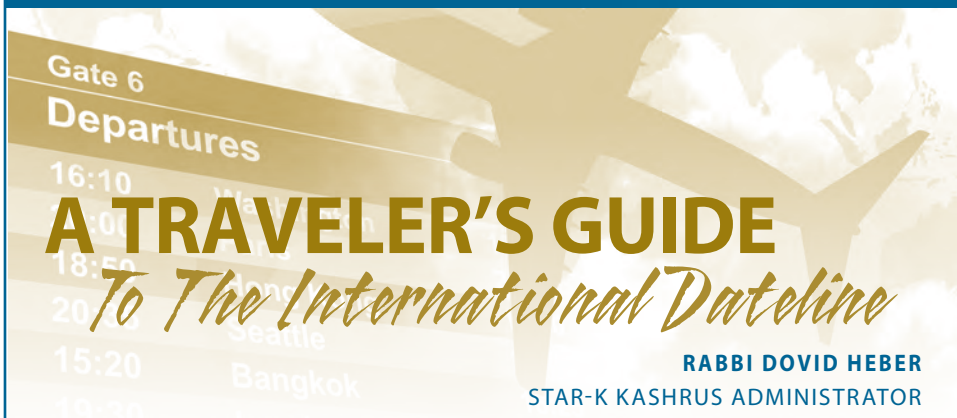


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A TRAVELER'S GUIDE To The International Dateline

RABBI DOVID HEBER

STAR-K KASHRUS ADMINISTRATOR

In today's global market, the furthest regions of the Earth are much closer to home than one could ever imagine. For example, citric acid – an integral ingredient in soft drinks, ascorbic acid (vitamin C) – a common nutrient, and amino acids used in numerous food items, are produced in a variety of Star-K certified Chinese plants. Star-K certified glycerine is manufactured in the Philippines and shipped to the United States. *Mashgichim* are frequently sent to Thailand, Fiji, Vietnam, and Indonesia to oversee production of kosher spices, tuna fish, and canned fruits and vegetables. The Star-K has an office in Shanghai to administer the supervision and inspect facilities.

When assigning a *mashgiach* from the United States to inspect these factories, besides briefing the *mashgiach* on ingredients, equipment, and products at the plant, the *halachic* issues of crossing the International Dateline often must be addressed. This issue is not unique to *mashgichim*. Tourists and business travelers flying to the Far East and South Pacific regions, as well as Hawaii and Alaska, are confronted with such *shailos* on a regular basis.

What is the International Dateline? The International Dateline accepted worldwide (hereafter referred to as the Civil Dateline) is an imaginary line zig-zagging around 180° longitude through the Pacific Ocean (see attached map), separating one day from the other. If it is 1:00 p.m. Monday on the eastern side of the Dateline, it is 1:00 p.m. Tuesday on the western side.¹ Therefore, if one travels from the United States to China, a day is “lost”. For example, if one crosses at noon Monday, one would turn his watch (with date display) ahead from noon Monday to noon Tuesday as he crosses the line from east to west, “skipping” Monday afternoon and night, and Tuesday morning. When one travels from China to the United States, a day is “gained,” as one would turn his watch back from noon Tuesday to noon Monday. This person will experience Monday afternoon and night, as well as Tuesday morning, twice.

Halacha addresses two aspects of the Dateline: The location and *halachic* implications of crossing the Dateline.

I. Location: Various *Rishonim*, early commentators, and many *Acharonim*, later commentators, have written extensively on this topic. The three major opinions are as follows:

A. The Chazon Ish² bases his opinion on the *Baal Hamaor's* explanation of a *gemara* in *Rosh Hashana*.³ The Dateline “technically” runs 90 degrees east of *Yerushalayim*,⁴ where the time is six hours later. This line is at 125.2°E and runs through Australia, the Philippines, China, North Korea and Russia.

CONTINUED ON PAGE 2

1. In reality, there are locations whose times differ by 25 and even 26 hours. When it is 12:01 a.m. Tuesday on Kiritimati Island, in the easternmost time zone of the world, it is 12:01 a.m. Monday – 24 hours earlier in Honolulu (which is directly north); in Pago Pago, American Samoa it is 11:01 p.m. on Sunday night. In the uninhabited shipping regions just east of the Dateline, and on Howland & Baker Islands, it is 10:01 p.m. on Sunday night – 26 hours behind Kiritimati.

2. In *Kunteres Yud Ches Sha'os*. This is also the opinion of the *Kuzari* (2:19-20) and various other *Rishonim*.

3. *Rosh Hashana* 20b, which discusses the appearance of the new moon in different regions of the world.

4. The *Kodesh Hakadashim*, on the *Har Habayis*, was located at or near 35°14' 07"E longitude and 31°46' 41"N latitude. The *Baal Hamaor's* line would be 90° east of this longitudinal line. See *Sefer Shaarei Zmanim*, *Siman 4* Footnote 2, as to how the exact location of the *Har Habayis* impacts on understanding the time of the *molad* and *Kiddush Levana*.

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Not too long ago, prior to the flood of Jewish children recordings, my children listened to a popular recording of birthday party songs. One popular song that stands out in my memory is the song beginning with the following lyrics,

*Everyone loves ice cream, yes indeed they do,
Everyone loves ice cream, I do – do you?
Search the whole world over travel near and far,
'Cause everyone loves ice cream, no matter where they are.*

How true it is. This multi-billion dollar industry spans the world near and far. Furthermore, ice cream has a glorious past and, judging by the surge in sales, ice cream has a rosy future.

Ice cream's origins can be traced back to the 10th century, where this frozen dairy delicacy was a favorite throughout the Arab world. “Snow cones” can even be traced back to a thousand years earlier, where people in the Persian Empire would pour grape juice over snow. Different countries have called ice cream by various names – gelato or sorbet or frozen custard, to name a few. However, probably the most intriguing name for ice cream is the Hebrew name “*g'lida*”, which is based on *Targum Onkelus's* translation of the description of manna; the manna looked like *g'lida*!

