

ו'Community

SUMMER 2019

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Jewish Community
Council of Montreal

Conseil de la Communauté
Juive de Montréal





MESSAGE FROM THE DIRECTOR

Dear Friend,

As the school year ends and families prepare to go on vacation, we are very pleased to provide you with our summer newsletter.

Traveling always poses challenges when it comes to sourcing Kosher food, but today there is an abundance of products to choose from, in just about every place one travels to. This makes vacations easier.

We must remember when going on vacation, it's not a time to let our values go on vacation too. We are still obligated to follow our true Torah values, ensuring that the high standards we set at home continue while we are away. We tend to travel and the further we go, our adherence to the Mitzvot (commandments) may start to travel and perhaps fade into the distance. When we leave home, let's bring along our goals for spiritual growth. This will ensure we keep the same flame of Torah burning whilst we are away.

We should seek a restful and peaceful summer vacation! However it should also be a summer of growth with keeping the Torah and Mitzvot.





When we return with our elevated principals after the summer, we have essentially had a positive summer!

Enjoy and may it be a meaningful summer for you and your whole family.

Yours Sincerely,

Rabbi Saul Emanuel
EXECUTIVE DIRECTOR
Canada's Kosher Certifier

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WE ARE STRIVING TO SERVE YOU BETTER

Should you have any suggestions, questions or ideas, or if you'd like to see an article written on a certain subject email kalmanemanuel@mk.ca

We'd love to hear from you!

Editor: Kalman Emanuel



GROUNDS FOR CONCERN

A KASHRUS ASSESSMENT OF THE PURCHASE OF COLD-BREW COFFEE

To be clear from the onset, the objective of this article is not to discuss the general topic of permissibility of consuming coffee from Starbucks, Second Cup, 7-11 or any other store lacking proper Kosher oversight and certification. Much has been written concerning this topic, and the consumer seeking edification is encouraged to have a look at the extensive material available on the matter.

The intent here is to focus on one specific drink alone, and to assess whether this particular drink would fall within the scope of this overarching debate, or whether it can in fact be disentwined, to be dealt with in a category of its own, with a status apart from other drinks.

This article was prepared based on a shiur by Rabbi Yechezkel Elias. Rabbi Elias is a member of the Montreal Community Kollel, and a Maggid Shiur at the Yeshiva Gedola of Hampstead. Rabbi Elias' daily Halacha Shiur is available on www.torahdownloads.com



A BASIC OVERVIEW OF THE COFFEE SHOP DILEMMA

With regard to sandwiches, pastries, or other baked goods, as well as smoothies, shakes, and most other items offered, the matter is straightforward. These items contain a multitude of ingredients, whose identity, nature and sourcing are well beyond the scope of knowledge available to the average consumer. These items may not be consumed by the Kosher consumer under any circumstances. A simple flavoured coffee would fall within this category as well, as the flavourings are quite likely of non-Kosher origin¹.

The debate revolves only around "pure coffee" products. A standard cup of unflavoured coffee contains but two ingredients; the coffee itself and water, neither of which pose any inherent Kashrus concern. Although the ingredients themselves are unquestionably kosher, the fact that the coffee is prepared on the same counter as items of questionable Kashrus status, as well as sandwiches containing bona fide non-Kosher meat, raises important questions. Did any of

the utensils have direct contact with non-Kosher? Are we concerned that the non-Kosher food was hot at the time of contact? Were the items washed together in the same dishwasher? How well do individual workers adhere to company protocol in dealing with these items?

The question of how to assess these concerns has been addressed by many Kashrus agencies, with a number of approaches emerging. One distinction might be drawn between standard brewed drinks and those which are espresso-based. Another distinction may depend on the availability of better Kosher options in the vicinity, allowing reliance on leniency only when traveling or where no other option is available. The objective here, however, is not to rehash the various arguments nor to engage in the technicalities and complexities of the overall issue.

Of singular focus is one particular drink offered in most coffee outlets, and to assess whether this drink is subject to the same debate or whether it ought to be dealt with as a category of its own. This drink is known as Cold Brew coffee.

THE MAKINGS OF COLD BREW COFFEE

What sets this drink apart?

Creating a cup of coffee involves adding water to coffee beans in a manner whereby the flavour of the beans will be imparted in the water. This is generally done by heat, using either boiling water or pressure. Cold brew coffee, however, extracts the coffee flavour from the beans using no heat at all. The process is of the utmost simplicity. Coffee beans are placed in a pitcher of water and are left to steep for a period of 14-18 hours. Then the beans are removed, leaving only a pitcher of cold, full-strength coffee. A benefit of this method is that by avoidance of heat, less bitterness is extracted from the beans.

How is this process viewed through the prism of Halacha?

THE BASIC RULES GOVERNING NON-KOSHER FLAVOURS

When dealing with non-Kosher food, it is necessary to understand that not only is the food itself forbidden, but oftentimes the utensils which came into contact with the

¹ Starbucks alone does not brew any flavoured coffee. Flavourings are offered as a syrup added to each cup. These flavourings are often kosher. A simple request to see the syrup bottle will allow one to determine whether it has proper Kosher certification.

problematic food may be rendered of non-Kosher status as well. The reason for this lies with a concept referred to in Halacha as Taam Ki'Ikar. Put simply, this means that the flavour any food gives off has a status much the same as the food itself. Thus, if one cooks a non-Kosher soup in a pot, insofar as the walls of the pot absorb some amount of the soup flavour, the pot will be rendered non-Kosher. Rinsing the pot well, scrubbing it with soap or otherwise removing all residue will do nothing to improve the status of the pot, as we are concerned with that which has already been absorbed into the walls. Although not visible, these flavours are very much present and can be removed only by specific methods of Kashering.

Although no one is going ahead and eating the actual pot, these flavours will create issues with subsequent usage of that pot. Even if one were to place fully kosher ingredients into this pot to cook up a new dish, the food will likely be rendered non-Kosher. Just as a problematic flavour can be absorbed into the walls of a pot, it can also be emitted from the walls of a pot, transferring into the previously kosher food.

It is this concept which plays a central role in potential coffee shop issues. Although as a matter of generality, there exist reasonable grounds to assume there was no direct contact between any coffee and any non-Kosher food matter, there does however exist a strong concern of transferred flavour. At some point, all the various utensils used, including trays, cups, carafes, etc. will need to be cleaned. If all these utensils are placed in the dishwasher at one time, it is quite possible, given the right conditions, that non-Kosher flavour emitted by food remnants will become absorbed in all the various utensils. When these utensils are used in subsequent coffee production, the flavour can be transmitted into the coffee and render it non-Kosher. Therein lies the foundation for debate, bearing in mind that there are many complexities and variables which will affect the Halachic bottom line.

Back to cold brew.

Having established the understanding that flavours can be transferred and transmitted, the next step is a discussion of method. Contact between a utensil and a food will not automatically create a transfer of flavour. The transfer will only occur with the proper vehicle carrying the flavour. Generally, this will be achieved via a medium of heat. If

the food [or the utensil] is sufficiently hot at the time of contact, flavour will be imparted in either direction. If, however, both items are cold, the flavour will not transfer. Thus –

- A non-Kosher wine will not adversely affect a wine glass, provided the glass is clean and no physical residue remains.
- A converse application - Although there are certain restrictions on using non-Kosher cutlery, glasses and so forth, cold kosher food or drink placed in a non-Kosher glass or container will remain fully kosher, provided the container did not have any physical non-Kosher residue on it at the time.



