

Kashrus Kurrents

VOLUME 27 NO. 2

Summer 5767-2007

Planning Your Simcha

THE AGONY OR ECSTASY?

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The Kiddush

Pre-planning your *kiddush* is the best strategy to guarantee that the *simcha* will encounter a minimum amount of glitches. If the *kiddush* is being held in a *shul*, inquire about their guidelines. Some *shuls* have their own *kiddush* committee; others will allow you to prepare the *kiddush* yourself. Even if you cater it yourself, there are many details that need review. For instance, which certifications does the *shul* permit? Does the *shul* require that all baked goods be *pas Yisroel* and/or *yoshon*? Can you purchase boxed bakery goods from the supermarket, or must the baked goods come from a *Shomer Shabbos* bakery?

Furthermore, cakes are often decorated with pictures or lettering that one may not cut on *Shabbos*. If rolls are served, are they *Mezonos* rolls or real bread? If they are real bread, is there a washing station? If the *kiddush* is dairy, do the dairy products have to be *Cholov Yisroel* or will *Cholov Stam* products fit the bill?

If the *kiddush* bakery products have to be *yoshon*, the *baal simcha* should realize that *yoshon* does not just include breads, cakes and cookies. Products such as jarred *gefилte* fish, licorice, pretzels, noodle *kugels* and even potato *kugels* that may have flour in their ingredients must also be *yoshon*.

What is the *shul's* policy regarding prepared food that is brought in to the *shul* from a take-out store? Does the store need to be under *hashgacha*, and if so which *hashgachos* would be acceptable? Another issue to keep in mind is how the food is packaged when it comes into the *shul*. Meat and fish items require two *simanim* (seals) when they leave the store; cheese, dairy, and bakery goods require only one *siman*. Is someone responsible for checking that the items coming into the *shul* have a reliable kosher *hechsher* and are properly sealed?

Additionally, one should ask about the *shul's* policy regarding home baked items; sometimes there are outstanding home bakers who bake beautiful *simcha* cakes. Does the *shul's* policy require kosher supervision for these cakes? And if neighbors are bringing home baked products, some of the guests may expect a few of these goodies to be *yoshon*. It would be a good idea to place small signs indicating which items are *yoshon*.

If potato chips and pretzels are being purchased, do they have to be *bishul Yisroel* and/or *pas Yisroel*? It goes without saying that someone needs to be responsible for opening all unopened cans, bags, boxes and bottles before *Shabbos*.

Candies are often brought into the *shul* by the *baal simcha*. If the *kiddush* is *fleishig*, the candies will need to be *pareve*; but if the *kiddush* is *milchig*, should the candies be *cholov Yisroel*?

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When Does One Pray When There is no Day

A GUIDE TO SHABBOS OBSERVANCE & PRAYER TIMES IN ARCTIC REGIONS & OUTER SPACE



RABBI DOVID HEBER
STAR-K KASHRUS ADMINISTRATOR

Note: Most locations addressed in this article can be found on the map on page 5.

There was a time not long ago when kosher food was available only in major Jewish metropolitan areas. Finding kosher certified products on the road was a daunting task. "Kosher Tours" were limited to a few select areas. Today, the Star-K and other kosher symbols appear on thousands of food products. Kosher food is available from Fairbanks to Fiji, and from New Zealand to Norway. Kosher tours are now available to Alaska and Antarctica. With so many north and south destinations

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Planning Your *Simcha*

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THE AGONY OR ECSTASY?



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What is the *shul's* policy concerning wines and liquor? Does all wine need to be *mevushal*? Do all the liqueurs have reliable kosher supervision?

The *cholent* and other hot items will be dealt with in the *Sheva Brochos* section below. As one can clearly see, it is more than the color coordination and table decoration that contributes to a successful *kiddush*.

The *Shalom Zachor*

Mazel Tov! It's a boy, and he was born on Friday morning. Everyone is rushing and hurrying to get the *shalom zachor* ready. Quick! Get the beer and the *arbes* (chickpeas). Wow! That cherry wheat flavored beer sure looks good! So does that can of chickpeas. Hold on a second. Did you realize that flavored beers need reliable kosher certification? If your guests only use *yoshon* products, were you aware that beer (which is produced from malted barley) may be *chodosh* after the end of December? With the exception of water and plain seltzer, all beverages require reliable kosher certification. Do not make the mistake of assuming that a flavored alcoholic beverage is just a little lemon juice mixed in the beer; those flavors can also come from *Eretz Yisroel*. Glycerin is often used as a blending agent in these flavored beverages. Regular beer and ales are generally acceptable; those coming from the Far East, however, should be avoided.

As for the chickpeas, these are one of the leading items likely to be generated in a canning facility that also produces canned meat products. It is therefore very important to purchase canned chickpeas with a reliable kosher certification.

The *Sheva Brochos*

Sheva Brochos are festive events in the Jewish life cycle, and *Shabbos Sheva Brochos* can be a grand undertaking. As the cost of having a caterer has become excessive for some, *baalei simcha* have opted to cater the event themselves and buy prepared foods from reliably certified food vendors. In the trade, when food is purchased from the caterer or from the take-out store, it is referred to as a food service event as opposed to a fully catered *simcha*. It is critical that the *baal simcha* understands what his responsibilities are for this particular *Shabbos* event.

When the caterer delivers the food items, or when the food items are picked up from the store or commissary, it is imperative that the food be properly sealed—especially meat and fish. Once the seals are broken, the *hashgacha's* responsibility ends. It is the *baal simcha's* responsibility to check all food items as they enter his/her home or social hall to determine if the products have proper kosher identification.

The *baal simcha* must also assure that the *kashrus* status of the food continues. He is responsible for ensuring that an observant Jew watches the meat, chicken and fish items to avoid problems of "*bosor shenisalaim min hoayin*". This problem often arises when non-Jewish help is hired to prepare the meal and is not supervised in the social hall where the event is being prepared.

If there is non-Jewish or non-observant help cooking the meal, all fires must be turned on by an observant Jew to avoid problems of *bishul akum* (food being cooked by an *aino Yehudi*). It is very important to realize that fires are often



turned on and off during the course of the preparation. Since the *baal simcha* is preoccupied with the event and cannot be in the kitchen, he should designate a person to be responsible for igniting all cooking and heating equipment.