Ice cream, as we know it, made its modern day appearance in the 18th century in England, and subsequently in the American colonies when

CONTINUED ON PAGE 4

Inside this issue

| | |
|--------------------------------------------------------|--------|
| A Traveler's Guide to the International Dateline | Page 1 |
| Indulging L'Mehadrin | Page 1 |
| New Under Star-K Certification | Page 6 |
| Insights from the Institute | Page 7 |
| Star-K Advanced Halacha Webinar Series Updates..... | Page 8 |
| Rabbi Dunner Visits Star-K | Page 8 |



A TRAVELER'S GUIDE

To The International Dateline



RABBI DOVID HEBER

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Gate 6

Departures

16:10

Washington

CONTINUED FROM PAGE 1

However, if this was the Dateline it would cut through land. For example, it would intersect Dongfeng Street in Changchun, China. Families on the eastern strip of Dongfeng Street would recite *kiddush* while families a block to the west would recite *havdala*. It may be possible for those who want two days of *Shabbos* to walk one block eastbound, down Dongfeng Street, after *Seuda Shlishis* and start *Shabbos* again. Those who want to skip almost all of *Shabbos* could take a short stroll westbound, and go from sunset Friday to sunset Saturday. However, *halacha* does not allow for such a situation. Instead, we consider the eastern land masses *tafel* (secondary) to the western land masses of these same continents. Therefore, eastern landmasses of Asia and Australia observe the same day for *Shabbos* as the western sections. This is known as *graira*.⁵

Therefore, the *halachic* Dateline of the *Chazon Ish* avoids going through land by gerrymandering along the Asian coast (see map), then along the 125.2°E longitude line, through the East China Sea, Philippines, and Indonesia. Finally, the line cuts eastward, around most of the northern, eastern and southern coasts of Australia, and then at 125.2° E turns south towards Antarctica. According to the *Chazon Ish*, Japan, New Zealand, Tasmania, and Fiji are on the same side of the Dateline as the United States. When the Japanese and New Zealand residents say it is Saturday, *halacha* says it is Friday. When they say it is Sunday, it is *halachically Shabbos*. This would also apply to parts of Indonesia and the Philippines.

B. Rav Yechiel Michel Tukatzinsky, zt"l,⁶ bases his ruling on *Chazal's* Judaic principle that *Yerushalayim* is "the center of the world." If so, the Earth "starts and ends" (i.e., the Dateline) on the exact opposite side of the Earth, halfway around the globe at 144.8°W. This line runs from the Gulf of Alaska through the Pacific Ocean east of Hawaii, placing the entire state of Hawaii on the "other side of the Dateline" from the United States. Hawaii would then be nineteen hours ahead of Baltimore, rather than five hours behind, as it is on the same side of the Dateline as Asia. The day Hawaiians call Friday is *halachically Shabbos*, and the day they call Saturday is *halachically Sunday*.⁷

C. "Mid-Pacific Poskim" - Several *Poskim*, including the *Bnai Tzion*⁸, are of the opinion that the *halachic* Dateline runs through the middle of the Pacific Ocean and closely resembles the Civil Dateline. According to these opinions, Japan and New Zealand are on the western side of the Dateline (similar to Asia), and residents of these locations observe *Shabbos* on the local Saturday. Hawaii is on the eastern side of the Dateline (similar to America), and residents observe *Shabbos* on their local Saturday.

The exact location varies among the Mid-Pacific *Poskim*. The *Bnai Tzion's* Dateline slants westward through the Bering Straits (between Alaska and Siberia), touching the Siberian coast, through the Pacific Ocean at approximately 177°E (west of Fiji), then turns east of New Zealand. Other Mid-Pacific *Poskim*, including Rabbi B. Rabinowitz Thumim,⁹ *Atzei Sodeh*¹⁰ and *Alai Yonah* are of the opinion that the line is at 169.7°W - from the eastern tip of

Siberia, directly southward through the Pacific Ocean, 10° east of the Civil Dateline.¹¹

What is the Halacha? One should consult with his *Rav* prior to crossing the Pacific Ocean, especially if he must stay over *Shabbos* in Japan, New Zealand, or Hawaii. The *halachic* ruling of *HaRav* Moshe Heinemann, *shlit"l*, Rabbinic Administrator of the Star-K, is as follows: One should follow the majority of opinions (as listed in sections A, B and C above) in determining which day is observed as *Shabbos*, and also observe *dinei d'Oraisa shel Shabbos*, *Shabbos* prohibitions of the *Torah*, on the day of the minority opinion. However, Rabbinic prohibitions, such as shopping and the handling of *muktzah*, are permissible on the day which the minority opinion considers *Shabbos*. In addition, performing even a biblically prescribed violation of *Shabbos* through a *shinui*, unusual manner, or through the action of a non-Jew, would be permitted on the day which the minority opinion considers *Shabbos*.

The *halachic* ramifications of this *psak* are as follows: In New Zealand and Japan, "Saturday" is *Shabbos* according to *Reb Yechiel Michel Tukatzinsky* and the Mid-Pacific *Poskim*. Therefore, the local Saturday should be fully observed as *Shabbos*, with *tefilos Shabbos* and *kiddush*, etc. However, according to the *Chazon Ish*, *Shabbos* is on the local Sunday. Therefore, one should not perform any *melacha d'Oraisa* on Sunday. Nevertheless, on Sunday, one should *daven* regular weekday *tefillos*, donning *tefillin* during *Shacharis*.

In Hawaii, "Saturday" is *Shabbos* according to the *Chazon Ish* and the Mid-Pacific *Poskim*. Therefore, the local Saturday is fully observed as *Shabbos*. The day known locally as "Friday" is *Shabbos* according to *Reb Yechiel Michel Tukatzinsky*, and one should not perform *melacha d'Oraisa* on that day. Cooking for *Shabbos* should be done on Thursday. On Friday, when preparing for "Shabbos", one may turn on hot water, electricity or fire (e.g., to cook) with a *shinui*. To light *Shabbos* candles, using one's elbow or chin (a *shinui*), turn on two flashlights¹² that use incandescent bulbs¹³ and then recite the *brocha*.

