The joy, the planning, the anticipation, the expense — there is a lot that goes into a Yiddishe simcha. Be it a chasuna, Bar Mitzvah, or bris, every significant life cycle event is extra special and the baalei simcha want to ensure that their guests have a good time. Central to that goal is a delicious seudas mitzvah. Endless hours of planning are spent making sure everything is perfect, from the decor to the menu. Is the same effort expended regarding the kosher level of the event? If the simcha is being catered, does the caterer have reliable kosher certification? As catering costs have risen, consumers have opted to cater their own simchas. This article will attempt to address some key issues that one should consider when catering an event.

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 consider kosher. 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 hechsher, and if so which hechshers 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?

CONTINUED ON PAGE 2
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 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 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, boule 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 hashgachah 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 “boror shenisalaim min haoyan”. 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 alait (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 hagel. 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 liquor have to be checked for proper hechsherim 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 Maal Tov—you’ve made it through the self-catering experience! Yasher Koach!
When Does One
When There is no

CONTINUED FROM PAGE 1

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 astranaut 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 never rises. For example, in Longyearbyen, the northernmost town in the world located on the Svalbard Islands north of Norway, 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 13, the sun remains below the horizon.2 In Alert, Nunavut in Canada, 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; it sets in September, when it remains below the horizon for six months. At the South Pole, the sun also stays up for six months (September through March) and stays below the horizon for six months (March through September).

Shabbos and Tefillin - There are various opinions regarding what to do in such locations. A. The Minchas Elazar 3 questions whether a person’s Shabbos in the Arctic Circle last until the 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 advisable 4 that one should not live in or visit these locations during the months when the sun is always up or down.5

B. The Tiferes Yisroel 6 states that at the North Pole, one should use the times for Shabbos and davening based on the location from where he came. For example, if one goes from Baltimore to the North Pole, he begins and ends Shabbos and daven at the same time residents in Baltimore begin and end Shabbos and daven.

C. According to the Ben Ish Chai 7, when the sun is above the horizon for 24 hours, or it is completely dark for 24 hours, 6:00 a.m. is considered sunime and 6:00 p.m. is considered sunseres. 8 In the “morning”, one wears tallis and tefillin, daven 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.

1 Another halachic issue that affects parts of Alaska is the International Dateline. For a full discussion, see Kashrus Kurrents “A
time zone that affects parts of Alaska is the International Dateline. For a full discussion, see Kashrus Kurrents “A

2 In the Southern Hemisphere the seasons are opposite of ours. Summer begins
3 In the Southern Hemisphere the seasons are opposite of ours. Summer begins in December and winter begins in June. Locations south of the Equator have dates of 11:00 p.m. on their summer solstices and 11:00 a.m. on their winter solstices. Also, in parts 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 Arctic Circle.

4 The Svalbard Islands include landscapes between 74°-76° W to 9°-3° W south of the North Pole. Longyearbyen, with a population of over 1500 inhabitants, is located at 78° N.

5 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.

6 Located on the northwestern tip of Ellesmere Island, 82°03’ and 107 miles from the North Pole, Alert is known to a Canadian royal navy station and the northernmost permanently inhabited settlement in the world.

7 There is a permanent observatory at this location (95°17’SL) where scientists reside and conduct research throughout the year.

8 Chome Shabbos Minchas Elazar 42. Similarly, see Haggadah haHiddurah on Motzei Shabbos Seder 2:2.

9 These opinions address “extreme” locations, places that have days in the summer without sunlight or without sunset.

10 The Star-K: a starvation zone that affects parts of Alaska is the International Dateline. For a full discussion, see Kashrus Kurrents “A

11 These locations are easily accessible to kosher consumers, the observant Jew now faces an array of fascinating

12 The “morning” is defined as the time from sunrise to sunset. For example, in Longyearbyen in the summer, the sun sets above the horizon at midnight local time, which is 11:01 above the horizon at approximately midnight local time, “morning”. Chone Shabbos. We view the evening 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 day begins (e.g. Shabbos begins). There is no right.