Since no cooking can take place on *Shabbos* itself, all foods must be fully cooked prior to *Shabbos*. Many *rabbinic* laws were instituted to prevent transgressing *Torah* prohibitions, with two major ordinances to prevent cooking on *Shabbos*. "*Shehiya*" is leaving uncooked food on a cooking surface before *Shabbos*, in a place where it is possible for the fire to be adjusted to hasten or improve the cooking. To prevent this, the rabbis decreed that the food should be edible before *Shabbos*, or that the fire and controls be covered with a *blech* in order to avoid any problems of adjusting the fire. It is the custom that all foods — both main and side dishes — should be cooked before *Shabbos*. In addition,

the stovetop should be covered with a *blech* and the knobs should be covered.

Everyone loves hot potato *kugel*. The second prohibition enacted to ensure that there is no cooking on *Shabbos* entails returning cold food to the stove or oven. This prohibition is called "*Chazara*". There are strict guidelines that must be followed when returning cooked items to the oven. These apply even if the stovetop is covered with a *blech*, and even if the food that one wants to put onto the *blech* is fully cooked and still hot. It is very important to review the laws of *chazara* with your *rav* to avoid any problems on *Shabbos* day.

It is also important to use water urns that do not introduce fresh water, and to have all water urns turned on and tea essence made before *Shabbos*. If sugar is being served in packets, all packets should be opened before *Shabbos*. All sealed food containers should also be opened before *Shabbos*.

One should also be cautious about salads and vegetables, which have to be checked before *Shabbos* to make sure they are insect-free. Often salads, platters and trifles are made on *Shabbos* and involve cutting and separating peels, pits and seeds from the fruits or vegetables. Separating these items incorrectly may cause one to violate the prohibition of "*borer*", separating the bad from the good. These laws can become quite complicated in food preparation. Therefore, it is advisable to check with one's *rav* to review these rules.

All bakery items should be checked for their *pas Yisroel* and *yoshon* status. Wine and liqueur have to be checked for proper *hechsharim* and, if necessary, the wine or grape juice should be *mevushal*.

The *baal simcha* is responsible for his/her chinaware, flatware, utensils, heating equipment, and display pieces. Any questions regarding the previous use of these utensils should be addressed prior to their use.

Last but not least, the guests should be clearly aware that a *simcha* being held in a hall or a *shul* is not under any official kosher certification. As you can see, a little planning can go a long way to ensure that your *simcha* will be *freilach* and *geshmack* with minimum aggravation. Once you have catered your own *simcha*, you will have a different appreciation for the words *Mazel Tov*—you've made it through the self-catering experience! *Yasher Koach!*



When Does One Pray When There is no Day

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easily accessible to kosher consumers, the observant Jew now faces an array of fascinating questions. In parts of Alaska, and other locations north of the Arctic Circle, there are periods of time during the summer when the sun never sets and during the winter when the sun never rises. When does *Shabbos* begin in the land of the midnight sun? Can one *daven Shachris* if the sun doesn't rise? When does *Shabbos* start and end in Anchorage on a day that does not get dark? A similar question is, when does an astronaut *daven* and begin and end *Shabbos* in outer space? A description of the Arctic Circle is necessary to understand the *halachos* that relate to these unique circumstances.

The Arctic Circle (located at 66.56° N Latitude, see map) is an imaginary line that runs through Canada, Greenland, Scandinavia, Russia, and Alaska.¹ From this general area and northward, there are days in the summer when the sun does not set and days in the winter when the sun does not rise.² For example, in Longyearbyen, the northernmost town in the world located on the Svalbard Islands north of Norway,³ the sun remains above the horizon from April 20 through August 25. During this time the midnight sun is visible for over four months. Between October 27 and February 15, the sun never peaks above the horizon.⁴ In Alert, Nunavut in Canada,⁵ the sun does not set for almost five months of the year. At the North Pole, the sun rises in March and stays up for six months until it sets in September, when it remains below the horizon for six months. At the South Pole,⁶ the sun also stays up for six months (September through March) and stays below the horizon for six months (March through September).

Shabbos and Tefilla - There are various opinions regarding what to do in such locations:

A. The *Minchas Elazar*⁷ questions whether a person's

Shabbos in the Arctic Circle lasts until the next sunset, which could be several months later. For example, if a person arrives on Friday, May 15th and the sun sets late that evening, and then rises early the next morning and does not set for two months, it may be a very long *Shabbos* until after the sun sets again in July! Because of this, as well as other doubts regarding times for *davening*, it is advisable⁸ that one should not live in or visit these locations during the months when the sun is always up or down.⁹

B. The *Tiferes Yisroel*¹⁰ states that at the North Pole, one should use the times for *Shabbos* and *davening* based on the location from where he came.¹¹ For example, if one goes from Baltimore to the North Pole, he begins and ends *Shabbos* and *davens* at the same time residents in Baltimore begin and end *Shabbos* and *daven*.

C. According to the *Ben Ish Chai*¹², when the sun is above the horizon for 24 hours, or it is completely dark for 24 hours, 6:00 a.m. is considered sunrise and 6:00 p.m. is considered sunset.¹³ In the "morning", one wears *tallis* and *tefillin*, *davens Shachris* and performs most day *mitzvos*. *Shabbos* begins 18 minutes before 6:00 p.m. on Friday. *Shabbos* ends on Saturday at 7:12 p.m., 72 minutes after the "replacement sunset" of 6:00 p.m. At this time, one could say the evening *Shema*.



D. The *Moadim U'Zmanim*¹⁴ introduces a novel approach to deal with this problem. In the summer, when the sun does not set, each new *halachic* day begins and ends when the sun is at its lowest point in the sky, usually around midnight.¹⁵ This is when *Shabbos* would begin on Friday and end on Saturday night. One could only fulfill *mitzvos* that are performed during the day (e.g. *Shachris*).¹⁶ One could not fulfill most *mitzvos* that may only be performed at night (e.g. reading the *Shema* of night).¹⁷

In the winter, when the sun is below the horizon, the new *halachic* day begins when the sun is closest to the horizon (usually around noon).¹⁸ In Polar regions, on a day in the winter when it remains completely dark with no sunlight for 24 hours,¹⁹ one could perform night *mitzvos* but not day *mitzvos* (e.g. *Shachris*) since there is no daylight.