Determining the majority opinion on the Aleutian Islands or South Pacific Islands, including Fiji, American Samoa and Samoa,¹⁴ is complicated and details are beyond the scope of this article. Consult a *Rav*. However, in the following locations, *Shabbos* is observed on the local Saturday, and a "second day" is not necessary: Australia, China, Russia, and Korea.¹⁵ This is also the case in Taiwan and Hong Kong.

II. Crossing the Dateline: Repeating or skipping a day by crossing the Dateline poses various concerns in many aspects of *halacha*, including *davening*, *sefira*, holidays, and laws of family purity. The guidelines are as follows: *Halachos* relating specifically to the time of day are not affected by crossing the Dateline. For example, if one *davens Shacharis* on Monday morning on a plane flying westbound, and crosses the Dateline "into" Tuesday morning, one does not *daven Shacharis* again.¹⁶ The person has already fulfilled his obligation and is not required to perform

CONTINUED ON PAGE 3

5. This is based on the *Yesod Olam*, *Rav Yitzchok Yisraeli*, a *talmid* of the *Rosh*. For a full discussion of *graira* and those who disagree with this concept, see *Sefer Taarich Yisroel* 1:4-8, and 1:14.

6. The author of the *Geshet Hachaim*, in *Sefer Hayomam B'Kadur Ha'aretz*. *Harav Henken*, zt"l, has a similar opinion in *Edus LYisroel* page 119.

7. According to this opinion, the Aleutian Islands of Alaska are on the western side of the dateline. Whether this opinion holds of *graira* is a *safek* and, in turn, there is a *machlokes haposkim*. If *graira* is said, then all of mainland Alaska is the same day as the rest of America. According to the opinion that *graira* is not said, the line runs through the city of Central, AK and, therefore, most of Alaska - including Anchorage and Fairbanks - are on the western side of the Dateline. However, either way, Juneau is on the eastern side and the same day of the week as the Lower 48 states. For a full discussion, see *Sefer Taarich Yisroel* 1:15. In Alaska, there are additional *halachic* concerns about the Arctic Circle (where it can be 24 hours day or night). For a full discussion, see *Sefer Shaarei Zemanim Siman 11* and "When Does One Pray When There Is No Day" in *Kashrus Kurrents*, Summer 2007.

8. *Rav Dovid Shapiro* in *Shaalos U'teshuvos Bnai Tzion* 2:10.

9. In *Hapardes Iyar* 5714.

10. *Rabbi Shmuel Dovid Siegel*

11. For a full discussion of additional opinions, including those who hold that one follows the local tradition and other similar opinions, see *Sefer Taarich Yisroel* 1:11-12.

12. One may use one flashlight, if that is all that is available.

13. One may not use a fluorescent or LED light, as they are not considered a *ner* (candle), even though they may be *aish* (fire).

14. *Lhalacha*, one keeps 49 hours of *Shabbos* every weekend, due to this *safek*. At the end of 2011, Samoa "skipped" the entire Friday, December 30 by turning their clocks ahead 24 hours in order to switch from the eastern side of the dateline to the western side (i.e. the same day as New Zealand). Therefore, any *Yid* there should have kept *Shabbos* from sunset on Thursday, until it became dark Sunday night (49 hours later).

15. The above is true if land is attached to the Asian or Australian continent. Islands may have a different status, depending upon their location.

16. One should, however, recite the *Yom* for Tuesday.





WORLD MAP: FOR A FULL DISCUSSION OF THE DIFFERING OPINIONS, SEE ARTICLE.

CONTINUED FROM PAGE 2

these *mitzvos* until the sun sets and rises again. Furthermore, if one crosses eastbound and experiences an additional sunrise, one would *daven Shacharis* again, even if the day is repeated.¹⁷ However, *mitzvos* that are dependent on the day of the week or month are affected by crossing the Dateline. For example, if one crosses the line westbound from 1:00 p.m. Thursday to 1:00 p.m. Friday, one must begin preparing for *Shabbos* as it is *Erev Shabbos* and *Shabbos* will begin in several hours. If one flies westbound from 1:00 p.m. on Monday, the 16th of *Tammuz*, and crosses the *halachic* Dateline to 1:00 p.m. Tuesday on the 17th of *Tammuz*, one fasts until nightfall.¹⁸

Sample Itineraries:

A. Westbound - “Lose a Day” - Qantas Airlines Flight #12 Leave Los Angeles 10:10 p.m. Sunday - Arrive Sydney 6:10 a.m. Tuesday

Except for the end of the flight, this 15 hour flight is through the night. One *davens Maariv* in Los Angeles. After crossing the Dateline, an additional *Maariv* is not required, even though it instantaneously becomes the next night.¹⁹ If Sunday night is 32 *b'omer*, and one counts *sefira* in Los Angeles, when crossing the Dateline, one counts 33 *b'omer* without a *brocha* and then again counts 33 *b'omer* without a *brocha* upon landing in Sydney on Tuesday morning. On Tuesday night, 34 *b'omer*, and on the remaining nights of *sefira*, a *brocha* is recited.²⁰ On *Chanukah*, if one lights three *Chanukah* candles on Sunday night, before leaving Los Angeles, one lights five candles on Tuesday night in Sydney. The fourth night is “skipped”. If a *hefsek tahara* was performed on the previous *Shabbos* afternoon, Sunday is Day #1 of the *shiva n'kiim*, Monday is skipped, Tuesday is Day #2, etc. Sunday is

Day #7, and one goes to the *mikvah* on Sunday night.²¹ *Shabbos* and *Yom Tov*²² are on the same day on which the Australians keep it.²³

B. Eastbound - “Gain a Day” - United Airlines Flight #896 Leave Hong Kong 11:10 a.m. Tuesday - Arrive Chicago 12:50 p.m. Tuesday.