As stated, the process of cold brewing coffee involves no heat whatsoever. Even were one to factor a worst case scenario, with the assumption that the pitcher used for the coffee has indeed absorbed non-Kosher flavour at the time of washing, this would have no effect on the coffee. As both the pitcher and coffee remain completely cold, the flavour would not transfer, and would remain entirely contained in the pitcher itself. The coffee would remain fully Kosher, beyond any possible doubt, and completely removed from the questions affecting other forms of coffee.

And yet, things may not be so simple. A number of Kashrus organizations have raised concern with this product, going so far as to label it questionable, "bi'dieved", or even downright forbidden. What is their reason for concern and is this concern warranted?

KAVUSH CONCERNS

Although the most common method of transfer of flavour is heat, there are in fact other methods by which flavour can be imparted. One of these methods is Kavush, loosely translated as saturation or soaking. We are taught² that in many regards "Kavush Ki'Mevushal", the effect brought about by soaking is identical to that of actual cooking. Without delving into the multitude of ramifications due to this equivalency, what is of practical relevance here is that regarding the transfer of flavour, extended soaking accomplishes the same result as a heat induced transfer. This can occur with any liquid left in a container for an extended period of time. As with heat, this can theoretically cause a transfer both from the liquid into the walls of the utensil as well as from the walls of a utensil into the liquid.

Although the coffee in question is completely cold, being that it sits in a pitcher for a prolonged period of time, there are those who voice concern that the non-Kosher flavour absorbed in the walls of the pitcher will be imparted into the coffee by virtue of this Kavush process.

Is this a valid cause for concern?

To answer this question, it is necessary to provide two additional pieces of information:

- 1 Although, as stated, non-Kosher flavour is forbidden on par with non-Kosher food itself, there is an important practical distinction. The Torah tells us that when a food item becomes completely spoiled and unfit for consumption, it can lose its status as a food. Since the laws of Kashrus pertain only to food (as opposed to dirt, rocks or random matter), this change of status would cause the food to lose its non-Kosher status as well. When dealing with a tangible food item, this status change occurs only when the food has degenerated to the point of full spoilage. However, when dealing with flavour absorbed into a utensil, Halacha determines that the embedded flavour will spoil at 24 hours from point of absorption. If a food was cooked in this pot or utensil after the initial 24 hours have passed, the flavour present in the pot will generally not render the food forbidden (although there are some exceptions to this rule).
- 2 The process of Kavush described above is not instantaneous. Unless the liquid involved is one of exceedingly sharp

nature, Kavush can not be effected until a period of 24 continuous hours has elapsed. If the item was removed from the pot or other container at any point prior to 24 hours, no flavour transfer will occur.

Putting these two pieces of information together, we are left with quite a conundrum. Suppose one left a non-Kosher liquid in a brand new bottle for 26 hours. A practical example is a bottle of non-Kosher grape juice. Here, understandably, the Kavush process will cause the grape juice flavour to become absorbed in the bottle, rendering it non-Kosher. What about the opposite case? If one places a kosher liquid in a non-Kosher container for two days, will the Kavush process transfer flavour from the container to the food item?

Considering the above information, this should be an absolute impossibility. If the kosher food item was in the container for 24 hours, it is obvious that more than 24 hours have passed from the time the non-Kosher flavour was absorbed into the container. The non-Kosher flavour has been rendered spoiled prior to the completion of the Kavush period and will have no effect whatsoever, leaving the food or beverage completely permitted.

On the one hand, we have a prominent Halachic source stating that Kavush, by some method, will in fact transfer flavour from a utensil to a food. On the other hand, as stated, working within accepted ground rules of Halacha should deem this an impossibility. The Poskim go to great lengths to find a method of reconciliation. Many limit the problem to a specific scenario, one extremely difficult to achieve, but a possible solution nonetheless. Others offer alternate methods of resolution. As for the practical bottom line, in light of the great difficulty the earlier Poskim express in seeing any problem at all, the consensus is to view this scenario as one which is legally permitted, yet something worth striving to avoid if possible.

Which brings us to the practical Halachic layout of our cold brew scenario:

- The only possible cause for concern with Cold Brew is one of Kavush transmitting

flavour from the pitcher to the coffee. This possibility involves no level of Di'Oraysa nor Di'Rabanan transgression, and at most represents only a situation which is ideal to avoid. Even the accordance of this concept with the status as a recommended ideal is disputed by many of the most prominent arbiters of Halacha.³

- Further, even those who advocate this ideal may likely do so only as a combination where other factors for concern are present, not in a standalone case such as ours.⁴
- All proponents of the above stated ideal agree that it pertains only to placing a beverage in a utensil or pitcher which is known with certainty to have been used in the immediate past for non-Kosher. In our case, the pitcher was certainly not used directly with non-Kosher, and the cause for concern is only in regard to the possibility of having been washed together with other items. Was the pitcher washed in the immediate recent past? Can we establish with certainty that non-Kosher items were present in that specific wash? While the possibility exists, it can reasonably be termed as no more than a Safek, a question, not a certainty.
- Kavush is a process that requires, in most situations, a full 24 hours. Does the coffee sit in the pitcher for 24 hours? According to Starbucks, they complete the process in under 20 hours. There seems to be no cause to doubt the veracity of their statement. To the contrary, ensuring a supply for customer demand would usually lead to pressure to remove the coffee at an earlier point, not later. While understandably there are various factors involved, there is certainly no definitive Kavush process transpiring, and this too, could be labeled merely a Safek at best.⁵

THE BOTTOM LINE

In summation: There is no possibility for any transgression here, neither Di'Oraysa nor Di'Rabanan. The absolute maximum question is one of a preferential ideal. Many leading Poskim maintain no such ideal

exists. Even proponents of the ideal clearly limit their advocating of such to a textbook problematic scenario, whereas in our case, there are multiple tiers of doubt involved, leaving no more than a "Safek Sefeika of a questionable Chumra Lichatchila".

Ergo, expression of concern in such a scenario is quite unfathomable, and is well, well, beyond the pale of any normative approach to Halacha.⁶ Suffice it to say that it is impossible to advocate any level of restraint in this case, without completely rejecting accepted Halachic paradigm in dealing with many issues we engage on a daily basis.

In closing, it can be stated with absolute certainty that cold brew coffee produced in any standard coffee shop is perfectly ideal to consume according to Halacha. This beverage is immune from the concerns affecting all other beverages produced in these locations, and has clear preferentiality over any of those beverages.