These opinions address "extreme" locations, places that have days in the year without sunlight or without sunset.²⁰ There are also regions that do not have the distinct day and night to which we are accustomed, but do have some measure of light during the prolonged winter, and do experience sunset during summer. These areas are also of *halachic* concern because they do not experience a sunrise or a complete darkness during periods of the year.

The Halacha - Because of the various opinions, one should discuss the *halacha* with his *rav*. The following guidelines were written with the input of Rabbi Moshe Heinemann, *shlit"u*, Rabbinic Administrator of the Star-K: [Note: Specific times listed are approximate and for purposes of example. There are numerous other examples

¹ Another *halachic* issue that affects parts of Alaska is the International Dateline. For a full discussion, see Kashrus Kurrents "A Traveler's Guide to the International Dateline." For a discussion regarding *halachic* issues on cruise ships, see "Don't Miss the Boat: *Halachic* Guidelines of Kosher Cruises."

² In the Southern Hemisphere, the seasons are opposite of ours. Summer begins in December and winter begins in June. Locations south of the Antarctic Circle (66.56° S) have 24 hours of sunlight days in their summer and 24 hour sunless days in their winters. Also, in this part of the world the sun appears in the northern sky during the course of the day (in the United States, it appears in the southern sky). It should be noted that almost the entire continent of Antarctica is south of the Antarctic Circle.

³ The Svalbard Islands include landmasses between 74° and 81° N, up to 9° south of the North Pole. Longyearbyen, with a population of over 1500 inhabitants, is located at 78° N.

⁴ Although the sun is below the horizon, it is close to the horizon at noon and light may be visible (similar to our experience immediately following sunset when the sun is below the horizon, yet there is still light). This will be addressed further.

⁵ Located at the northeastern tip of Ellesmere Island, 82.5° N and only 507 miles from the North Pole, Alert is home to a Canadian military station and is the northernmost permanently inhabited settlement in the world.

⁶ There is a permanent observatory at this location (90°S), where scientists reside and conduct research throughout the year.

⁷ *Chalek Daled* (4) *Siman* 42. Similarly, see *Hasafos Harad"al* on *Pirkei d'Reb Elazar* 52:1.

⁸ See *Tshuvos Zacher Simcha Siman* 30 in a *teshuva* written to his son in 1886 where the author, Rav Simcha Halevi Bamberger, advises not to go to such locations and questions, "Why should one put himself in a *safek* situation regarding *Shema*, *Tefillah*, and *Shabbos*?"

⁹ The *Mar U'Ktzia* 344 says that this case is comparable to one who is lost in the desert and is not sure when to observe *Shabbos* (see *Shulchan Aruch* Land *Saarei Teshuva*) OC 344:1).

¹⁰ *Mishnayos Yachin U'Boaz* - *Brachos*: End of Chapter 1.

¹¹ Others explain the *Tiferes Yisroel* means that each 24 hour period, starting with the time from where he left counts as day. For example, if he arrived at 6 p.m. Sunday, 24 hours later would be 6 p.m. Monday, and then four days later would be *Shabbos* (Friday evening).

¹² *Teshuvos Rav Pa'alim* - *Sod Yesharim* 2:4. He bases his opinion on the *Divrei Yosef* and brings a proof from the flood during the days of Noah.

¹³ These times are based on natural/astronomical time. An adjustment for Standard Time (the time on clocks) may slightly change these times. This depends on the longitude and time zone of the location. Also, this method will work in most areas north of the Arctic Circle and south of the Antarctic Circle. It should be noted that at and close to the poles (90°), this way of calculating is not applicable, due to the way the sun rotates in these regions and the lack of time zones.

¹⁴ *Chalek Bais* (2) *Siman* 155 in the glosses. The *Sefer Bain Hashmoshos*, page 55, seems to agree with this opinion.

¹⁵ This time is "theoretical" *chatzos halayla* (*halachic* midnight). He bases his opinion on the following astronomical fact: On any

given day in Baltimore, or any city below the Arctic Circle, the sun appears in different parts of the sky. At *chatzos hayom* (*halachic* noon - halfway between sunrise and sunset), the sun is directly to the south and at its highest point for that day. At *chatzos halayla* the sun is at the greatest angle below the horizon (over the opposite side of where it appeared at *chatzos hayom*). North of the Arctic Circle, when the sun does not set, it does not remain in the same area of the sky all day. Rather, at times it is higher in the sky peaking at noon, and at times lower in the sky reaching its low point at midnight, at which time it once again begins to ascend. For example, in Longyearbyen in the summer, the sun is 11° above the northern horizon at approximately midnight local time, "theoretical" *chatzos halayla*. We view this moment as if both sunset (when the sun reaches its lowest visible point) and sunrise (when the sun begins to ascend) occur. The old day ends and the new *halachic* day (e.g. *Shabbos*) begins. There is no night. How does one calculate theoretical *chatzos halayla* if the sun is up for 24 hours? One way is to see when the sun is due north, or when it is at the lowest point in the sky. Alternatively, one calculates *chatzos halayla* for any location directly south below the Arctic Circle. This time is also *chatzos halayla* for the location directly north above the Arctic Circle. For example, in the summer, theoretical *chatzos halayla* on Ward Hunt Island, Canada, located northwest of Alert, at 83.1° N (the northernmost point in North America and the starting point for many North Pole expeditions), occurs at the same moment that *chatzos halayla* occurs in Philadelphia (directly south). The same method is used for theoretical *chatzos hayom*.

¹⁶ Normally, one may recite *Shema* until the end of the 3rd "halachic hour" (*sha'os zmanios*). A "halachic hour" is 1/12 of the time from sunrise to sunset (according to the *Gr"o*). In the summer, if the day is 15 hours long, a "halachic hour" is 75 minutes long. In the winter, if the day is 9 hours long, a "halachic hour" is 45 minutes long. In Arctic regions, when the day is 24 hours long, each "halachic hour" is 2 hours long (1/12 of 24 hours). One says the morning *Shema* during the first six hours (three *halachic* hours) after *chatzos halayla*, and *davens Shachris* during the first eight hours after *chatzos halayla*. One *davens Mincha* after an hour has passed (one half of a *halachic* hour) following *chatzos hayom*.