The sun sets several hours into this 13 hour flight. It then rises several hours later. One *davens* Tuesday’s *Mincha* two hours after take-off, *Maariv* after nightfall, and *Shacharis* after sunrise. Although the Dateline has been crossed before sunrise, and it is Tuesday morning again, one *davens* the Tuesday *Shacharis* on the plane and Tuesday *Mincha* in Chicago. One *davens* all three *tefilos* twice on Tuesday, since these laws are governed by cycles of sunrise and sunset, not days of the week.²⁴ If Tuesday is 33 *b'omer*, 33 *b'omer* is counted on Monday night in Hong Kong. After landing in Chicago on Tuesday, 33 *b'omer* is counted again without a *brocha*. On Tuesday night, 34 *b'omer*, and on the remaining nights of *sefira*, a *brocha* is recited.²⁵ If Tuesday is the third day of *Chanukah*, three candles are lit on Monday night in Hong Kong and four candles on Tuesday night in Chicago. *Hallel* is recited nine times, as one *davens Shacharis* on Tuesday morning (the third day of *Chanukah*) twice. In this case, if a woman made a *hefsek tahara* on Sunday afternoon in Hong Kong, and crossed the Dateline during the *Shiva Neki'im*, she could go to the *mikvah* on *Motzai Shabbos*, as she has experienced seven days and seven nights.²⁶

One should preferably not depart Sydney, Hong Kong or Shanghai going east over the Pacific on Sunday as, according to the *Chazon Ish*, it is *Shabbos* shortly after take-off, when the plane begins flying northeast over the Pacific Ocean. *B'shaas hadchak* (if very necessary), if one flies on Sunday, one should not do any *melacha d'Oraisa* until

17. This is similar to the opinion of the *Tshuvos Betzel Hachochma* (5:103) written by *Harav Betzalel Stern*. See *Sefer Taarich Yisroel* 4:2, that this is also the opinion of *Harav Y.S. Eliashiv shlit'a*. It should be noted that the *Sefer Emek Hateshuva* (2:6), written by *Rav Yechezkel Roth*, disagrees and is of the opinion that one *davens* based on the date. For example, according to this opinion, if one flies west at night and crosses the dateline, one should *daven Maariv* again. If one flies eastbound over the dateline and repeats a day, one need not *daven* again, despite the sunset and sunrise. *Rabbi Yisroel Taplin* suggests a “compromise” between both opinions is to *daven Shemonah Esrei* with a “*l'nei nedava*” (i.e. one says, “This *Shemona Esrei* is a *nedava* [gift] if I am not obligated”, etc.) going in either direction. For a full explanation of this opinion, see *Taarich Yisroel* (4:15 & 20). This compromise is a “*hiddur*”. *Lhalacha l'maase*, *Rav Moshe Heinemann* holds that one can follow the opinion of the *Betzel Hachochma*, as noted above.

18. See *Sefer Yisroel V'hazmanim*, *Siman* 79.

19. See Footnote 17.

20. *Sefer Yisroel V'hazmanim*, *Siman* 79. He also notes that *Shavuot* is celebrated on the same day as the locals.

21. See Footnote 26.

22. Including *Shavuot*.

23. The following westbound flight poses a fascinating *shaila*. China Airlines Flight #5 in the winter, leaves Los Angeles at 1:55 p.m. on Friday, arriving in Taipei, Taiwan on *Motzai Shabbos* at 8:35 p.m. On this flight, one departs on Friday afternoon and lands *Motzai Shabbos*! When the sun goes down, or when one crosses the Dateline, whichever comes first, it is *Shabbos* at 37,000 feet for several hours, until one crosses the dateline into “*Motzai Shabbos*” or it gets dark. If a person is not *mechalel Shabbos* on the plane, since he does not take off or land on *Shabbos*, there are *svaros* to be *matir* this flight. Nonetheless, the consensus of the *poskim* is to avoid taking this flight and skipping most of *Shabbos* (see *Igros Moshe* O.C. 3:96).

24. See Footnote 17.

25. See Footnote 20.

26. This is based on the explanation above, in Section II “Crossing The Dateline”. See *Tshuvos LHoros Nosson* 11:6:7.

CONTINUED ON PAGE 6





Indulging L'Mehadrin



BY RABBI TZVI ROSEN
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CONTINUED FROM PAGE 1

the Quakers brought the recipes along with them. Indeed, Dolly Madison, wife of President James Madison, served ice cream at her husband's Inaugural Ball. As a testimonial to the First Lady's popularizing this delicious confection, a famous brand of ice cream in the U.S. bears her name. As the years rolled by, new ice cream innovations and innovators continued to appear – from the ice cream soda in the mid-19th century to the waffle cone, which was introduced in the U.S. at the St. Louis World's Fair in 1904. Legend has it that the marriage between ice cream and the ice cream cone came about when the ice cream vendor ran out of plates, and the waffle maker thought of an ingenious method to hold the ice cream in place. This union has endured until today! Perhaps the most significant factor which catapulted ice cream to its contemporary position of prominence has been the availability of cheap refrigeration. This facilitated the explosion of modern day ice cream manufacturing. Companies, like Baskin Robbins, have introduced their famous 31 flavors – one for every day of the month – to over 9,000 locations worldwide. Actually, Baskin Robbins has developed over 1,000 flavors, most of which are under kosher certification. Another significant technological advancement was the introduction of soft serve ice cream, a method developed in Britain. This paved the way for other popular soft serve chains, such as Carvel and Dairy Queen. We will see how the development of all these delicious novelties have impacted the *Cholov Yisroel* industry, and how we are able to enjoy all of these delicious varieties of ice cream in regular kosher and *Cholov Yisroel* varieties.

WHAT IS ICE CREAM?

In the U.S., in order for a product to qualify as “ice cream”, the formula must contain between 10-16% milk fat. The higher the milk fat content, the more premium the ice cream. Other ingredients include sweeteners, milk solids, milk, cream stabilizers and emulsifiers, flavors and air. Yes, air! Some ice creams can have as much as 50% air! Soft serve ice cream needs more air to allow its dispensation through a Taylor machine. Premium ice cream has less air and higher fat content.