³ דעת הס' ז' והש"ך (סי' קה') לדחות דברי האיסור והיתר ולדבריהם אין כאן צד איסור כלל וכלל והנה המ"א (סי' תמו' ס' ק"ט) והפ"ח חפשו למצוא יישוב לדברי הא"ה וכתבו ליישב שדיבר על איזה ציור מסויים עיי' ש במה שכתב כל אחד שלדרכו אך לפי שלשתם אין איסור אלא באותן ציורים ולא בשום ציור אחר וא"כ בניד"א כן יש דעת חמשה גדולי הפוסקים אלו שאין כאן סרך איסור אמנם הביאור הלכה (סי' תמו' ד"ה "ואם") שיש לחוש שאין טעם הבלוע בתוך הכלי נעשה פגום אלא בשעה שנשארה הכלי ריק משא"כ כשנתמלא אין הטעם נפגם וכתב הביאור הלכה שלכתחילה ראוי לחוש לדעה זו אך בשעת הדחק יש לסמוך על דעת הש"ך הס' ז' ולדבריו יש מקום לדון בחומרא זו בנד"ד ועי' דברי החזו"א (או"ח סי' קט' אות ו') שדחה דברי המשנה ברורה ויש לציין שדעת הבדי השולחן להורות כדברי החזו"א והאחרונים ולא לחוש לדברי המ"א אפילו לכתחילה ⁴ עי' בביאור הלכה שם וביתר דבריו המשנה ברורה שם (ס"ק צ') שהחליט לחוש רק בצירוף חשש החק יעקב שבצירוף המוכר שם של כבישת זיתים חמור טפי שיש בהם קצת חריפות ואם כן בשאר ציורים וכמו ניד"א אינו פשוט כלל שדעת המ"א להחמיר ⁵ ויש לציין כאן דעת הס' ז' (סי' קה' ס"ק ג') שבכל ספק כבוש יש להתיר והיינו אפילו במקום איסור גמור ⁶ כאמור דעת הס' ז' שבכל ספק כבוש אזלינן לקולא והנה הרמ"א (סי' קד') החמיר בספק כבוש אך בספק ספיקא הורה להתיר והנה זה שהתיר הרמ"א היינו אף בחשש איסור גמור מדאורייתא משא"כ כאן שדעת האחרונים להקל מעיקר הדין אף בלי שום ספיקות ומעיקרא אין כאן רק חשש על צד היתר טוב כל שכן שאין שום צד להחמיר בספק ספיקא

Bringing in Shabbos early

THE HALACHIC START OF SHABBOS

By Rabbi Aryeh Kerzner

QUESTION: If I make early shabbos, and it is still light outside when I return home after shul, can I eat the Shabbos meal while it is still light outside, or should I wait for it to darken outside, so that I will certainly be eating my meal on the day of Shabbos itself, as opposed to on Friday?

ANSWER: There is an important mitzvah pertaining to Shabbos called "Tosefes Shabbos". This means that there is an obligation for one to begin observing Shabbos prior to the actual onset of the day of Shabbos, and also finish Shabbos later than its appointed time of conclusion. Most Rishonim (besides the Rambam) maintain that this mandate is an absolute biblical obligation, and not merely rabbinic. Therefore, one must begin observing Shabbos a few minutes before Shekiah (sunset), in order to fulfill the requirement to observe "Tosefes Shabbos".

There is a very fundamental disagreement among the Poskim concerning this halachah:

1) The Maharal and Sefer Chassidim (cited in Mishnah Berurah 267,5) write that one cannot eat his entire Shabbos meal while it is still daytime when returning home from shul after accepting Shabbos early, for the following reason. Even though one fulfills a mitzvah when he accepts upon himself Shabbos while it is still daytime, the meal nevertheless must take place when it is the actual day of Shabbos in its literal sense, and not Friday, and one must therefore wait until it becomes night to eat his meal.

2) The Taz disagrees, and argues that since the Torah instructed us to accept Shabbos early, the Torah thereby taught us that Shabbos actually begins in all respects even prior to the actual nightfall of Friday

night. As such, one can eat his entire Seudah immediately upon returning home from shul, and does not need to wait until nightfall.

The Poskim explain the underlying point of contention: The question is, what is the nature of the concept called "Tosefes Shabbos?" The Maharal and Sefer Chassidim understand that when one accepts upon himself Tosefes Shabbos he merely causes the day of Friday to attain the added level of Shabbos "holiness", and that early acceptance of Shabbos prohibits him from performing any of the Melachos already from that moment on, since this time period that he has added on to his Shabbos makes it partially Shabbos for him, in spite of the fact that in actuality it is still Friday. Therefore, one must wait until actual nightfall for one to eat his Shabbos meal, since the halachah is that one must eat his Seudah on the actual day of Shabbos, since it says "Bayom Hashabbos" in the Pasuk, and the actual day of Shabbos only begins at nightfall. However, the Taz understands that when one accept upon himself Tosefes Shabbos he is actually causing the very day of Shabbos to start early, even before Shekiah. It is not Friday anymore. When one brings on Shabbos early, he is in effect entering the next day earlier than nightfall, and it is absolutely and unconditionally Shabbos in all respects. Therefore, one can eat the Shabbos meal after accepting upon himself Tosefes Shabbos, despite the fact that it is still light outside, since his day of Shabbos began in every respect earlier than nightfall.

The question thus becomes, how do we pasken?

The Mishnah Berurah (OC 267) brings down both opinions concerning this matter, and rules that even though one can indeed rely

on the opinion of the Taz, there are those who make sure to at least eat a Kezayis of bread after nightfall, to accommodate the stringent opinion.

QUESTION: Does my wife have to refrain from performing melacha (work) when I accept Shabbos early in Shul?

ANSWER: The Shulchan Aruch (263,12) cites the Mordechai, who writes that when the main congregation accepts Shabbos upon themselves in Shul in a city that only has one Minyan, even those members at home must desist from Melacha from that point in time, even though they personally did not accept Shabbos. The reason is because their personal Shabbos acceptance is submissive and dependant on the more primary acceptance of the community at large. This is called "Gerirah". The question is, does this deferential type of Shabbos acceptance apply as well for a woman whose husband accepted Shabbos early in Shul? Does "Gerirah" impose one's personal Kabbalas Shabbos on his wife?

The Pri Megadim (263) and Chavos Yair (Mekor Chaim) maintain that one's Shabbos acceptance does in fact impose Shabbos acceptance on his wife. The Shevet Halevi (7,35) as well, rules this way.

However, R' Moshe Feinstein (OC 3,38) disagrees, and rules that the wife is not affected by her husband's Shabbos acceptance, and she can still perform a Melacha even after the husband accepted Shabbos in Shul, since the concept of "Gerirah" applies only by a community's commitment, not an individual's. However, R' Moshe adds that the wife in this case may not do a melacha **on behalf** of her husband after his Kabbalas Shabbos, such as cooking for his meal, because

we can infer from the Pasuk "Vayinafash Ben Amasecha" that anyone under your Halachic jurisdiction may not perform a Melacha on your behalf, including your wife.

QUESTION: I know that there are different opinions in the Poskim as to when Shabbos reaches its conclusion. Some people follow the view that one can already perform Melachah 45 minutes after Shekiah (sunset), and others desist from Melachah until the expiration of 72 minutes after Shekiah (sunset). If I wait 72 minutes, and my friend waits only 45 minutes, can I ask him to do a Melachah on my behalf, or not?

ANSWER: R' Tzvi Pesach Frank (Mikrai Kodesh Shabbos) suggests that the Halachah in this case should be evident from the following Halachah in OC 263,17 regarding the initial acceptance of Shabbos. Some people begin Shabbos early on Friday, and others do not make Shabbos early. Is it permitted for a person who began Shabbos early to commission a person making late Shabbos to perform a Melachah on his behalf?