¹⁷ The *Moadim U'Zmanim* says one should *daven Maariv* after *plag hamincha*, 2 1/2 hours before theoretical *chatzos halayla*. This is based on the fact that at any location one may *daven Maariv*, after *plag hamincha*, 1 1/4 *halachic* hours before the end of the day.

¹⁸ This time is "theoretical" *chatzos hayom*. In the winter, when it is completely dark for 24 hours, the sun's position is moving at different angles below the horizon. At theoretical *chatzos hayom*, the sun is closest to the horizon and then begins to descend moving further away from the horizon, similar to what occurs in our area after sunset. Hence, in the winter, theoretical *chatzos hayom* is considered sunset and marks the end and beginning of the new *halachic* day (e.g. *Shabbos* begins at *chatzos hayom* on Friday).

¹⁹ The sun remains more than 16.1° below the horizon.

²⁰ For a full discussion of this topic and other opinions, see *Sefer Achuzas Sadeh* pgs. 105-109 and a detailed article by Rabbi J. David Bleich in *Tradition* 36:3 (Fall 2002) pgs. 60-102.

²¹ At this time, the sunlight begins to increase. This moment is considered *tzais hakochavim* (ending *Shabbos*) and *alos hashachar* (dawn) of Sunday morning.

²² If this is too difficult, one should repeat *Shema* 72 minutes after sunset (12:55 a.m.).

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Hotel Kashrus On the Front Lines

AN ADMINISTRATOR'S PERSPECTIVE



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Star-K Kashrus Administrator



Introduction

The world of hotel *kashrus* is exciting, stressful and always a challenge. Effective hotel *kashrus* demands a keen understanding of modern equipment and complex facility dynamics, along with an excellent mastery of the hotel food and beverage industry. These criteria are essential in facilitating the role of the administrator and *mashgiach* as respected members and powerful presence in the hotel kitchen. The role of the *mashgiach*, once typecast as that of an old man with a white beard sitting on a chair, has changed. Not only does the *mashgiach* need to know that dairy and meat must be kept separate, the "new-age" *mashgiach* must relate to the kitchen and serving staff with diplomacy and grace.

When you sit down to eat at a wedding, *Bar/Bas Mitzvah*, or *bris*, how do you know that you are eating kosher? The Star-K sign is a good clue. But how do you know what goes on behind closed doors? It takes very little effort to maintain a kosher home in contrast to a hotel. How much thought do you give when pouring milk into a bowl of cereal, when you already know where the *milchig* dishes are located? Does the average *simcha* attendee believe that *kashrus* comes as easily to the non-Jewish chef who may have prepared your meal? How does the non-Jewish purchasing agent know the difference between a reliable certification or one that may not be reliable? Does he even know how to find a *hechsher*?

The Start Up

To ensure a successful event, careful planning has to take place well ahead of time. There should be a meeting with the *kashrus* administrator, the food and beverage departments, as well as the caterer—if an outside kosher caterer is being used. It is vital to have an on-site assessment of

the premises to achieve a good courteous and harmonious relationship with all of the key players of the team: certification agency, hotel management, caterer and kitchen staff. Strategies have to be outlined and the menu reviewed. If the hotel kitchen has to be kosherized, processes and procedures of kosherization must be reviewed so that kosherization will be conducted in accordance with the standard of certification. There should be ample time to *kasher* the kitchen, for there is no difference between *kashering* a kitchen from *treif* to kosher or from kosher to Kosher for *Pesach*. There is a famous kosherization joke, the hotel kitchen that needs a week to *kasher* for *Pesach* is done in three hours by the caterer during the year. Why? Because that's all the time allotted to the caterer. The best standard for a hotel that caters in-house is to maintain an exclusive kosher kitchen that is gated and padlocked, with the keys in the *mashgiach's* possession.

If the event is being catered by an off-site caterer, other strategies must be planned. What will be prepared at the commissary and what will be done on the premises? Where will the hot boxes be staged and the meals plated? How will the waiters carry out the individual portions so that the kosher event will remain separate if a non-kosher event being held at the same time? What hotel kitchen equipment e.g. sinks, counters, cutlery and oven need to be *kashered*?

Other critical issues that need to be discussed prior to the event include products and ingredients. What meat and poultry *hechsherim* are acceptable and what purveyors can be used for fresh fish? Is the event *yoshon*? What bakeries provide *pas Yisroel* and *yoshon* bakery goods? Do all the oils, shortenings, margarine, liquid eggs, seasonings and canned goods that are supplied by the hotel's commissary, bear reliable kosher certification?

The Set Up

Designing the set up for the event is of utmost importance. Where will the fish and meat be served at the smorgasbord? If there is bread at the carving table, is there a place provided for *Netilas Yadayim*? How about the bar? Are all the liquors, liqueurs and mixes approved? Will there be enough time to check all of these products before the event? Most critical of all: if a non-kosher event is going on at the same time, careful maneuvering must be mapped out so that both events will remain separate and equal. All too often, time is of the essence and important details may not be carried out in a timely manner. Good communication, understanding and pre-planning are the key ingredients for success.

There is nothing worse than a misunderstanding, especially in the middle of an event. The best insurance policy to ensure that all of the

plans are carried out is to have a *hashgacha* team comprised of well-trained professional *mashgichim*. The *mashgiach* is the liaison between *kashrus* and the kitchen. Today's professional *mashgiach* fills many roles and wears many hats, including that of policeman, advisor, teacher and diplomat. The *mashgiach* is the *kashrus* administrator's eyes and ears. He is the one who implements the standards of the certifying agency.

Once the standards are set, the work begins. Depending upon the number of attendees, cooking may begin three days before the function. The first day is often setup day; cooks ascertain that the kitchen is in working order and that the raw ingredients meet their specifications. The *mashgiach* checks each product; if there are any questions, the certification's home office is consulted. Often, even with a competent purchasing department, food distributors may substitute comparable products if the brands that were ordered are out of stock. Of course, those substituted items may or may not be acceptable from a *kashrus* standpoint. Because purveying may occur two or three days before the actual function, there may still be time to re-order or even go to the store.