There are other dairy and non-dairy ice cream varieties that are defined by their ingredient content. If the ice cream was produced with less than 10% milk fat, it is called “low fat” ice cream; this used to be known as ice milk. Another lower milk fat variety is gelato, which is sold by Rita's Italian Ice. Frozen yogurt is made with low fat or fat free yogurt, and sherbet is made with 1-2% milk fat.

Ices, popsicles, snow cones, slurpees and sorbet are not made with any dairy ingredients. Similarly, *pareve* ice creams substitute the dairy components with soy-based and *pareve* stabilizers, emulsifiers and flavors.

Today, kosher ice cream abounds. In previous years, a major *kashrus* concern in ice cream manufacturing was the use of gelatin. Gelatin is a colorless and flavorless substance derived from collagen. The main sources of gelatin are pig skins and cattle bones. Although gelatin was used to emulsify, thicken, and stabilize the ice cream, today, other products such as guar gum, carrageenan, and locust bean gum or agar agar are used in lieu of the non-kosher gelatin. Furthermore, kosher flavors and kosher emulsifiers have become much more prevalent in the contemporary manufacturing environment, so kosher ice cream manufacturing is no longer a daunting task.

Some *poskim* maintained that gelatin in ice cream is considered to be a *davar hamaamid*.¹ A *davar hamaamid* is an integral ingredient used to solidify or give a product body, and can be used as the critical

ingredient to create a new entity. Examples of a *dvar hamaamid* would be gelatin in marshmallows, yeast in bread, or rennet in cheese. Without these ingredients, the marshmallow would not hold, the dough would not rise, and the milk would not coagulate into cheese.² Although these authorities considered the function of gelatin in ice cream in the same manner, in reality there is a marked difference. Gelatin would not be considered a *davar hamaamid* in ice cream because ice cream could be produced without gelatin.³

Nowadays, we see the rise in the number of *Cholov Yisroel* ice cream and ice cream novelties, such as Dixie cups, Nutty Buddy cones, and ice cream bars of every imaginable size and shape. How do they do this? The answer is a careful orchestration between ingredient sources and the widespread emergence of contract manufacturing.

NOVEL NOVELTIES

Ice cream specialties are no stranger to the ice cream scene. Sounds of the ice cream truck, with its familiar jingle making its rounds in the neighborhood selling ice cream bars, cones, creamsicles, ice cream sandwiches and popsicles, conjures up fond memories of youth. If you kept kosher, it would make you jealous because at that time the specialties were not kosher certified. Years ago, one of my highlights during a trip to London was purchasing a soft serve *Cholov Yisroel* ice cream cone from Uncle Duvi's ice cream truck as it made its rounds in Golders Green. Today, you would be hard pressed to find ice cream novelties without reliable kosher certification. Furthermore, today one can purchase the very same novelties produced with *cholov stam* using *cholov Yisroel*. Moreover, there is also a significant market for *pareve* novelties. Many years ago, when Giant Foods produced their own ice cream in their Maryland distribution center, the Star-K certified their soy-based *pareve* product called Dreamy Tofu. The reason Giant created this product was because the Giant owner at that time, Israel Cohen, was lactose intolerant and wanted some type of lactose-free *pareve* ice cream dessert. However, the Dreamy Tofu was not produced on its own *pareve* equipment; it was produced in the Giant ice cream plant using the same equipment as dairy ice cream. Although ice cream is produced on cold equipment, the blended Dreamy Tofu mix had to be pasteurized on the same plate pasteurizer used for the regular ice cream.

Of course, the pasteurizer had to be prepared for kosherization, drained on Friday, sitting dormant over the weekend so that it would be an *aino ben yomo*,⁴ and then refilled and *kashered* with *roschin*,⁵ boiling water sent through the system on Monday morning before producing the Dreamy Tofu. This was an early *pareve* “ice cream” production in the embryonic days of *pareve* ice cream, over 25 years ago.

Today, specialty productions abound both in the *pareve* and *cholov Yisroel* arenas. Interestingly, as was the case a quarter of a century ago, these specialty productions take place in regular dairies where special protocols have to be implemented before running the specialty ice cream. An exception to the rule is Star-K's famous Pride of the Farm ice cream, which is produced in a totally *Cholov Yisroel* facility. In most instances, the dairy has to be willing to produce the *cholov Yisroel* ice cream specialty productions in the same manner as the Dreamy Tofu run. There can be no regular weekend productions, draining the pasteurizer and *kashering* the pasteurizer on Sunday night, or first thing Monday morning before producing the *cholov Yisroel* ice cream. The specialty ice creams have to be produced with *hashgacha temidis*, full time supervision, to ensure that the ingredients are *cholov Yisroel*-compliant.

2. Y.D. Siman 87
3. R' Moshe Heinemann, *shlit"a*
4. Y.D. Siman 103:5, *Mechaber*
5. Orach Chaim Siman 452:1 & 2, *Rema* MB:1

1. *Sefer Tiferes Tzvi, Kuntrus B'inyan Gelatin*



Indulging L'Mehadrin

CONTINUED FROM PAGE 4

There has to be rigorous monitoring of the special inventory of *cholov Yisroel*-compliant ingredients. Moreover the *cholov Yisroel* has to be carefully guarded. How are the *cholov Yisroel* fluid milk, powdered milk, and *cholov Yisroel* heavy cream stored in the event that the ice cream facility stores the fluid *cholov Yisroel* products in their holding tanks for over 24 hours? Have arrangements been made to ensure that the milk will not become *kovush* in non-*cholov Yisroel* holding tanks? Have they been sealed properly if stored in common milk tanks? Ice cream stabilizers, emulsifiers and additives must be *pareve*; often, those produced are typically kosher dairy. Cookies used in Cookies and Cream, ice cream sandwich varieties, cones, or coatings for ice cream bars, have to be kosher *pareve*. Are the cookies and cones *Pas Yisroel* and *yoshon*? Do all bear reliable kosher certification?