The Gemara in Shabbos (151) discusses the concept called "Techum Shabbos", which allows one to walk only 2000 Amos outside the boundaries of his city. The Gemara teaches that if one owns an orchard that is beyond his personal "Techum Shabbos", he can nevertheless ask his friend whose "Techum Shabbos" does give him access to the orchard to watch his orchard for him on Shabbos, even though he personally is unable to do so. The Rashba derives from here that if one person already accepted Shabbos, he may nevertheless ask his friend who has not yet begun Shabbos to do a Melachah for him, just as in that Gemara one may ask his friend to watch his orchard for him even though he himself

cannot personally do so.

Now, even though the Ran disagrees with the Rashba, we rule leniently in the Shulchan Aruch, that one who already accepted the Shabbos may ask his friend who has not yet accepted Shabbos to do a Melachah on his behalf. However, there is a dispute in the Poskim as to the reason for this leniency:

1) The Bais Yosef writes that the reason is because the Jew employing his friend to perform the Melachah did not truly have to accept Shabbos himself as early as he did. Had he wanted, he could have delayed his Shabbos acceptance and performed the Melachah himself. Therefore, we allow him to ask his friend to do the Melachah for him, in spite of the fact that he happened to decide to personally accept Shabbos early.

2) The Taz maintains that we allow the Jew who already accepted Shabbos to ask the Jew who did not yet accept Shabbos to perform a Melachah for him because the sages never decreed the prohibition of "Amirah" ("instructing someone to do a Melacha for you") when the act being commissioned is not universally forbidden. Since the prohibition to perform Melachah at this time is not objective, but rather subjective in nature, no ban was issued against such an act.

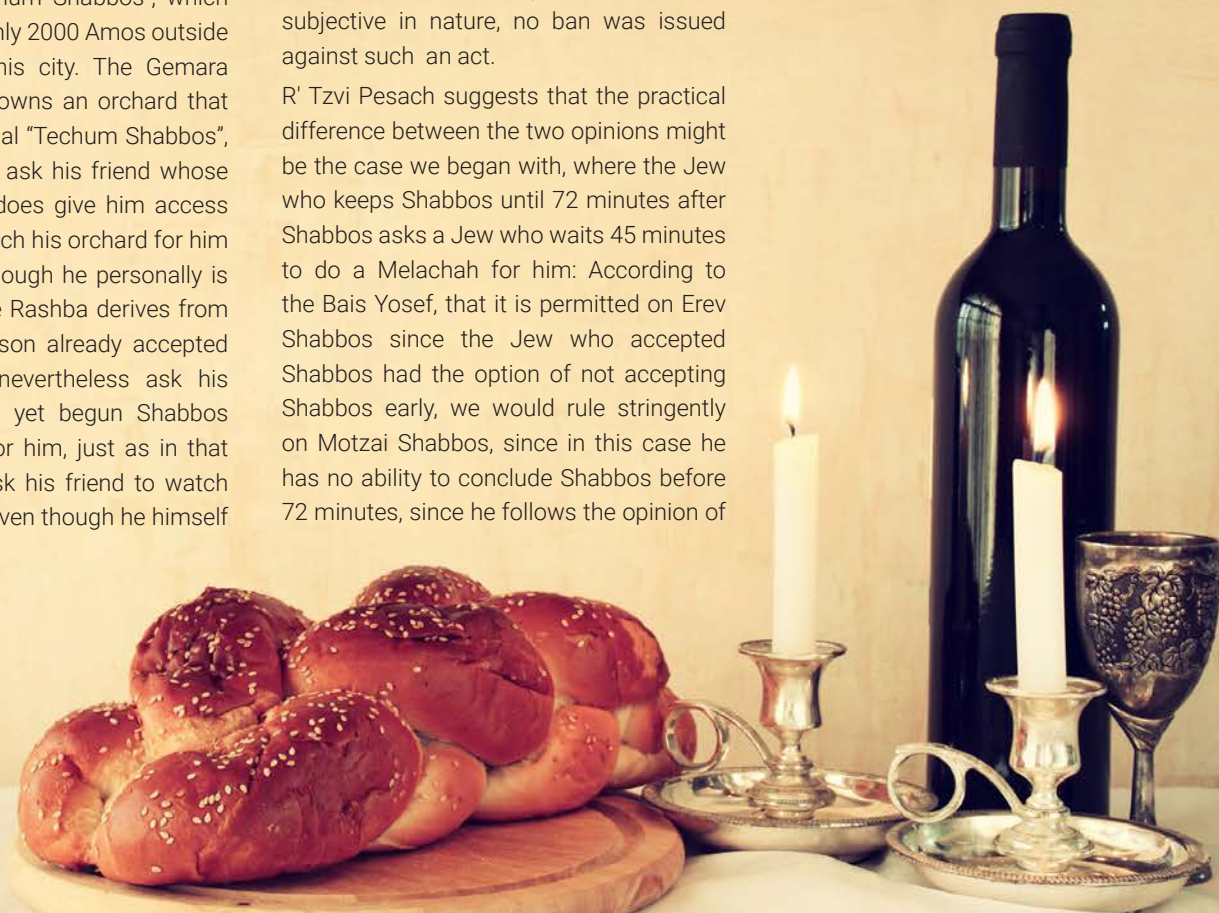
R' Tzvi Pesach suggests that the practical difference between the two opinions might be the case we began with, where the Jew who keeps Shabbos until 72 minutes after Shabbos asks a Jew who waits 45 minutes to do a Melachah for him: According to the Bais Yosef, that it is permitted on Erev Shabbos since the Jew who accepted Shabbos had the option of not accepting Shabbos early, we would rule stringently on Motzai Shabbos, since in this case he has no ability to conclude Shabbos before 72 minutes, since he follows the opinion of

Rabbeinu Tam, and Rabbeinu Tam holds that it is still Shabbos. Therefore, you may not ask him to perform the Melachah for you on Motzai Shabbos according to the Bais Yosef. However, according to the Taz it is permitted, since the prohibition at that time is not universal to all Jews, and is thus permitted.

R' Tzvi Pesach is thus inclined to be stringent on Motzai Shabbos in accordance with the view of the Bais Yosef.

However, the Shevet Halevi (1,53) points out that by the Motzai Shabbos case there would be a distinction between a case where the person keeps Shabbos like Rabbeinu Tam because he follows Rabbeinu Tam from a strict Halachic standpoint, or because he simply wants to be stringent like Rabbeinu Tam to wait 72 minutes, even though he truly follows the Halachic viewpoint of the Geonim. If he truly is a "Rabbeinu Tam" Jew, he should be stringent in accordance with the Bais Yosef, but he can be lenient if he does so merely as an admirable custom, since then he technically does not have to be observing Shabbos right now even according to the Bais Yosef.

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A COMMUNITY-WIDE EVENING HELD IN SOLIDARITY WITH CHABAD OF POWAY

By Joannie Tansky

With Rabbi Yisroel Goldstein's breaking voice filling the sanctuary at the Montreal Torah Center via video, over 600 people gathered to pay tribute and stand in solidarity with Chabad of Poway. Young and old, Jews from all over the city flocked to the Hampstead synagogue for the memorial service.



RABBI SAUL EMANUEL, Executive Director of the Jewish Community Council, together with Mrs. Natou Suissa, Chief Development Officer, Federation CJA and Rabbi Moishe New spiritual leader of the MTC were the main organizers of the event. Together with Federation and the Jewish Community Council, Grand Rabbinate Du Quebec, Chabad Lubavitch of Montreal and the Vaad Harabonim of Montreal brought the community together, hours after the end of Passover.