The Prep Up

Preparation now gets underway, transforming raw ingredients into culinary masterpieces. Salads, garnishes and side dishes which consist of a vast array of leafy and green vegetables must be inspected for *toloyim*. It is the *mashgiach's* duty to make sure that all vegetables are insect-free; a tedious, time consuming and challenging job. Due to time constraints and various issues requiring the *mashgiach's* attention, all leafy vegetables, including broccoli and asparagus, must be checked the day before the event.

Other duties include making sure that fresh eggs are checked for bloodspots. If some dishes are prepared and stored until a later time, the *mashgiach* must make sure that everything is sealed and locked in a refrigerator, and that the keys are safely kept in his possession. Knives and other utensils that were *kashered* should be kept separate and apart from the rest of the non-kosher equipment. Burners, grills, ovens and steamers must be turned on by the *mashgiach* to avoid problems of *bishul akum*; he must constantly check that no burners have been inadvertently closed. Meat and poultry should be inspected for proper *simanim* to avoid problems of *bosor shenisalemin min hoayin*. If fish is on the menu, did the fish arrive with its skin intact? If the fish is filleted off the premises, did it arrive properly doubled sealed? Furthermore, fish must be prepared using separate utensils to avoid the intermingling of fish and meat. More importantly, if fish is to be substituted for meat as the main

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When Does One Pray When There is no Day

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beyond the scope of this article. Anyone visiting these regions must calculate specific times with his *rav*.]

Summer - Below the Arctic Circle - The most frequent question arises when people visit or live in Anchorage, Alaska; Stockholm, Sweden; or Oslo, Norway in the summer. Unlike the areas previously addressed, these locations are below the Arctic Circle (below the Arctic Circle means south of the Arctic Circle; above the Arctic Circle means north of the Arctic Circle closer to the North Pole) and experience sunrise and sunset 365 days a year. However, during part of the summer it never gets fully dark. When can one *daven Maariv* and when is *Shabbos* over during this time of the year? One may *daven Maariv* and begin *Shabbos* after *plag hamincha* (1 $\frac{1}{4}$ halachic hours before sunset) but he should repeat *Shema* just prior to *chatzos halayla* (the darkest period of time). *Shabbos* ends shortly after that, at *chatzos halayla*.²¹

For example, on June 22 in Anchorage, Alaska, the sun sets at 11:43 p.m. and rises at 4:20 a.m. One may *daven Maariv* and begin *Shabbos* after 9:42 p.m. (*plag hamincha*). One should repeat *Shema* at 1:55 a.m., prior to *chatzos halayla*.²² *Shabbos* ends at 2:02 a.m. Sunday (*chatzos halayla*).²³ One may recite the complete *havdalah* after *chatzos halayla*. Alternatively, one may recite *havdalah* upon arising Sunday morning (only the *brochos* of *Borei Pri Hagafen* and *Hamavdil*).²⁴

Winter - Below the Arctic Circle - These areas experience very short days. However, twilight is exceptionally long and one waits longer²⁵ than in our area to end *Shabbos* in order to ensure the stars are visible. For example, in Anchorage on December 18, the sun rises at 10:12 a.m. and sets at 3:40 p.m. One must wait 1 hour and 29 minutes after sunset and end *Shabbos* at 5:09 p.m. The day is so short that one may not

begin *Shachris* until 9:00 a.m., and *Shabbos* begins at 3:22 p.m.

Winter - Above the Arctic Circle at Locations with Sunlight - Almost all inhabited locations above the Arctic Circle, where the sun does not rise in the winter, experience a period of sunlight around noon.²⁶ One may perform day

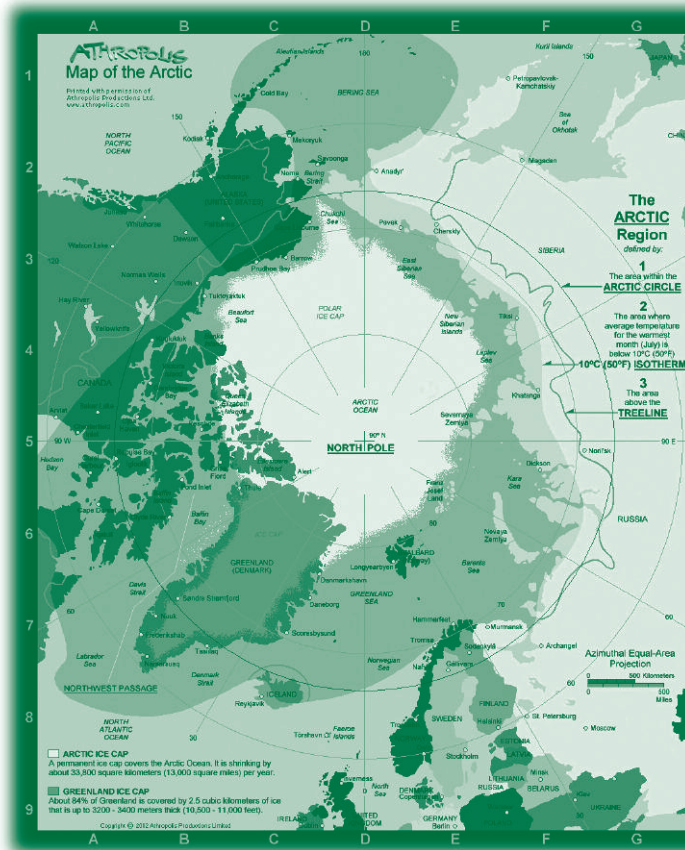
Maariv. Twilight (i.e. the time when the sun is below the horizon but there is still sunlight) is longer than what we are accustomed to.²⁹

For example, in Barrow located at the northern tip of Alaska, on December 1 the sun does not rise. However, at 1:15 p.m. there is the most sunlight of the day³⁰ (theoretical *chatzos hayom*). Therefore, one may *daven Shachris* and perform daytime *mitzvos* between 10:40 a.m. and 1:15 p.m.³¹ (during these pre-dawn light conditions) and *daven Mincha* at 1:45 p.m. (1/2 hour after *chatzos* during the post sunset conditions). *Shabbos* ends at 4:23 p.m. when the stars come out.