Flavors, such as the vanilla or butter pecan, are often compatible with the flavors of the regular ice cream produced at the facility. Some flavors can be kosher certified, while others cannot. Frozen fruits with no other additives may not be adequately checked for *toloyim*, insect infestation. Obviously, full-time *hashgacha* is mandatory for specialty *cholov Yisroel* ice cream and *pareve* productions.

However, not all facilities have the luxury of sitting dormant over the weekend. It is not uncommon for a dairy to produce 24/7, especially in the spring and summer. How do kosher certifiers address the issue of a pasteurizer not sitting dormant for 24 hours? Some *hashgachos* will permit *kashering* a *ben yomo* pasteurizer, a pasteurizer that has not sat dormant for 24 hours. Instead of letting the pasteurizer rest for 24 hours to create an *aino ben yomo*,⁶ the pasteurizer is drained and boiling caustic, a *davar hapogem*, is sent through the system. This hot cleanser neutralizes any *ben yomo* *blios*, absorptions, and effectively creates a *taam pogum* status tantamount to an *aino ben yomo*. Subsequently, the pasteurizer is sanitized with hot water during the CIP (clean in place) sanitation step, as was done on the Monday morning during *aino ben yomo* kosherization. The *mashgiach* present for the production makes sure that the water reaches *roschim*, boiling, so that the sanitation step qualifies for kosherization.

Some *kashrus* organizations will never permit production on *ben yomo* equipment, and other organizations will only submit to *kashering* a *ben yomo* if there is no other alternative,⁷ *b'dieved*, others will *kasher* a *ben yomo* as their standard operating procedure, *l'chatchila*.

The pasteurizer is a critical piece of equipment in any dairy production; it is used to kill any unwanted microorganisms or bacteria without affecting the liquid that is being pasteurized. Typically, milk based and juice based products are pasteurized in a dairy. What about water or water based confections, such as popsicles or ices? Years ago, when the Star-K produced Pride of the Farms popsicles in an ice cream Novelty company (a company that produces popsicle, ice cream bars and sandwiches), the process was 100% cold based with no pasteurization whatsoever. Boiled popsicles is an oxymoron; not so today. Due to fear of bacteria growth, dairies will pasteurize water based ices, as well as their dairy counterparts. If a company is just producing ices, such as an Italian ice company, there is no problem producing a water-based *pareve* ice; either a *Pareve* designation or no special designation at all will appear after the *hechsher*, kosher symbol. However, if an ice cream dairy is used for the water-based novelties production, often the ices bear a "D" or "DE" designation after the *hechsher*, which indicates that the product has been pasteurized on a dairy pasteurizer that was not kosherized. *Halachically* speaking, these popsicles can be eaten after eating meat; one may not eat the



"DE" popsicle together with meat.⁸ However, *cholov Yisroel* adherents would not accept popsicles produced on *cholov stam* equipment, and they would not eat water-based *pareve* ices with the "D" or "DE" declaration.⁹

Years ago in *Eretz Yisroel*, purchasing quality ice cream was a near impossibility. In fact, in the winter one could not find ice cream anywhere. Who eats ice cream in the winter? A cream-filled chocolate covered cone was called *glida chama*, literally 'hot ice cream', was sold in the winter; ice cream or water ices were nowhere to be found. Ice cream was sold in the summer. Its quality and taste was nowhere near its American counterpart.

This is not case in contemporary *Eretz Yisroel*! True, you can still purchase crembos in the winter, however, ice cream has taken on a life of its own in Israel. Today's Israeli ice cream venue includes quality products, both dairy and *pareve*, from world-class manufacturers with world-class labels in world-class varieties. The quality of Israeli ice cream has risen exponentially. World-class labels, such as Nestles with a full line of premium products, grace the Israeli marketplace, and a branch of a certain popular premium ice cream shop has also opened a branch in Boro Park.

However, the kosher consumer may not be aware that the very same Israeli ice cream product can be produced in *mehadrin* and non-*mehadrin* forms, both in the exact same wrapper; only the *hechsher* symbols are different. In *chareidi* neighborhoods, ice cream novelties will bear a *mehadrin hechsher* in addition to the regular *Rabbanut hechsher* on the wrapper. Furthermore, in regards to specific *chareidi* neighborhoods, different *mehadrin hechshairim* will appear on the label depending upon the marketability of the product. Moreover, even though the ingredient panel is the same, the sources of supply may differ. Although most of the fluid milk sold in Israel is technically considered *cholov Yisroel*, there are fundamental differences between *mehadrin* and non-*mehadrin* fluid milk. Non-*mehadrin* fluid milk may be purchased from farms that are *mechalel Shabbos*; *mehadrin* milk does not come from those farms. That translated into *mehadrin* and non-*mehadrin* fluid milk and heavy cream. Moreover, it is not unusual to see on a non-*mehadrin* ingredient panel "*avkat cholov nochri*", which means non-*cholov Yisroel* powdered milk! The Israeli Chief Rabbinate will permit this product to be used, based on a *teshuva* from Rav Tzvi Pesach Frank, *zt"l*, former Chief Rav of *Yerushalayim*. The policy of the Chief Rabbinate does not endorse imported ice cream products sold using *cholov stam* fluid milk, although *cholov stam* ice cream products are being sold in *Eretz Yisroel*. *Caveat Emptor!*

Indeed, the kosher and *mehadrin* kosher ice cream availability abounds in our global economy, *Baruch Hashem*. With a little education, a consumer can enjoy these delicious treats guilt-free *l'mehadrin*.