Mrs. Lori Gilbert Kaye of righteous memory, one of the founders of Chabad of Poway, stood between the shooter and her beloved Rabbi Goldstein, taking the deadly bullet for him. His passionate message of hope after facing a rifle-wielding assassin and witnessing the death of a beloved member of his congregation was both uplifting and heart-wrenching. Rabbi Goldstein repeatedly said that the only way to fight evil is with light. That no one should be deterred or intimidated by anti-Semitism.

Despite the numbers present, everyone sat quietly, respectfully and introspectively as leaders from almost every sector of the Jewish community addressed them.

Rabbi Moishe New, the Master of Ceremonies, opened the evening by saying that, as a community, we have been brought together too many times by such tragedies. Only six months ago, a memorial evening was held for the eleven victims of the Pittsburgh Tree of Life Synagogue shootings.

Rabbi Berl Mockin, head of Chabad Lubavitch of Montreal and the Skverer Dayan, Rabbi Yochanan Wosner, both elder statesmen of their respectful communities, recited Tehillim (psalms). With dignity, the two rabbis said the verses line by line as the assembled quietly repeated the words.

Chief Rabbi of Montreal, Rabbi Binyomin Weiss spoke strongly about the ongoing task of Jews, both individually and collectively. That we must not cower in the face of anti-Semitism, rather it is more important than ever to stand together, in unity, as one people in observance of our



collective Judaism.

Rabbi David Sabbah, Chief Rabbi of Montreal Sephardic community spoke in French, again imploring those present to not only hold steadfast in their faith, but to increase in their acts of goodness and kindness.

Mr. David Amiel, President of Federation CJA began talking with a stark observation: That yet again he had to explain to his children that there was another attack on a synagogue and yet again he was going to speak publicly on behalf of CJA to honor heroes and those murdered.

He passionately concluded with the message that as a people we have survived centuries of other countries wanting us to disappear, yet we are still here, stronger and more vibrant than ever.

Rabbi Saul Emanuel empowered the crowded room, telling everyone that it is the Torah that has kept the Jews steadfast and strong, able to withstand the tests and challenges over our long history.

Being attacked in a synagogue on Shabbos, in our generation is unthinkable,



and yet it has happened more than once. The message for every Jew, no matter where he or she lives in the world is to ignite the flame within us, to revitalize ourselves and in turn, revitalize others. The more they hate, the more we must do to unite each other with acts of goodness and kindness.

"That we must not cower in the face of anti-Semitism, rather it is more important than ever to stand together, in unity, as one people in observance of our collective Judaism."

We must make our collective world a better place for all of humanity. He emotionally said that Mrs. Lori Gilbert Kaye of righteous memory should serve to be an inspiration to everyone. There is so much more work to do and we cannot do it alone. Together we can transform the world into a place of peace for all mankind.

Rabbi Mordechai Zeitz, Rabbi Emeritus of the Beth Tikvah Congregation, emotionally addressed those in attendance in disbelief



that he was again speaking about a terrorist attack on a Jewish institution. He went on to elucidate that in the end, it will be the Jew who will be left standing, stronger than ever until a time when Moshiach will bring an everlasting peace to the world.

Rabbi Mark Fishman, present Rabbi of the Beth Tikvah Congregation, emotionally recited the Mi Sheberach, a public prayer for the health and well-being of congregations.

May He who blessed our fathers, Abraham, Isaac and Jacob, bless this entire holy congregation, together with them, their wives, their sons and their daughters, and all that belongs to them.

Those who establish synagogues for prayer and those who come there to pray, those who provide lights for illumination, wine for Kiddush and Havdalah, food for the wayfarers and charity for the needy and all those who occupy themselves faithfully with communal affairs.

May the Holy One, Blessed be He, give them their reward, remove from them sickness, heal their entire body, pardon all their sins and send blessings and success to all their endeavors, together with all Israel and their Brethren and let us say, Amen.

May the Holy Soul of Mrs. Lori Gilbert Kaye, Leah bat Reuven, rest in peace and may her family know of no more sorrow. Amein.

CONSUMER ALERT

A new innovation has appeared on the market known as the Shabbos Bottle Opener. While an innovative and useful device, there are situations where reliance on this device can be problematic, as detailed below. As per our consultations with Rav Pesach Eliyahu Falk Shlit"a and other Rabbonim, we feel it is necessary to provide the public with clarification on the matter. A simple test, as described in the article below, can easily be performed by any individual to determine if a problem exists in each situation.

It should be noted that this clarification is intended primarily for Canadian consumers, as our research has shown an extremely high percentage of problematic occurrence when dealing with Canadian bottling. Testing of a range of bottles from the USA seems to indicate a significantly lower number of cases for concern. It remains to be determined if and to what degree the problem exists there as well.

AN OPEN & SHUT MATTER

Acceptance of any innovation or novelty that aims to address concerns in Halacha must necessarily be treated with a large dose of caution, with careful analysis superseding the emotional rush to remedy an issue.

Often a newly conceived innovation will successfully address the primary Halachic concern it set out to deal with, yet unwittingly run afoul of other Halachos which were not understood to be involved until the undertaking of a more thorough review. At other times, the Halachic angle may seem to have been adequately addressed according to an initial understanding of the practicalities involved, yet a fuller grasp of the technical intricacies involved bears out a more complicated picture.

A practical exemplification of this necessary

caution pertains to a gadget which recently appeared on the Jewish retail scene, The Shabbos Bottle Opener, marketed by Kosher Innovations.

While in fact a fine piece of ingenuity, one which can in fact be of value to the Shabbos observant consumer, the gadget nonetheless presents serious concern, and left misunderstood, stands as a serious pitfall and a cause for people to unknowingly violate their Halachic standards.

A BIT OF BACKGROUND

As is discussed at length among the contemporary Halachic authorities, and as has been intensely debated at many a Shabbos table, there is significant conflict about the permissibility of opening soda bottles for the first time on Shabbos. Insofar as the cap was affixed to the bottle by method of some form of safety ring, it arrives in a state unusable as a removable and replaceable cover. When opening the bottle for the first time, the ring will be severed or loosened from the cap. It is only after the rim has been loosened, broken, or perforated that the cap can then be removed and replaced freely.

Whilst many authorities do not view this



act of removing the ring as a significant act within the realm of Shabbos law, many other authorities view this as a violation of the Halachos of Tikkun Manah and Makeh Bi'Patish, the prohibition of fashioning an as yet unfinished form into a functional item. Of significance, it should be noted that according to the latter opinion this is not a question of mere stringency, but rather a potential question of an Issur Mi'Doraysa, a Biblical prohibition of a most severe nature.

It is important to emphasize that the act of Tikkun Manah is not measured by the amount of effort necessary to effect the final result, nor is it contingent on the measure of skill or difficulty involved. When dealing with the Shabbos Melachos, it is imperative to recognize that the defining feature of any forbidden act is its accomplishment of a specific result. In this case, the critical factor is the creation of the ability to use a heretofore unusable item. If the item in question was unusable prior to the action, and as a result of the action can now perform additional function, the creator of this change would be liable for Tikkun Manah and Makeh Bi'Patish.