Winter in Completely Dark Locations & Summer North of the Arctic Circle - Unusual and difficult questions arise when someone travels to these areas. As previously addressed, there is a dispute as to when *Shabbos* begins and ends in these locations. Ideally, due to the various doubts, one should avoid living in or visiting these problem areas. However, if one must visit these locations,³² the following *halachos* apply:

1. **Winter - In Completely Dark Locations**³³ - One begins and ends *Shabbos* at the time indicated by the stricter opinions. This means that one begins *Shabbos* before *chatzos hayom* on Friday.³⁴ *Shabbos* ends 72 minutes after the "6:00 p.m. *shkia*"³⁵ Saturday. One *davens Maariv* and recites the evening *Shema* between 7:00 p.m. and midnight.³⁶ After 6 a.m. and when it is morning in the location where one comes from, one would say *K'rias Shema* without *brachos* and *Shachris Shemona Esrai*, "Al *tnai*."³⁷

2. **Summer - North of the Arctic Circle** - When the sun remains above the horizon for 24 hours, one begins and ends *Shabbos* at the time indicated by the stricter opinions. This means



mitzvos during a segment of this period of sunlight.²⁷ In these locations, one may *daven Shachris* and perform most daytime *mitzvos* (e.g. *Hallel*) after there is enough light to distinguish between the colors of *tchailles* (blue/ green) and white²⁸, until *chatzos hayom* (when the sunlight begins to decrease). One should *daven Mincha* a half hour after *chatzos hayom*. When the stars come out, *Shabbos* ends and one may *daven*

²³ The level of darkness is equivalent to that of Baltimore 27 minutes after sunset. At this time, the sunlight begins to increase. This moment is considered *tzais hakochavim* (ending *Shabbos*) and *alos hashachar* of Sunday morning.
²⁴ Another option is to recite *havdalah* (only the *brochos* of *Borei Pri Hagafen* and *Hamavdil*) after sunset (in the example cited this occurs at 11:43 p.m.), or in difficult circumstances after *plag hamincha* (9:42 p.m.). However, if one recites *havdalah* at either of these times, one may not perform *melacha* until *Shabbos* is over (2:02 a.m.).
²⁵ Until the sun is 8.6° below the horizon. At this time, it is as dark as it is in New York in June, 50 minutes after sunset (see *Igros Moshe* OC 4:62).
²⁶ These *halachos* apply in the winter to areas below 82.6° N, since even on December 21 complete darkness is only experienced in regions above 82.6°. Areas above this line are addressed in the next section.
²⁷ This may be done for the following reason: *Halachically*, day begins at *alos hashachar*, dawn. In our area, dawn occurs 72 minutes before sunrise. When necessary, one may *daven Shachris* and perform most daytime *mitzvos* beginning at this time. If one is in a location where the sun does not rise for 24 hours yet there is light, *halachically* there is *alos hashachar* light for several hours during the day. This "sunlight" is equivalent to the amount of light someone in Baltimore experiences before sunrise and constitutes day.
²⁸ When the sun is 7° below the horizon. This time is called *misheyakir*. If the sun does not get this high, various daytime *mitzvos* may be performed when the sun is 16.1° below the horizon and higher.
²⁹ Twilight ends when the sun is 8.6° below the horizon.
³⁰ Barrow is at 71° N. This sunlight (at theoretical *chatzos hayom*) is equivalent to the amount of light experienced in Baltimore 12 minutes after sunset.
³¹ Between *misheyakir* and *chatzos*.
³² It should be noted that flights from New York to the Far East may fly over Polar regions, and these *sheilos* regarding *davening* times may be relevant.
³³ Presently, there are no permanently inhabited regions in the Northern Hemisphere where these *halachos* apply. According to most opinions, these *halachos* would apply in December in the area of the northernmost land in the world (e.g. Oodaaq Island, Greenland, 83° 41' N and other islands in this region). They would certainly apply in June to areas in Antarctica.
³⁴ Based on the opinion of the *Moadim U'Zmanim*.
³⁵ At the theoretical *tzais hakochavim* of the *Ben Ish Chai*.
³⁶ To fulfill the opinion of the *Ben Ish Chai*, one *davens Maariv* after 7:00 p.m. (an hour after theoretical *shkia*) and before midnight (*chatzos halayla*). These times are approximate. One may also be bound by the current time of the place where he came from.
³⁷ This means one *davens Shachris Shemona Esrai* "on condition", stating, "If I can *daven Shachris* (i.e. the *halacha* is like the *Tiferes Yisroel* and *Ben Ish Chai*), this is my *Shachris*. If I cannot *daven Shachris* (in the dark, since the *halacha* is like the *Moadim U'Zmanim*), this *tefilla* is a *nedava* (gift)." One can also *daven Mincha* "al *tnai*" when it is the *zman* of *Mincha* where one comes from and when it is between 12:30 p.m. - 6 p.m. [A *tefilla nedava* cannot be recited on *Shabbos* or *Yom Tov*, so one would not *daven Shachris* or