B'taiavon

8. Y.D. Siman 89:3, *Rema*

9. Y.D. Siman 95, due to the fact that they consider the equipment a *Na"t Bar Na"t D'isura*.

6. Y.D. Siman 95:4
7. *Ibid*, *Shach* 21



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CHOCOLATE PRODUCTS

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Phoenix, AZ
ICE CREAM & NOVELTIES

Departures

16:10

20:00

18:50

A TRAVELER'S GUIDE

To The International Dateline

CONTINUED FROM PAGE 3

nightfall. Similarly, it is preferable that one should not depart from these locations (to fly east toward America) on Friday. *B'shaas hadchak*, if one departs on Friday,²⁷ one must take off well before sunset (to avoid issues of *t'chum Shabbos*) and keep *Shabbos* from sunset until crossing 144.8°W longitude, when it is Friday again according to all opinions, including *Reb Yechiel Michel Tucatzinsky*.²⁸

In the summer of 1894, the *Rav* of Melbourne, *Rav Avraham Abir Hirschwitz*, traveled by ship from Sydney to Auckland, New Zealand, and San Francisco. The details of his trip and *psak* were published

in 1908 in his *sefer*, *Shailos U' Teshuvos Beis Avrohom*. Perhaps at the time, those studying this *sefer* thought this was *halacha she'aino nogaya l'maaseh*, non-practical, non-relevant law. Little did they realize that one hundred years later, Jews from all over the world would fly this route on a regular basis, and the laws would become more relevant than they could ever imagine.

The author wishes to thank *Rabbi S.D. Siegel*, author of *Atzei Sodeh*, *Rabbi Yisroel Taplin*, author of *Sefer Taarich Yisroel*, and *Mr. Chaim Brumer* for their invaluable assistance in preparing the original article on this topic, published in 1997. Special thanks to *R' Eliyahu Hershfeld* for his assistance and for providing the map, as found at www.kosherjava.com/2012/03/25/the-halachic-date-line-map/. For a detailed discussion in English on this topic, see "The Dateline in Halacha" by *Rabbi Zalman Tropper*.

27. *Sefer Taarich Yisroel* 21:15 quotes several *poskim*, including *Rav Eliashiv shlita*, who holds this is permissible in order to be home with one's family for *Shabbos*.
28. Once one reaches 169°W, one may perform *issurei d'rabanan* but should refrain from *d'Oraisas* until reaching 144.8°W.



Insights from the Institute

SHAILOS FROM THE INSTITUTE OF HALACHAH



RABBI MORDECHAI FRANKEL
DIRECTOR OF THE INSTITUTE OF HALACHAH

Q: I have a number of utensils which need *kashering* through *hagalah* (immersion in boiling water). Which materials may and may not be *kashered*?

A: A *fleishig* utensil which comes into contact with hot *milchig* food or a *milchig* utensil which comes into contact with hot *fleishig* food needs to be *kashered* before further use. There are a number of methods for *kashering*, dependent upon the manner of contact between the utensil and the food. Perhaps the most common form of *kashering* is *hagalah*, in which the utensil is immersed in boiling water.

METAL

The *Torah* tells us that a vessel may be *kashered* if it is made from one of six metals: gold, silver, copper, iron, tin or lead.¹ There are other metals and alloys which were not in common use at the time of *Matan Torah* that are currently used to make kitchenware, such as aluminum and steel. The *Poskim* state that these materials may be considered comparable to the six metals that the *Torah* mentions, and may be *kashered*.²



EARTHENWARE AND CERAMIC

The *Torah* tells us that an earthenware vessel may not be *kashered*.³ The *Torah* is referring to a vessel which has been fired in a kiln. Most *Poskim* allow the *kashering* of a vessel made from earth which has been dried in the sun,⁴ although some *Poskim* disagree and are stringent.⁵ Ceramic is equivalent to fired earthenware and may not be *kashered*.⁶ Corningware is a ceramic material and also may not be *kashered*.⁷

CHINA AND PORCELAIN CHINA

China and porcelain china⁸ should be considered similar to earthenware, and should not be *kashered*.⁹

STONE AND GRANITE

Stone or granite slabs may be *kashered*.¹⁰ However, granite countertops are often made from granite composite, which consists of crushed granite that is glued together. *Rav Heinemann, shlit"a*, *paskens* that granite composite may not be *kashered*.¹¹

WOOD AND LEATHER

Wood may be *kashered* through *hagalah*,¹² as long as it has no cracks or crevices.¹³ Leather may also be *kashered* through *hagalah*.¹⁴

GLASS

The *Shulchan Aruch paskens* that glass is not an absorbent material and never needs *kashering*. It is sufficient to merely wash the glass utensil and clean it.¹⁵ Regarding *kashering* for *Pesach* use, the *Rema* says that it is customary for *Ashkenazim* to treat glass similar to earthenware and not to *kasher* it.¹⁶ Many *Poskim* contend that the *Rema* was stringent only regarding *Pesach* use. However, if a utensil needs *kashering* for non-*Pesach* use, we would accept the opinion of the *Shulchan Aruch* that glass is not absorbent, and agree that it is sufficient to merely wash the utensil.¹⁷

Some *Poskim* state that this is true only for glass cups and the like, which are not directly placed on a flame, but not for glass pans which are put on the flame.¹⁸ *Rav Heinemann paskens* that glass pans which are placed on the flame should not be *kashered*.¹⁹

PYREX AND CORELLE

Rav Moshe Feinstein, zt"l, told *Rav Heinemann* that Pyrex is equivalent to glass.²⁰ *Rav Heinemann paskens* that Corelle is also equivalent to glass.²¹ However, one should be aware that the Corelle company also produces stoneware dishes, which may not be *kashered*.²²

PORCELAIN ENAMEL COATING

The *Chasam Sofer* states that an enamel coated utensil may not be *kashered* through *hagalah*.²³ The *Mishna Berura paskens* that it may not be *kashered* for *Pesach* use,²⁴ but mentions that he heard that there is a custom to *kasher* enamel coated metal utensils for non-*Pesach* use, due to the fact that the coating is thin and insignificant.²⁵ However, it is unclear whether the enamel coating which is currently used has the same properties as that which is mentioned in the *Mishna Berura*. Therefore, *Rav Heinemann paskens* in accordance with the *Chasam Sofer*, that enamel coated utensils may not be *kashered*.²⁶

PLASTIC AND TEFLON

The *Poskim* debate whether or not plastic may be *kashered*.²⁷ *Rav Heinemann* asked *Rav Moshe Feinstein, zt"l*, who told him that it is unclear as to what extent plastic absorbs; therefore, it should not be *kashered*.²⁸ (In situations where *kashering* is not definitely required it may be possible to rely on the opinion that plastic may be *kashered*; a *Rav* should be consulted). Nevertheless, *Rav Moshe Feinstein* states that Teflon may be *kashered*.²⁹ Presumably, this is because Teflon acts as a non-stick agent, and may be considered non-absorbent.