Putting the above into practice, those adhering to the Poskim who forbid opening bottle caps must necessarily remember to open all bottles prior to Shabbos, or else engage in various methods to circumvent the issue. The solutions are generally less than ideal, both from a Halachic as well as from a practical standpoint.

ENTER THE SHABBOS BOTTLE OPENER¹

This new device features the ability to remove the cap in its entirety, safety ring and all, from the bottle. Under ideal conditions, the cap will not be altered in the slightest. Although the cap will be successfully removed from the bottle, should one replace the cap on the bottle it will be in the precise state it originally was: locked in by the ring, and once again irremovable without breaking the ring. The Bottle Opener device will be necessary once again for each subsequent time the bottle will be opened. No fundamental change has been effectuated, and the ideal result has been achieved in complete Halachic compliance.

THE REALITY HOWEVER, IS FAR LESS SIMPLE

Bottle caps, although generally indistinguishable at first glance, are actually produced in a number of ways. The differences between them are slight, but in regard to this discussion, critical. While this device will function as intended with some caps, there are other caps wherein a different result will occur. In these instances, rather than merely removing the cap, the device will actually alter the form of the cap. Although the modification is rather minimal, it will obviate the role of the safety ring. Henceforth, although the ring will remain fully attached, the cap will nonetheless be both removable and replaceable at will. When placed on the bottle, it will seal the bottle completely and firmly. When removing from the bottle, no



difficulty will be encountered, and the ring will not crack or perforate. **This device, then, is forming the cap into a fully usable cover, performing the very same Makeh Bi'Patish it purports to avoid.**²³

It is important to reiterate that the question of whether the device will function properly or improperly is not a matter of unpredictability or randomness. It is a direct consequence of applying this device to different forms of caps. As illustration: Experimentation showed the device functioned properly on all Be'er Mayim brand seltzer bottles, and failed to function properly on all Coca-Cola and Sprite bottles.

THE PRACTICABLE HALACHA CAN THUS BE STATED AS FOLLOWS

- For all those who adhere to the Halachic position that bottle caps may not be initially opened on Shabbos, this device should not be used on Shabbos without prior testing on the specific soda brand in question.
- To test the device, simply remove one bottle cap from a bottle, utilizing this device, prior to Shabbos. After removal, replace the cap on the bottle, screwing on the cap until it is firmly affixed to the bottle. Now remove the cap a second time, without using the device. If the cap is only removable with the ring coming detached, all is in order, and the device may be used on this variety of drink. If, however, the cap is removable without damaging or cracking the ring, the cap has been modified. The device may not be used on this variety of drink on Shabbos.
- If one tests a sample bottle of a specific brand and finds that the device works successfully, he may continue to use the device on Shabbos on additional bottles of the same brand. One may safely assume the company maintaining consistency of material within a product line. It would be prudent, though not mandated, to retest every few months as a precaution. Different products belonging to the same product family (i.e. Sprite, Coke Zero, Fanta, and other products under the Coca Cola banner) should all be tested individually, as the possibility exists that they will be bottled at separate facilities, using varying materials. ■

¹This discussion assumes the position of the Poskim that one may not open bottles for the first time on Shabbos. Understandably, those of reliance on the opinions that permit this act have no need to purchase such a device. It is worth noting, however, that even according to those of this camp, there may be occasional benefit to this device. While this opinion maintains that the act of severing the ring does not qualify as Makeh Bi'Patish, and the act of opening is inherently permitted, it is nonetheless acknowledged that in an instance where there is a date stamp or other words printed over the side of the cap that the cap may not be opened. Cracking the ring would separate the letter forms, and would constitute a forbidden act of Mocheh, erasure. In this scenario, the device would come in handy, as the cap is left fully intact. This solution seems to hold true in regard to most bottle caps, and is not dependent on the discussion in this article. It is nonetheless recommended to experiment prior to Shabbos in this regard as well, as there are a few brands (such as President's Choice Soda Water) where the Bottle Opener seems to not function properly at all, actually severing the ring.

²It is possible that this modification of the actual cap constitutes a transgression of the Melacha of Boneh, construction, as opposed to removing the ring, which as the removal of a peripheral impediment, would fall under Makeh Bi'Patish. Regardless, usage of this device would be impermissible.

³Of note, there is an opinion that opening bottles for the first time, in a manner which will perforate the ring, is a violation of the prohibition of Mechatech, that of making a deliberate and beneficial cut or tear on Shabbos. Using this device will in fact remedy this potential issue, as the device leaves the cap fully intact. Nonetheless, this opinion is not a widely accepted one. The mainstream approach of those who prohibit the act is to do so due to Tikkun Manah & Makeh Bi'Patish concerns, as stated, and the concerns of this discussion follow this approach.

BY THE WAY

A PRACTICAL GUIDE TO TEFILLAS HADERECH



This article was prepared based on a shiur by Rabbi Yechezkel Elias. Rabbi Elias is a member of the Montreal Community Kollel, and a Maggid Shiur at the Yeshiva Gedola of Hampstead. Rabbi Elias' daily Halacha Shiur is available on www.torahdownloads.com

*“... and when you
set out on the road,
take counsel from
your Creator, and
only then depart...”*

- Words of Eliyahu HaNavi to
Rav Yehuda, Berachos 29b

As the Gemara continues, this sagacious advice would ultimately be enshrined eternally in Halacha, with a full-fledged Rabbinic ordinance to “consult” with Hakadosh Baruch Hu as we embark on a journey. It is with Tefilas HaDerech that we turn to Him, requesting His assistance both in reaching a safe arrival at our destination as well as in seeing success and fulfillment in all our endeavors.

Among the many Halachic details of Tefilas HaDerech, one question which affects nearly every traveler is that of location. Where is the ideal point for reciting this Tefila? Beyond the ideal point, may the Tefila still be recited? If yes, up until what point?

As is the case with all facets of Halacha, it is important to stress that correct conduct should be guided by clear Halachic understanding, and not mere assumption

or general estimation. Nor should conduct be based on hearsay or recounted stories. With even the most precise recounting of any incident, there remains much risk, as the observer is likely to be unaware of subtle nuances. Be it a piece of background or fine detail, or be it a piece of Halachic minutiae unknown to the observer, the details are often Halacha altering.

Tefilas HaDerech in particular lends itself to such lack of clarity. Its laws are dependent on a number of physical factors, among them those of townscape and topography, all of which are subject to change at any time. This can lead to conflicting accounts, which in fact may all be true. They merely reflect involvement in the realities upon which this body of Halacha is based. It would be impossible to draw any conclusive evidence with regard to the realities we view today.

¹For purposes of simplicity, the measure of a Parsah is referred to throughout this article as approximately 4 kilometers. In truth, however, there is much dispute in calculating the precise distance. The Parsah might feasibly be assessed at 3.84 km (opinion of Rav Chaim Noeh Zt”l), 4.318 km (opinion of the Igros Moshe), or a bit more than 4.6 km (opinion of the Chazon Ish). Any mention, at any point in this article, of a 4 km distance should be understood to be a reference to this dispute.

²The above follows the basic reading of the Shulchan Aruch and accepted Halacha among Ashkenazic communities. Many Sephardic communities, however, utilize a measurement of travel time as opposed to one of distance, generally assessing the requirement at 72 minutes of travel through uninhabited areas. [It is unclear how this opinion would factor traffic conditions]. As a practical example of the ensuing disparity, travel from Montreal to St. Agathe would require Tefilas HaDerech according to Ashkenazim, but not according to the aforementioned Sephardic practice.

