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 hanehenin1 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 an easy question. After all, there are so many aspects of birchos hanehenin1 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 Hilot 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 Rama2 paskens that the laws of shinui makom are based on the laws of bezech 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 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

1. Brochos that we recite for physical benefits.
2. Shulchan Aruch (S.A.), Orach Chayim (O.C.): 178, 2
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 achorona, 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, 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 achorona in that place. Even if he leaves, he should return for his brocha achorona. 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.

On the other hand, if a person consumed less than a k’zayis of Hamotzi or Mezonos, or he ate even a k’zayis or more of a Shebakol, Ha’adama or Ha’eitz (seven species fruits are questionable), he is not bound to return to the original place where he ate in order to recite a brocha achorona. 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:

5. Rav Heinemann, shli’a, holds this is true even if the person remaining has already said a brocha achorona.
6. 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’etz”.14

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.15

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”.16

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.17

7. Hilohei Yom Yirmayim in the name of Rav Yosef Shalom Elyashiv, zt”l, and Rav Shlomo Zalman Auerbach, z’l.
8. M.B. ibid, 12, see Chayei Adam 59,5 and Aruch Hashulchan (A.H.) 178,10
9. Beit Halachot, 2781, dibur hamischil (d.h.) 78 hayos
10. M.B. ibid 2,4 and 39. Also see Chayei Adam 59,6, A.H. ibid, S.A. Hanaor 8 and Igros Moshe O.C. (5) 17.
11. Igros Moshe ibid (2) 57
12. Ibid
13. Beit Halachot 273, d.h. U’mosheya
14. Rav Heinemann, shiv’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 eyeshot.
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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.

Don’t Miss the Boat

Don’t Miss the Boat

Halachic Guidelines of Kosher Cruises

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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.

- 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 mashgiach 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. 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, 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. 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.

Tznius

It cannot be emphasized enough that cruises present very serious tznius issues. 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.

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.

On Friday night, the tefillah 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.
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 brachah is customarily recited in shul after receiving an aliya, preferably within three days upon disembarking.\(^10\)

**Shabbos**

Setting Sail Before Shabbos\(^11\)

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 muktzat 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.

\(^{9}\) Mishne Berura M.B. 268:24

\(^{10}\) Shulchan Aruch O.C. 219 and Beit Halachot (1)

\(^{11}\) For a full discussion of this issue, see this article in The Journal of Halacha and Contemporary Society, published by RJJ School, Volume 38, pg 39.

\(^{12}\) Shabbos 17a

\(^{13}\) 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. (Pirkei Medinatin Mosaik Zitser end of 248.) However, see Shitas HaRim (p. 44), by the author of the Tzitz Elazar.

\(^{14}\) "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 hour of being at sea. Sea sickness may also be more prevalent in younger travelers." (www.usatoday.com) "The majority of the passengers do not suffer from motion sickness." (www.heinemann.com). 9. A traveler's guide to the international dateline".

\(^{15}\) Shita is customarily recited in shul after receiving an aliya, preferably within three days upon disembarking.

\(^{16}\) 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? Is it the opinion of R. Heinemann, able, that they would be considered part of the original trip? This is a question of Iov Heinemann mittzva. (Activating the lock mechanism is an issur ivrilmen. The mittzva is Ov Tov, to get a siddur, etc. Therefore, one should not ask the non-Jew to open the door for minor reasons).

\(^{17}\) 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.

\(^{18}\) There is no prohibition of techum when higher than 10 telofalin off the ground, as it is different rule. See Shulchan Aruch O.C. 404. 20.

\(^{19}\) For a full discussion of the dateline in halacha, see Rabbi David Heber’s Kashrut Kavrit 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 Tuczinsky, 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 Tuczinsky’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, 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, taanis, tefillah, tefilin, and sefaras 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 hamincha. (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 davning 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.

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.

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.

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 is crossed, according to Rav Tuczinsky.
23. Rav I. Heinemann, citing a posek in deference to Rav Tuczinsky’s opinion, should observe three days (prohibitions of the Tisha) on Friday, since Rav Tuczinsky considers it to be Shabbos. Therefore, actions such as writing or turning on lights are prohibited. However, since Rav Tuczinsky’s opinion is in the minority, editing prohibitions such as shopping or handling muktzah are plausible on that day. Furthermore, using a shamas (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 Hakkelos 3:315; Arukh HaShulchan 3:305 and Tzitz Eliezer 67:29.
25. This question hinges on the dispute between the Igros Moshe (O.C. 1:38) and the Derech Eretz (1:58), who take a stricter approach.
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PROBIOTICS

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CONFERENCE & RETREAT CENTER

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JOHNS HOPKINS UNIVERSITY DBA JHU FRESH FOOD CO.
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(A) only when bearing Star-D symbol)

The Star-D is a kosher symbol of the National Council of Young Israel (NCYI). The Star-D, in its relationship with the NCYI, endorses the Kashrus of the Star-D. All Star-D products are dairy – cholov stam (non-cholov Yisroel). The Star-D is a kosher symbol of the National Council of Young Israel (NCYI). The Star-D, in its relationship with the NCYI, endorses the Kashrus of the Star-D. All Star-D products are dairy – cholov stam (non-cholov Yisroel).

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CORRECTION FROM THE PREVIOUS SUMMER ISSUE OF KASHRUS KURRENTS:
CAREONE AT TEANECK
SHOULD BE LISTED AS A SENIOR CARE FACILITY
NOT A CATERER.

Leadership in KOSHER EDUCATION
Leadership in Kashrus Education

training ground for kashrus including from around the world. Lectures presented by STAR-K’s rabbinic staff, the Training Program was a unique opportunity to be exposed to all rabbonim of fantastic. I learned a tremendous amount about the practical aspects of hashgacha and still keep up a strong connection with the STAR-K organization.

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 Adath 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!”

Order your own copy of Kosher for the Clueless but Curious by Rabbi Shimon Apisdorf. Contact STAR-K today to place your order.