Mincha Shemona Esrai (even *al tna*) in a place where it is dark for 24 hours. One cannot say *Hallel* with a *bracha* or perform a *Milah* on any day when it is dark for 24 hours.
³⁸ Based on the opinion of the *Ben Ish Chai*.
³⁹ At *chatzos halayla* early Sunday morning, when the sun is at its lowest point in the sky, based on the opinion of the *Moadim U'Zmanim*.
⁴⁰ Located at 73° N, 78° W. Times indicated are Eastern Daylight Savings Time (DST - hence the times are one hour later than Eastern Standard Time).
⁴¹ Based on the opinion of the *Ben Ish Chai* (18 minutes before the Daylight Savings Time "shkia"). One may have to start *Shabbos* earlier if it is *Shabbos* already in the location where he came from.
⁴² Based on the opinion of the *Moadim U'Zmanim* (an hour was added for Daylight Savings Time). An example where one follows the times of his community (based on the *Tiferes Yisroel*) is if one travels from Los Angeles northeast to Longyearbyen on June 28, *Shabbos* ends at 6:20 a.m. Sunday morning (at the moment *Shabbos* ends in Los Angeles).
⁴³ To fulfill the opinion of the *Moadim U'Zmanim*, one waits until *plag hamincha* to recite *Kiddush* and begin *Shabbos*.
⁴⁴ Based on the opinion of the *Ben Ish Chai*, who says in this location during DST, we consider 7:15 a.m. as sunrise.
⁴⁵ *Sof zman teffila* of the *Moadim U'Zmanim*. This time is four *halachic* hours after the beginning of the day, which was *chatzos halayla*.
⁴⁶ Prior to *sof zman krias Shema* of the *Moadim U'Zmanim*. This time is three *halachic* hours into the day.
⁴⁷ *Mincha gedola* according to the *Moadim U'Zmanim*. 1/2 a *halachic* hour after *chatzos hayom*.
⁴⁸ *Plag hamincha* according to the *Moadim U'Zmanim*.
⁴⁹ If someone from Los Angeles traveled to Longyearbyen on June 1st, one would wait until 4 a.m. *Shabbos* morning to recite *Kiddush* (when it is 7 p.m. Friday in Los Angeles). If one travels west and crosses over many time zones, it is preferable to also fulfill the opinion of the *Moadim U'Zmanim* by waiting for the proper time to recite *Kiddush* (after *plag hamincha*). For example, if someone from *Bnei Brak* travels to Barrow on June 1, according to the *Tiferes Yisroel*, *Shabbos* begins at 8:15 a.m. Friday, Barrow time, at the moment *Shabbos* begins in *Bnei Brak* (where it is already Friday evening). Nonetheless, one should preferably wait until 11:55 p.m. Friday night to recite *Kiddush*, thus also fulfilling one's obligation according to the *Moadim U'Zmanim* (who says *Shabbos* begins at "chatzos halayla" which occurs on this day at 2:25 a.m. One may recite *Kiddush* at *plag hamincha* (11:55 p.m.), 2 1/2 hours (1 1/4 *halachic* hours) before *chatzos halayla*. Determination of *davening* times to fulfill all opinions may be difficult, *v'tzarich iyun*.
⁵⁰ The beginning and end of *Shabbos* on Earth depends on issues addressed in this article, as well as the location of the International Dateline. If one takes all opinions into account, it is theoretically *Shabbos* somewhere on Earth for almost three days. *Shabbos* begins at 10:00 p.m. Thursday, Universal Time (also called Greenwich Mean Time - the time in London), at latitudes with total darkness & 145°W, the furthest point east in the world, using the International Dateline of the *Gesher Hachaim*. *Shabbos* ends at 4:00 p.m. Sunday, Universal Time, at latitudes with no sunset at 125° E, the furthest point west in the world using the International Dateline of the *Chazon Ish*.

CONTINUED ON PAGE 6

Hotel Kashrus On the Front Lines

AN ADMINISTRATOR'S PERSPECTIVE

CONTINUED FROM PAGE 4

course, are the side dishes suitable for this change? If the side dishes are *pareve* and seasoned or cooked with meat ingredients, they may not be served with fish.

As the cooking preparation comes to a close, last minute deliveries have to be checked by the *mashgiach*. Are the delivered bakery goods *pas Yisroel* or *yoshon*, and are they properly marked? All too often, the bakery delivers items in unmarked boxes. As the chafing dishes are set out for the smorgasbord, have the sternos been lit by the *mashgiach*? Have the fish platters been properly marked? Has the bar been double checked for any last minute changes? Has the *mashgiach*'s system of checks and balances been put into motion to ensure that the correct dishes are being brought to the reception area? Are there washing stations? Did the *mashgiach* place supervision cards on the tables indicating that the event is being supervised by a reliable *hashgacha*?

The Mess Up

Much care must be taken to avoid the recurrence of the following scenario. A hotel was hosting multiple events simultaneously. A waiter from a kosher event was winding his way through the hotel's labyrinthine hallways while carrying a tray of kosher turkey sandwiches. He was met by the head waiter of a non-kosher event, who felt the sandwiches

were too bare and proceeded to dress them up with slices of Swiss cheese! The *mashgiach* caught these sandwiches before they were served, and a potential crisis was averted.

And how can there be a *simcha* without wine to make a *l'chaim*? What about the great challenges to the *kashrus* supervisor when the *ba'al simcha* insists on serving non-*mevushal* wine and hiring non-*Shomer Shabbos* bartenders? The *ba'al simcha* did not take into account that during the dancing at the *chasuna*, the waiters come back to the table. They straighten the napkins, dinnerware and wine goblets—and disqualify all of the wine on the table, unbeknownst to the guests. For this reason, it is the Star-K policy to serve only *mevushal* wines at all events.

All too often, the *mashgiach* plays the role of diplomat, both in and out of the kitchen. If the *hashgacha* standard forbids bringing outside food or beverages into the event or *simcha*, it is the *mashgiach*'s uncomfortable task of informing the *ba'al simcha*. For example, he cannot serve that particular expensive scotch for a *l'chaim*; the *ba'al simcha* must remove boxed candy gifts from the table; and a guest cannot feed her baby yogurt at the dinner table or use his/her own sweetener. Mix-ups and accidents do occur in the kitchen, even with the best of intentions. In the heat of the event, deadlines are tight and nerves are worn thin.

The *mashgiach* must step up to the plate to prevent the serving of dairy mashed potatoes, non-certified french fries or non-*Pesachdik* stuffed cabbage mixed into the Passover order of stuffed cabbage, whose packaging looks exactly like their *Pesachdik* stuffed cabbage counterparts!

The Clean Up

After a successful event, the *mashgiach*'s job doesn't end with the completion of *bentching*. Chinaware, silverware, pots/pans and trays must be washed, dried, boxed and placed safely behind the padlocked gate. If the event is being catered by an outside caterer, the equipment, hot boxes, dishes and leftovers have to be loaded onto trucks – locked and sealed by the weary *mashgiach*. These items then make their way back to the commissary where they are dealt with the next day under the watchful eye of – you guessed it – the dedicated *mashgiach*.

Hotel *kashrus* is quite a challenge, but with careful planning and a well developed harmonious relationship with the hotel staff, most problems can be avoided or amicably resolved. In the end, the *mashgiach* will succeed if he has the staff's cooperation, trust and respect. The hotel will be satisfied and the client will be provided with a truly uncompromising quality kosher event.

When Does One Pray When There is no Day

CONTINUED FROM PAGE 5

that one begins *Shabbos* before 6:00 p.m. on Friday.³⁸ *Shabbos* ends around midnight³⁹ (30 hours after it began). For example, if someone from Baltimore travels north to Pond Inlet, Nunavut in Canada⁴⁰ on June 28, *Shabbos* begins on Friday at 6:42 p.m.⁴¹ *Shabbos* ends at 1:15 a.m. early Sunday morning⁴², or whenever the place he comes from finishes *Shabbos*, whichever is later.