13 How does one calculate theoretical halachic shabbos if the sun is up for 24 hours? One could see when the sun is up or set, or when it is at the lowest point in the sky. Alternatively, one calculates halachic shabbos for any location directly south of the Arctic Circle. This time is also known as “halachic solar hour”, because the time when the sun is at its highest point in the sky.

14 These periods of the year.

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19 These times are based on natural time intervals. An adjustment for Standard Time the time on clock may slightly change these times. This depends on the time zone and the location of the sun in the sky and the length of the period of time.

20 The Star-K: a starvation zone that affects parts of Alaska is the International Dateline. For a full discussion, see Kashrus Kurrents “A

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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 a wedding, Bar/Bas Mitzvah, or bris, 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. 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.

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 courtious 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 kashered, processes and procedures of koshenization must be reviewed so that koshenization 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 Pesach. There is a famous koshenization 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 yeshum? What bakeries provide pas Yaroed 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 Prep 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 Netillas 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 misunder-standing, 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 mashgiach team comprised of well-trained professional mashgiachim. 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.

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. Caterers, 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 shenisalem 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 double-bounded? 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
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 complete darkness and sunset 365 days a year. However, during the 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 (1st halachic hours before sunset) but he should repeat Shena just prior to chatzos halayla (the darkest period of time). Shabbos ends shortly after that, at chatzos halayla.24

For example, on June 22 in Anchorage, Alaska, the sun sets at 11:43 p.m. and rises at 2:40 a.m. One may daven Maariv and begin Shabbos after 9:42 p.m. (plag hamincha). Shabbos ends at 2:02 a.m. Sunday (chatzos halayla). One may recite the complete havdalah after chatzos halayla. Alternatively, one may recite havdalah upon rising Sunday morning (only the brochos of Berei Pri Hagavim and Havdalah).25

Winter - Below the Arctic Circle - These areas experience very short days. However, during the winter, daylight is exceptionally long and one waits longer26 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 7:22 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. One may perform day

Shabbos and most daytime mitzvos during 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 tealakes (blue/green) and white,28 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 Maariv. (Note: the time when the sun is below the horizon but there is still sunlight is longer than we are accustomed to call daylight.)

For example, in Barrow located at the northern tip of Alaska, on December 1 the sun does not rise. However, at 1:57 p.m. there is the most sunlight of the day 29 (theoretical chatzos hayom). Therefore, one may daven Shachris and perform daytime mitzvos between 10:40 a.m. and 1:13 p.m.30 (during these pre-dawn light conditions) and daven Mincha at 1:45 p.m. (½ 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,31 the following halachos apply:

1. Winter - In Completely Dark Locations - One begins and ends Shabbos at the time indicated by the stricter opinions. This means that one begins Shabbos before chatzos hayom on Friday. Shabbos ends 72 minutes after the “6:00 p.m. shtia” on Saturday. One davenis Maariv and recites the evening

brochos and mitzvos of Sunday morning.

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

When Does One Pray When There is No Sun

CONTINUED FROM PAGE 3
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 kiddush? What about the great challenges to the kashrus supervisor when the bimah simcha insists on serving non-mevushal wine and hiring non-Shomer Shabbos bartenders? The bimah 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 onerous task of informing the baal simcha. For example, he cannot serve that particular expensive scotch for a kiddush, the bimah 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 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—yes, 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

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Leadership in Kashrus Education

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

One should wait until 2½ hours before the chatzos halayla (when the sun is at the lowest point) Friday night to recite kiddush. One davens daytime tefilos at the same time as the kehilah 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. and 9:15 a.m. (being careful to recite Shema before 7:15 a.m.). and davens Mincha after 2:15 p.m. One davens Maariv on the afternoon and recites Friday night kiddush after 10:45 p.m. Depending on where one came from, one may have to wait until Shabbos morning to recite the Friday night kiddush.

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 Earth. If this is too difficult, one could rely on the Tiferes Yisroel for Shabbos.

When one orbits the earth and stays above the area that is between 45°N and 45°S, one would davens each tefila 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. Vizurich ivan.