¹ שמעתי ממור"ר ר' היינעמאן שליט"א, ועי' <http://www.corelle.com/index.asp?pagelid=1>
² עי' <http://www.corelle.com/index.asp?pagelid=30>
³ שו"ת הת"ס יו"ד סי' קיג הובא בפת"ש סי' קכא ס"ק ב
⁴ הגהת המ"ב סי' תכא סעי' כג בשולי העמוד
⁵ עי' בהגהת המ"ב שם
⁶ שמעתי ממור"ר ר' היינעמאן שליט"א
⁷ עי' בספר שבות יצחק ח"א עמ' נג בשם הגרי"ש אלישיב שליט"א ובשו"ת מנחת יצחק ח"ג סי' סו ובשו"ת ציץ אליעזר ח"ד סי' ו ובשו"ת חלקת יעקב יו"ד סי' מה ובהל' פסה להגר"ש איידער פ"ג הערה י' בשם בעל האג"מ
⁸ שמעתי ממור"ר ר' היינעמאן שליט"א
⁹ שו"ת אג"מ אה"ע ח"ד סי' ז
¹⁰ שמעתי ממור"ר ר' היינעמאן שליט"א, ועי' <http://www.madehow.com/Volume-7/Pyrex.html>
¹¹ שמעתי ממור"ר ר' היינעמאן שליט"א, ועי' בדרכי תשובה שם ס"ק כה
¹² שו"ת שם
¹³ שו"ת א"ח סי' תנא סעי' ג
¹⁴ ב"ה יו"ד סי' קלה ס"ק כז ופמ"ג או"ח מש"ז סוף סי' תנא
¹⁵ שו"ת א"ח סי' תכא סעי' כז
¹⁶ רמ"א שם, ועי' במ"ב שם ס"ק קנה ובשעה"צ שם ס"ק קצו לענין בדיעבד
¹⁷ ח"י רע"א על המג"א סי' תכא ס"ק מט בשם המנחת יעקב כלל פה ס"ק יב, הובא בשו"ת מהרש"ם ח"ג סי' צד ושו"ת אג"מ או"ח ח"ה סי' לב אות א
¹⁸ שו"ת טוב טעם ודעת תליתי ח"ב סי' כה
¹⁹ שמעתי ממור"ר ר' היינעמאן שליט"א
²⁰ שמעתי ממור"ר ר' היינעמאן שליט"א, ועי' <http://www.madehow.com/Volume-7/Pyrex.html>
²¹ שו"ת א"ח סי' תנא ס"ק ד הובא במ"ב שם ס"ק יח
²² ספר הגעלת כלים לר' צבי כהן פ"ג ס"ק תטז
²³ <http://www.corningware.com/index.asp?pagelid=99>
²⁴ <http://www.madehow.com/Volume-1/Porcelain.html>
²⁵ מ"ב סי' תכא ס"ק קסד ושו"ת אג"מ או"ח ח"ג סי' נח ואה"ע ח"ד סי' ז
²⁶ דולא כשו"ת שאילת יעב"ץ ח"א סי' סו הובא בפת"ש סי' קכ ס"ק ב, ועי' בשו"ת אג"מ יו"ד ח"א סי' מג וה"ב סי' מו וה"ג סי' כז
²⁷ שו"ת יו"ד סי' קכא סעי' ב

STAR-K'S ADVANCED HALACHA WEBINAR SERIES UPDATES

Two of our Advanced Halacha webinars are now posted on our website:

Mikvanar and *Eruvinar* - Rav Moshe Heinemann, *shlita*, addressed questions that arise during *mikvah* and *eruv* construction and maintenance through an interactive presentation that allowed participants from around the globe to experience a live workshop through the use of audio, video and pictures. (Go to www.star-k.org and click on 'Programs' on the left side of the home page.)

Star-K's 9th Annual *Kashrus* Training Program will take place July 16-19, 2012. This intensive seminar, held at Star-K's offices in Baltimore, Maryland, is limited to 25 students, *rabbonim*, *kollel* fellows, and others serving as *klei kodesh* – who have studied *Yorah Deah*. In addition to lectures, audio-visual presentations and a hands-on practicum, several field trips are planned.

Halacha Webinar Schedule: **CHICKEN SHAYLOS**

Have you ever bought a chicken with a broken bone or discoloration and were not sure if you needed to ask a rabbi? Rav Moshe Heinemann will help you recognize a *shayla* during an interactive presentation that uses audio, chat, video and pictures. This is open to one and all, no registration required, on Wednesday October 24th at 8 pm ET. Login details will be posted at www.star-k.org/telekosher, or you can receive notification by signing up for our alerts.

STAR-K WAS HONORED TO HOST HARAV DAYAN AARON DOVID AND REBBETZIN HADASSA DUNNER DURING THEIR VISIT TO BALTIMORE, IN MAY.



HaRav Dayan Dunner and HaRav Moshe Heinemann share a light moment in STAR-K's boardroom.



HaRav Dayan Dunner is pictured with STAR-K President Avrom Pollak and STAR-K Kashrus administrators viewing STAR-K Express, the agency's new cutting edge database system.



Star-K Kosher Certification

A non-profit agency representing the Kosher consumer in promoting Kashrus through Education, Research and Supervision.

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