One should wait until 2½ hours before “*chatzos halayla*” (when the sun is at the lowest point) Friday night to recite *kiddush*.⁴³ One *davens* daytime *tefillas* at the same time as the *kehilla* from which he came, and it is preferable that he also wait to fulfill the other opinions. For example, if one travels from Baltimore to Pond Inlet on June 28, when the sun does not set, one *davens Shachris* between 7:15 a.m.⁴⁴ and 9:15 a.m.⁴⁵ (being careful to recite *Shema* before 7:15 a.m.)⁴⁶, and *davens Mincha* after 2:15 p.m.⁴⁷ One *davens Maariv* on week-nights and recites Friday night *kiddush* after 10:45 p.m.⁴⁸ Depending on where one came from, one may have to wait until *Shabbos* morning to recite the Friday night *kiddush*.⁴⁹

Outer Space

It is clear from the above that the calculation of *davening* times and when *Shabbos* begins and

ends would be complicated for Jewish astronauts in outer space. Therefore, a *rav* should be consulted. Ideally, one should not travel to outer space. If one must go, an astronaut would follow the opinion of the *Tiferes Yisroel* for *davening*, and according to some opinions keeps *Shabbos* anytime it is *Shabbos* anywhere on Earth⁵⁰. If this is too difficult, one could rely on the *Tiferes Yisroel* for *Shabbos*.

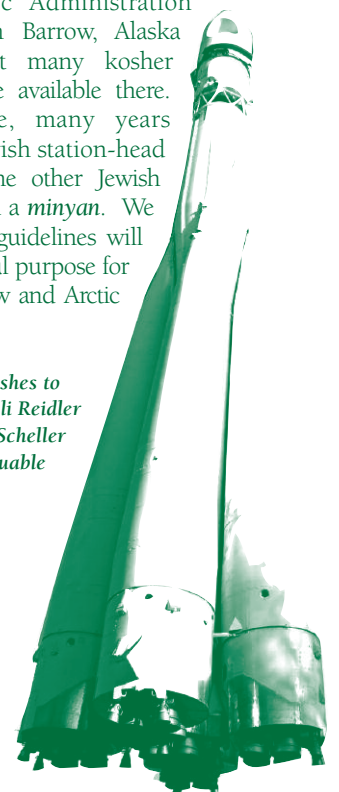
If one orbits the earth and stays above the area that is between 45°N and 45°S, one would *daven* each *tefilla* once per day (despite the continuous sunrise and sunset). One would keep *Shabbos* when it is *Shabbos* directly below the rocket on earth. Depending on the season and location, *Shabbos* could be as early as 2 a.m. Friday Universal Time and as late as Sunday 12:30 p.m. Universal Time. *Vtzarich iyun*.

Kosher Food

Once one has determined *halachic* times for areas above the Arctic Circle, one must locate kosher food. The Star-K has discovered that kosher food is available in the most remote geographic places. One can find kosher certified products near the beginning of the Trans-Alaskan Pipeline at the Prudhoe Bay General Store. The Food Services Supervisor at the U.S. South Pole Observatory informed us that Star-K

certified products have reached the South Pole! A physicist at the National Oceanic and Atmospheric Administration (NOAA) in Barrow, Alaska reports that many kosher products are available there. Furthermore, many years ago, the Jewish station-head gathered nine other Jewish men to form a *minyán*. We hope these guidelines will serve a useful purpose for future Barrow and Arctic *minyanim*!

The author wishes to thank Rabbi Eli Reidler and Dr. Yossi Scheller for their invaluable assistance.



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CONCESSION STAND/KIOSK

(ONLY when the Star-K sign is posted)

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Baltimore, MD
CATERER

ZADIE'S BAKE SHOP

Fair Lawn, NJ
BAKERY



STAR-K Kashrus Training Program!

THE STAR-K'S 4TH ANNUAL COMPLIMENTARY CERTIFICATE KASHRUS TRAINING PROGRAM WILL BE HELD JULY 9-12, 2007.

Sessions will cover various segments of the *kashrus* industry, including consumer inquiries and Sabbath mode appliances. A hands-on practicum for vegetable checking will be given. Field trips to a slaughterhouse, confectionery, restaurant, bakery and the kosher kitchen of the Hyatt Regency will round out the seminar experience. To apply to the Star-K Kashrus Training Program, call the Star-K office at 410-484-4110 for an application, or log on to the Star-K website at www.star-k.org to download the application form.



Star-K *Shidduch* Program Up "date"



Keep thinking of those *shidduchim*! Star-K's *shadchan* incentive program has been renewed until *Chanukah* 5768, with a cash "gift" of \$2,500 paid, on top of the customary *shadchanus*, for the successful matches made for Baltimore's Orthodox women. To date (pun intended!), Star-K has awarded a sizeable sum to the *shadchanim* of nearly 50 successful *shidduchim* made since the program started two years ago. For program rules, call the Star-K office at 410-484-4110 ext. 217 or visit Star-K Online at www.star-k.org, click on Programs/*Shidduch* Incentive Program/ "Striking Matches: Star-K Partnering with *Shadchanim*".



Insect Checking Video Tutorials

Want to buy heads of fresh Romaine, but don't know how to check for bugs? Ever wonder if your fruit is really insect-free? Wonder no more! The STAR-K makes it easy with its new online insect checking video tutorial collection. Learn how to check lettuce, strawberries and more with our short, easy-to-understand video tutorials. Material is continually updated. Visit www.star-k.org/insectvideos.htm or call our office at 410-484-4110. A limited number of light boxes are still available for purchase from our office.



Star-K Kosher Certification

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

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This publication is dedicated to the memory of **M. Leo Storch**, of blessed memory, through a grant from Mrs. M. Leo Storch & Family.

Subscriptions

\$10(USD) annually for 4 issues -US & Canada
\$15(USD) annually for 4 issues -Overseas

Kashrus Kurrents is also available via e-mail* by sending a blank e-mail to kashruskurrents-subscribe@star-k.org *(must have ability to open .pdf and .zip files)

(The Star-K Passover Book, not included in this subscription, is available for purchase in Jewish bookstores during the Passover season.)

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