How in fact does Halacha guide us in navigating this issue?

To gain a proper understanding of this topic, it is necessary to understand that the correct answer will hinge upon the resolution of two independent questions. Although interrelated, these are two distinct questions, with very different sets of criteria. Often, however, the two are subject to erroneous conflation, leading to an incorrect and less than ideal recital of the Tefila.

The first question to be addressed is whether or not the trip is sufficiently significant to warrant a Beracha. The second question, presupposing the condition of significance has indeed been satisfied, is at what point during the trip one should recite the Beracha. One is a question of if; the other a question of when.

In regard to the first question, the Halacha is as follows: Chaza"l mandated a Tefila for safe travel only in scenarios where travel was determined to possess a certain potential for risk of harm. In making this determination, they calculated both the potential of danger, as well as the ability to seek aid and assistance should any mishap occur. As a general rule, for a trip to be considered significant it must include travel of one "Parsah" through uninhabited areas. This measurement is roughly equivalent to a distance of four kilometers¹. There is, however, no Halachic difference at which point within the trip the traveler will traverse this area. If at any point between departure and arrival this condition will be met, the entirety of the trip, from the very first moment of departure, is deemed significant, and qualifies for Tefilas HaDerech.²

- Travel from Montreal to New York contains many open stretches meeting the 4km requirement, and is therefore considered a significant trip. Although the traveler will not encounter these areas until well south of the city, the entire trip, from the moment of departure, is deemed significant.

However, as the ultimate factor is the

element of risk, there is a notable exception to the rule. Should one be traveling in a particularly dangerous region, where even travel of a short distance would contain a significantly elevated level of risk, the recital of Tefilas HaDerech would be mandated as well.

- Travel from the perimeter of Kiryas Arba to the Me'aras Hamachpela extends just over one kilometer. Additionally, the vast majority of that stretch is densely populated. Nonetheless, as this area is one of highly elevated risk, Tefilas HaDerech should be recited.

Having determined that one's travels do in fact meet the condition of significance, it is then possible to move on to the second question, assessing the correct location to recite the Tefila.

To provide clarification in this regard, it is necessary to view the travel as comprised of different zones.

THE FIRST ZONE is from the moment one sets out from his home, office or place of departure, until he reaches the city limits of the departure city. Although technically one has in fact begun one's journey, there is a possibility that upon remembering some forgotten item or unfinished business, one would turn back and postpone his travel plans. As such, one should not recite Tefilas HaDerech at this point. If however, one mistakenly went ahead and did so, he has fulfilled his obligation and should not repeat the Tefila at a later point.

THE SECOND ZONE begins at the city limits, and extends for the next 4 kilometers. This is the ideal zone for the recital of Tefilas HaDerech and the only zone which satisfies all Halachic opinions.³

It is imperative to understand that the city limits referred to here are the Halachically determined city limits, not the limits established by governments or officials. Halacha views all contiguous residential areas as one city, regardless of whether that holds true for taxes, snow removal

or other. Conversely, Halacha views the areas beyond the residential and inhabited areas to be outside the city, even if they are technically under the jurisdiction of the same city.

Of paramount importance is the understanding that once one has moved beyond the limits of the original city, he is determined as being within this zone regardless of whether this stretch passes through populated or unpopulated areas. **THERE IS NO REQUIREMENT WHATSOEVER THAT TEFILAS HADERECH BE RECITED IN AN UNPOPULATED AREA.** The concept of having an unpopulated area pertains to the initial question of determining overall trip significance, and to that question only. These areas have bearing only on whether the Tefila should be recited, not where the Tefila should be recited.

Providing these concepts with tangibility:

- **TRAVELING FROM MONTREAL TO NEW YORK, VIA DECARIE AND THE CHAMPLAIN BRIDGE:** The Champlain Bridge itself is certainly not part of the residential landmass of Montreal, and is thus beyond city limits. Placing the city limits at the approach to the bridge, the ideal zone covers the area from the approach to the bridge and extends for 4 kilometers. As the length of the span (inclusive of the approach) exceeds 4 kilometers, the end point of the ideal zone will be reached before exiting the bridge. As such, it is only upon the bridge itself that the ideal zone is achieved, and it is within this area that Tefilas HaDerech must be recited. **For further examples please see the sidebar on next page.**

Of note, these first two zones hold true in regard to initial travel from one's hometown or conversely, when leaving one's destination to return home. However, if one were to segment a trip, stopping at a random midpoint not merely for a short nap but rather to sleep overnight, the Halacha would differ. In such a case,

¹As per the above footnote, here as well many Sephardic communities would follow said measurement of time in place of a measurement of distance. All the examples listed below should be adjusted accordingly [e.g. When traveling from Montreal to Brooklyn, adherents of this opinion would have the ideal zone stretching from the beginning of the Champlain Bridge until a point in the vicinity of Plattsburgh, NY, as opposed to a mere 4 kilometers].

²Travel from Montreal to Laval or Boisbriand, however, would not warrant Tefilas HaDerech, failing to meet the first criteria, that of containing a four kilometer open stretch.

TRAVELING FROM MONTREAL TO NEW YORK, VIA DECARIE AND THE CHAMPLAIN BRIDGE: The Champlain Bridge itself is certainly not part of the residential landmass of Montreal, and is thus beyond city limits. Placing the city limits at the approach to the bridge, the ideal zone covers the area from the approach to the bridge and extends for 4 kilometers. As the length of the span (inclusive of the approach) exceeds 4 kilometers, the end point of the ideal zone will be reached before exiting the bridge. As such, it is only upon the bridge itself that the ideal zone is achieved, and it is within this area that Tefilas HaDerech must be recited.

TRAVELING FROM MONTREAL TO NEW YORK, VIA DOWNTOWN AND VICTORIA BRIDGE: Similar to the above, the ideal zone begins at the approach to the bridge, and extends for four kilometers.

TRAVELING FROM MONTREAL TO NEW YORK, VIA DOWNTOWN AND THE CHAMPLAIN BRIDGE: In this case, immediately upon exiting the downtown area and beginning travel on the Bonaventure Expressway (Route 10), one has already reached the city limits. The four kilometer ideal zone thus begins well before the bridge. The start point of this zone is near the beginning of the Expressway, and continues for four kilometers. Coming from this approach, one reaches the Champlain Bridge at approximately 3.8 km from the start point, leaving a very minimal amount of the bridge within the ideal zone.

TRAVELING FROM MONTREAL TO MONT TREMBLANT: The city limit in this instance is the northern shore of the island of Montreal. The ideal zone will commence immediately, from the beginning of the span crossing into Laval, and continue for 4 kilometers. That the majority of these four kilometers pass through well-inhabited areas has no impact whatsoever on the Halacha.⁴

TRAVELING FROM MONTREAL TO TORONTO OR OTTAWA: As with other instances of leaving Montreal, the city limits are certainly reached at the edge of the island of Montreal. As such, the Tefila should be recited on the bridge connecting Montreal and Vaudeuil (Pont de l'Île-aux-Tourtes). It should be noted however, that in this scenario it is quite possible that the Halachic city limits have in fact been reached at empty expanses prior to the bridge. Therefore, the most ideal solution would be to recite the Tefila immediately upon reaching the bridge. If indeed the exit point is truly earlier on Autoroute 40, it is nonetheless quite likely that the very initial portion of the bridge is still within the 4 km perimeter of the ideal zone. For reference, the bridge, and the ideal point for recital, begin just after Exit 40.