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 minyan. We hope these guidelines will serve a useful purpose for future Barrow and Arctic minyanim!

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

Kosher Education
<table>
<thead>
<tr>
<th>Company Name</th>
<th>Location</th>
<th>Products</th>
</tr>
</thead>
<tbody>
<tr>
<td>JAMS/PRESERVES</td>
<td>Ururi, Italy</td>
<td>Coffee, tissue paper</td>
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<tr>
<td>DISTRIBUTING, LLC</td>
<td>Ontario, Canada</td>
<td>National brand coffee, paper products</td>
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<tr>
<td>MONTR OSE INTERNATIONAL GROUP</td>
<td>Houston, TX</td>
<td>Dried fruit, nuts, seeds</td>
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<td>Parsippany, NJ</td>
<td>Mediterranean finest imports, dried fruit, nuts, seeds</td>
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<tr>
<td>KINGS SUPERMARKETS</td>
<td>Brooklyn, NY</td>
<td>Chocolate products, beverages &amp; drink mixes</td>
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<tr>
<td>KADOURI INTERNATIONAL FOODS</td>
<td>Lemoore, CA</td>
<td>Canned foodstuff, dairy products, beef products</td>
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<tr>
<td>FRANTOIO DI PASQUALE</td>
<td>San Ramon, CA</td>
<td>Beans, organic products, rice, food chemicals</td>
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<tr>
<td>DORFIN DISTRIBUTION</td>
<td>Vasto, Italy</td>
<td>Custom concentrates, canned fruit, dried fruit</td>
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<td>iji</td>
<td>New York, NY</td>
<td>Food colors</td>
</tr>
<tr>
<td>DRIED VEGETABLES</td>
<td>Shanghai, China</td>
<td>Phosphates, nectar lifesciences, food chemicals</td>
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<tr>
<td>DRIED FRUIT</td>
<td>Lahore Cantt, Pakistan</td>
<td>Dates, dried fruit, nuts, seeds</td>
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<td>HANDY WACKS</td>
<td>Sparta, MI</td>
<td>Pan liners</td>
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<tr>
<td>HORIZON</td>
<td>Oceanside, CA</td>
<td>Beverages &amp; drink mixes</td>
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<td>CATHERER OF STADIUMS</td>
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<td>Food chemicals, dried fruit, nuts, seeds</td>
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<td>Coffee, paper products</td>
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<td>NEW YORK, NY</td>
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<tr>
<td>ADI APOCULTURA</td>
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<td>Honey</td>
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<tr>
<td>AHARONI &amp; STEEL</td>
<td>Santa Clara, CA</td>
<td>Nuts &amp; seeds, snack foods</td>
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<tr>
<td>ALBERTSONS</td>
<td>Boise, ID</td>
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<tr>
<td>AMAZON HERB COMPANY</td>
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<tr>
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<tr>
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<tr>
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<td>Zhitomir, Ukraine</td>
<td>Tomato products, canned vegetables</td>
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<td>EXTRACTS</td>
<td>San Jose, Spain</td>
<td>Oils, olive oils</td>
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<tr>
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<td>Morro D’Oro, Italy</td>
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<td>NEW YORK, NY</td>
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**New Under Star-K Kosher Certification**

**Consumer Products**

(only when bearing Star-K symbol)

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<tr>
<td>ATLAPAC TRADING CO.</td>
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**New Under Star-D**

(only when bearing Star-D symbol)

(see letter of certification)

**Industrial Institutional Products**

(see letter of certification)

**New Under Star-D**

(only when bearing Star-D symbol)

(see letter of certification)

**Establishments**

(see letter of certification)

**Hoffman & Company Caterer of Distinction**

Baltimore, MD | Caterer

**Kosher Sports**

Dolphins Stadium | 2269 Dan Marino Blvd., Miami Gardens, FL | 33056 | Concession Stand/Diosk (Only) when the Star-K sign is posted

**Lewis Caterers**

Baltimore, MD | Caterer

**Zadie’s Bake Shop**

Fair Lawn, NJ | Bakery
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.