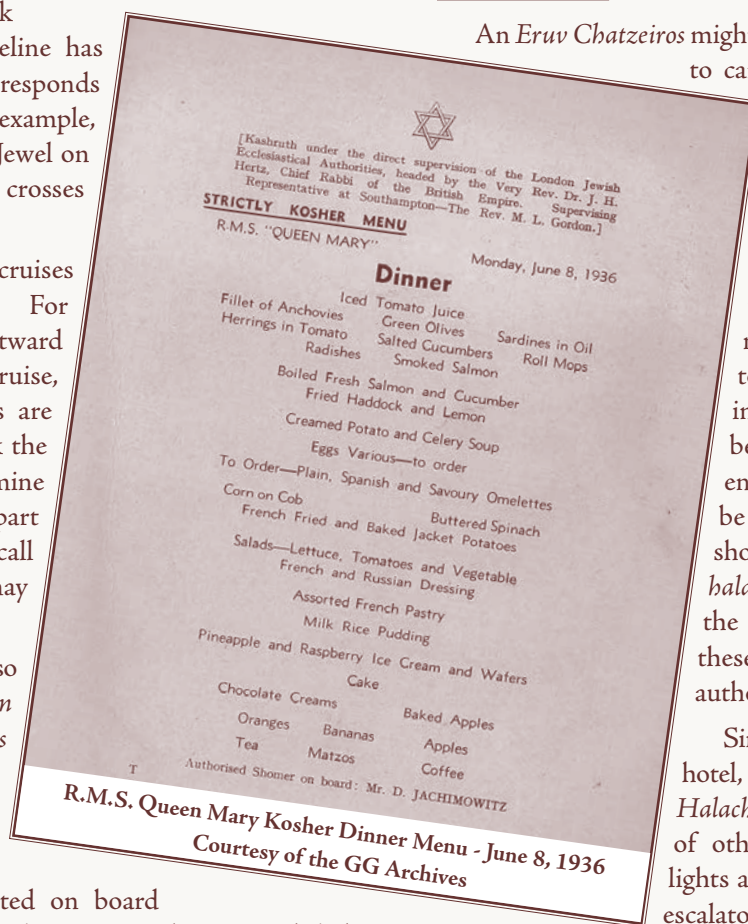
An *Eruv Chatzeiros* might be needed to permit ship passengers to carry on Shabbos. One should check with his *rav* before embarking.²⁵

Extreme Destinations

There is a kosher cruise planned for the winter of 2018 to Antarctica. The sun sets and rises in the area where the ship will be, but does not dip enough below the horizon to get fully dark. This has various implications, for example Shabbos will be over extremely late. Since the cruise encompasses a fast day, the fast will be 24 hours. The evening *Krias Shma* should be recited right before *chatzos halayla*, which is the darkest period of the night. Certainly, one should discuss these issues with a competent halachic authority.²⁶

Since a cruise ship is essentially a floating hotel, please also see STAR-K's "Traveler's Halachic Guide To Hotels" for a review of other concerns, including sensors for lights and A/C, security cameras, elevators, escalators and refrigerators.²⁷

Ocean travel clearly has evolved from a necessity to a luxury. One who desires such a vacation must verify that every aspect of the trip will conform to the standards of halacha and *yiras shamayim*✧



22. According to many opinions, the dateline does not cut through the land mass of Alaska. However, the date line will be crossed while sailing, according to Rav Tucazinsky.

23. Rav Heinemann, *shlit'a*, *paskens* that in deference to Rav Tucazinsky's opinion one should observe *dinei deoraisa* (prohibitions of the *Torah*) on Friday, since Rav Tucazinsky considers it to be Shabbos. Therefore, actions such as writing or turning on lights are prohibited. However, since Rav Tucazinsky's opinion is in the minority, rabbinic prohibitions such as shopping or handling *muktzah* are permissible on that day. Furthermore, using a *shimui* (unusual manner) to perform a Biblically proscribed violation of Shabbos, or asking a non-Jew for help, would be permitted on Friday. Shabbos would be kept as usual on Saturday.

24. For discussion of this issue, see *Mabarsbam* 4:146, *Aruch Hashulchan* 677:5 and *Tzitz Eliezer* 15:29.

25. This question hinges on a dispute between the *Igros Moshe* (O.C. 1:141), who permits carrying without an *eruv chatzeiros* in a hotel, and the *Dvar Avraham* (3:30), who takes a strict approach.

26. See "When To Pray When There Is No Day", at www.star-k.org.

27. <https://www.star-k.org/articles/kashrus-kurrents/501/the-travelers-halachic-guide-to-hotels/>



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STAR-K Kashrus Training Program CELEBRATES 15 YEARS

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Since July 2004, STAR-K Kosher Certification has provided a premier training ground for *kashrus* professionals and others serving in *klei kodesh* from around the world. Lectures presented by STAR-K's rabbinic staff, including *HaRav* Moshe Heinemann, *shlit"á*, are supplemented by a visit to a glatt kosher slaughter house, a hands-on vegetable checking practicum, and behind-the-scenes tours of various STAR-K certified establishments and manufacturing plants.

From Sao Paulo to Zurich

The Annual STAR-K *Kashrus* Training Program has produced many illustrious alumni over the past 15 years. Rabbi Chaim Moishe Levy, *rav* of Aduv Yeshurun (IRG), in **Zürich, Switzerland**, attended the STAR-K *Kashrus* Training Program in 2006. "After 12 years in Kollel and 8 years as a high school *magid shiur*, I was thrust into the position as *rabbi* of a large *kehilla*," notes Rabbi Levy. "Included in my duties was running a *kashrus* organization, something I had not trained for. My experience with STAR-K was fantastic. I learned a tremendous amount about the practical aspects of *hashgacha* and still keep up a strong connection with the STAR-K *rabbonim*."

Rabbi Zvi Solomon shares, "STAR-K's comprehensive *Kashrus* Training Program was a unique opportunity to be exposed to all

aspects of *kashrus* certification, including the roles and responsibilities assumed by agency administrators. This was most beneficial for me when I was approached at the end of my full-time *kollel* years in Boston to join KVH Kosher as Rabbinical Coordinator."

This year, Felipe Kleiman, of **Sao Paulo, Brazil**, traveled the farthest - 4,751 miles - to attend the 15th Annual STAR-K *Kashrus* Training Program. Mr. Kleiman has been involved in kosher meat production for 18 years; for 11 of those years he ran kosher beef and poultry productions. Additionally, he works closely with Israel's Minister of Agriculture in consulting for multi-million-dollar projects to adapt South American slaughter houses for kosher beef export to Israel.

"After 15 years, we turn around and realize we have trained hundreds of attendees, many of whom have significant involvement in *kashrus* in the U.S. and around the world. It's heartwarming, and we are grateful for the opportunity," concludes Rabbi Zvi Goldberg, STAR-K *Kashrus* Administrator and coordinator of the seminar. "It is a function of *m'talmidai yoser m'kulam* - we learn from the insightful questions they ask, sometimes pointing out approaches we had not thought of. We wish them all much *hatzlocho!*"[☆]

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