TRAVELING FROM BROOKLYN TO MONTREAL: Although the five boroughs of New York comprise one municipal entity, this characterization is one of arbitrary legal nature, and not of Halachic relevance. Thus, crossing between Brooklyn and Manhattan via the Brooklyn-Battery (Hugh Carey) Tunnel, Brooklyn Bridge, or other, would be viewed as departing a residential landmass. Due to the fact that the journey will eventually traverse significant open stretch, the trip warrants Tefilas HaDerech, which should be recited immediately upon these East River crossings. Likewise, if departing from Manhattan, the Tefila should be recited on the George Washington bridge or on any other Hudson River crossing, or immediately thereafter, within the four kilometer zone.

⁴ As an extension of this scenario, were one to enter any town along the route with the intention of "calling it a night," and subsequently change his mind and continue onward, the trip will have been considered segmented, and require a new Tefilas HaDerech. The mere intent, when within the intended stopover city, is enough to be considered a termination of the initial phase of travel.

⁵ As mentioned previously, the restraint upon recital of Tefilas HaDerech within one's initial departure city, immediately upon beginning a journey, is due to the possibility of one returning home and deferring travel plans. In this instance, as the stopover point is neither one's hometown nor the final destination, such a risk is negligible.

Tefilas HaDerech must be recited twice, as the trip has effectively been split into two.⁵ In regard to the initial hometown departure, the above stated guidelines would hold true. However, in regard to departure from the midpoint, the four kilometer ideal zone begins immediately as one prepares to embark, prior to entering one's vehicle or actual departure.⁶

THE THIRD ZONE covers the area beginning at the four kilometer mark, at the endpoint of the second zone, and continues until one has reached the final four kilometers adjacent to one's destination city. Although not on par with the previous zone, should one have failed to recite Tefilas HaDerech earlier, one can continue to recite the Tefila at any point throughout this zone.

- TRAVELING FROM MONTREAL TO MONSEY: Should one have forgotten to recite Tefilas HaDerech at an earlier point, he may nevertheless do so in the Adirondacks, Albany, Kingston, or at any other point until the final four kilometers before Monsey, a point roughly in the vicinity of the Ramapo (Sloatsburg) Travel Plaza. It is completely irrelevant if at the time of recital one is passing through a city or through an open area.

THE FOURTH ZONE is that of the final four kilometers, those adjacent to the destination city. At this point, one is considered within the safe environs of his destination, and the Tefila may no longer be recited in full. One should recite the Tefila up until the final words, omitting the concluding Beracha of "Baruch Atah... Shomeya Tefila".

Tripping Up: Applying the Concepts to Air Travel

Until this point, the parameters have been established in regard to road trips. How do these guidelines pertain to air travel? In many cases, merely traveling from one's departure city to the local airport requires travel beyond the original city limits. Examples would include leaving from Yerushalayim for a flight from Ben-Gurion airport, or leaving Cleveland for a flight from Hopkins Airport. In these scenarios, the Tefila should be recited immediately upon exiting the departure city. In other instances an airport may be located within the confines of the departure city, as is the case with Montreal's Trudeau Airport. In this case, the Halachic consensus is to recite the Tefila on the plane, as the plane begins the final acceleration on the approach to take-off. This setting would benefit the incorporation of a number of factors. Firstly, it is quite likely that Halacha considers the wide open expanses of the runway area to be outside of the city. Secondly, as noted, the concern with reciting the Tefila within the departure city is due to the potentiality of aborting the trip and returning home. At the moment of take-off, the travel has assumed a definitiveness, beyond any such reasonable concern. Lastly, from an angle of risk assessment, the moments of take-off are generally considered to carry the greatest danger, and would as such be most apt for Tefilas HaDerech. If one did not recite Tefilas HaDerech at such time, one could nonetheless do so up until the final stages of descent prior to landing.



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COMMUNITY ADVISORY

סיון תשע"ט - June 2019

During the summer months, children are often in an environment that is less structured than during the rest of the year. Since no community is immune to issues of child abuse, many parents have approached the Rabbanim asking for guidance of how to deal with these issues.

It is vitally important that parents have open lines of communication with their children. In this context, they should tell their children that no one—not even a peer, relative, or other person they know and respect may have inappropriate physical contact with them. Parents who want guidelines regarding how

to speak with their children should contact their Rav or the Vaad HaRabbanim for guidance.

Parents should also tell their children that according to Halacha, it is an obligation (and not Loshon Hara) for them to tell parents or respected rabbinic figures if anything happens to them.

May Hashem, the true Shomer Yisroel, guard and protect us from any and all harm, no matter its source, and bless all of Klal Yisrael with Yeshuos, Nechamos, Besuros Tovos, with the Geulah Shleimah.

AVERTISSEMENT COMMUNAUTAIRE

סיון תשע"ט - Juin 2019

Pendant les mois d'été, les enfants se retrouvent souvent dans des environnements moins structurés que pendant le reste de l'année. Vu qu'aucune communauté n'est à l'abri de l'abus des enfants, plusieurs parents ont approché les Rabbanim afin de leur demander des conseils comment gérer ce problème.

De prime à bord, il est très important que les parents et les enfants puissent communiquer de façon aisée. Dans ce contexte, les parents devraient avertir leurs enfants que personne – que ce soit un aîné, un membre de la famille ou une personne qu'ils respectent - n'a le droit de les aborder ou d'avoir un contact physique. Les parents qui nécessitent des conseils

sur la meilleure manière de communiquer avec leurs enfants devraient contacter leur Rav ou le Vaad Harabbanim afin qu'on puisse les aider.

Les parents devraient également avertir leurs enfants que d'après la Halacha, c'est une obligation (et cela ne constitue pas du Lashon Hara) d'avertir les parents ou les autorités rabbiniques si un tel incident se produit.

Que Hashem, le seul et unique vrai Shomer des enfants d'Israel, nous protège à tous contre tout mal, quelque soit la source, et bénit tout le Klal Israel avec Yeshoua, Nechama, Bessorot Tovot et une Geoula Shelema.

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Mountain Dew Kickstart Limeade
Mug Root Beer

Peace Tea Razzleberry
Pepsi
Pepsi Float
PepsiCo Green Apple Watermelon
PepsiCo Mango Lemonade Freeze
PepsiCo Peach Lemonade
PepsiCo Sodashop Black Cherry
PepsiCo Sour Orange
PepsiCo Strawberry Smoothie
PepsiCo Tropical Strawberry
Powerade Ice Berry Blitz
Sprite



Artic Grape
Banana
Black Licorice
Blue Raspberry
Bubble Gum
Butter Rum
Cherry
Cola
Cream Soda
Dragon Fruit

Grape
Green Apple
Iced Punch
Kiwi Strawberry
Lemonade
Lime
Orange
Pina Colada
Pineapple
Pineapple Mango

Raspberry
Root Beer
Sour Apple
Strawberry
Vanilla
Watermelon
Wild Blueberry &
Cotton Candy Shocker
Yumberry



Lemonade
Pink Lemonade

