



VAAD HARABANIM
THE RABBINICAL COUNCIL
of GREATER WASHINGTON

THE BULLETIN

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3 Introduction from Director

4 Letter from President

PESACH

5 "Do You Eat Gebrocks?"

The Minhag of Gebrocks on Pesach

Rabbi Moshe Walter, Woodside Synagogue Ahavas Torah

8 A Troubling Question About the Seder Night

Rabbi Brahm Weinberg, Kemp Mill Synagogue

10 Quick Pick Guide to KFP Medications

11 Quick Pick Guide to KFP Toiletries

12 Products That Do Not Require KFP Supervision

13 Chametz After Pesach 5778 Guide

DIVREI TORAH FROM FORMER HONORARY

VAAD MEMEBERS

14 *Emunah*—Conduit to Freedom

Rabbi Gedaliah Anemer zt"l

15 Two Thoughts for Seder Evening

Rabbi Hillel Klavan zt"l

16 The Power of the Jewish Home

Rabbi Kalman Winter zt"l

KASHRUTH

18 An interview with Rabbi Mordechai Rhine,
Supervisor and Auditor for Capitol K

20 Capitol K Certified Establishments

22 Letter to the Community Regarding
Capitol K Catering Policy

**Wishing you a
Chag Kasher V'sameach**



Introduction

We are pleased to present issue 6.1, The Pesach edition of The Bulletin of the Vaad HaRabanim of Greater Washington. This issue contains informative and practical articles and lists for Pesach 5778. It is our hope that the material contained within these pages will help enhance both your Pesach preparation and Pesach experience. We thank the Star K for granting us permission to re-print their quick-pick list of approved medications, personal care items, and products that do not require Passover supervision.

The Vaad of Greater Washington, and the Washington community has benefited from the Rabbinic leadership of many outstanding and distinguished Rabanim over the decades. The loss of Rabbi Gedalia Anemer zt"l, Av Beis Din of the Vaad, Rabbi Hillel Klavan zt"l, President of the Vaad, and Rabbi Kalman Winter zt"l, Executive Director of the Vaad over the last number of years is profound. Although they are not with us physically, their direction and imprint live on forever. In that light, we are honored to include Divrei Torah for Pesach from Rabbi Anemer zt"l, Rabbi Klavan zt"l, and Rabbi Winter zt"l to perpetuate their Torah, their ideals, and their memory.

Additionally, we turn you attention to the Kashruth section of the Bulletin for a closer look at the operations and advancements of Capitol K Kosher, as well as a letter to the community regarding Capitol K catered events, and food-service events.

Thank you very much to Mrs. Adina Moses for the beautiful layout and graphic design of the Bulletin.

We hope you enjoy this edition of the Bulletin.

Chag Kasher v'Sameach,

Rabbi Moshe Walter

Director, Rabbinical Council of Greater Washington

RabbiWalter@capitolk.org

Rabbi Yosef Singer
Cong. Young Israel Ezras Israel
President



Rabbi Moshe Walter
Woodside Synagogue Ahavas Torah
Executive Director

To the Greater Washington Jewish Community:

It gives me a great deal of pleasure to congratulate Rabbi Moshe Walter for producing yet another outstanding volume of the Vaad Bulletin. The reader will find in its pages a great deal of timely, practical information such as *Pesach* product lists, including products that do not require Kosher for *Pesach* supervision, and an updated guide to purchasing chametz after *Yom Tov*.

The Vaad, *bli ayin hora*, continues to run smoothly while it embraces the paradigm of continual process improvement. Rabbi Walter, our Executive Director, and Rabbi Zvi Holland, Director of Field Operations, manage and sustain a *kashrus* organization that is characterized by its high standards, operational efficiency, and responsivity. Our conversion *beis din* is a member of the Geirus Policies and Standards (GPS) network of conversion courts, has the full endorsement of the Beis Din of America, and is recognized by the Chief Rabbinate of Israel. Moreover, our *beis din* for divorce maintains the highest professional standards and treats all those who appear before it with dignity and respect. Finally, we are actively engaged in increasing the efficiency and throughput of our *beis din* for adjudicating financial disputes.

It remains a great honor and privilege for me to work with the Rabanim who comprise the Vaad. I can testify from personal experience that they are genuine *yirei shemayim* who are motivated exclusively by their sense of service to *haKadosh Baruch Hu* and to the community they respect and love. In addition, they all share a strong sense of responsibility to uphold the standards of *avoda* that the previous generation of Vaad leadership established for them. We, as a Vaad, are blessed with a precious *mesorah* bestowed upon us by our predecessors which is, at once, a yoke which provides structure and restraint and, simultaneously, a beacon of light that illuminates our path. It is with great pleasure - and humility - that I introduce articles by our *keilim kodeshim*, Rabbis Anemer, Klavan, and Winter zt"l. We hope and pray that we are living up to the standards they established for us and that, from their vantage point in Shemayim, they are pleased with our work.

On behalf of the Vaad HaRabonim of Greater Washington, I wish you a *chag kosher v'sameach*.

With Love and Respect,

Rabbi Yosef Singer
President

Rabbi Dovid Rosenbaum
Young Israel Shomrai Emunah
Vice President

Rabbi Michael Frank
Kehillas Ohr HaTorah.
Treasurer

Rabbi Brahm Weinberg
Kemp Mill Synagogue
Secretary

13217 New Hampshire Avenue, Suite 10142, Silver Spring, MD 20914
Phone: 301-770-0078 Fax 301-770-1117

“Do you eat *Gebrocks*?”

The Minhag of Gebrocks on Pesach

Rabbi Moshe Walter

Woodside Synagogue Ahavas Torah

The Yiddish term *gebrocks*, and the Hebrew equivalent, *shruyah*, are very much part of our Pesach vernacular. Who hasn't asked a friend, neighbor, colleague, or acquaintance the ubiquitous question; do you eat *gebrocks*? The intent of the coming pages is to understand the halachic and historical background of one of the most well-known, yet misunderstood, seasonal holiday customs.

Not eating *gebrocks* refers to the custom to not eat matzah mixed or dipped in water out of concern that during the baking process a minute amount of flour did not get kneaded properly into the dough. When this piece of matzah later encounters water, the unkneaded flour will become chametz. Those who refrain from eating *gebrocks* also do not eat any food stuff which includes matzah meal as an ingredient for the very same reason. Thus, some of the most relished Pesach delicacies like matzah brie, kneidlach, matzah pizza, and matzah rolls will not be found in a non- *gebrocks* home. Some who are exceedingly meticulous about this custom go as far as covering matzah, and matzah crumbs on the table lest any water contact matzah. Some even remove any excess matzah crumbs from the dishes before washing them with water.

Chasidic Courts

While there is some halachic discourse relating to “*gebrocks*” in the *rishonim*, and later halachic works, the minhag to not eat *gebrocks* is not codified in any classic codes of Jewish law including the Rambam, Tur, and Shulchan Aruch.¹ The minhag only gained prominence in Chasidic circles beginning in the late seven-hundred years with students of the Baal Shem Tov.² The minhag is first cited by the Baal Shem's Tov's prime disciple Rabbi Dov Ber, otherwise known as the Maggid of Mezritch, and slowly trickled to others who had an affinity to Chasidic thought and practice.³ However, the popularity of the custom gained widespread acceptance when one of the Magid's closest students, Rav Shneur Zalman of Liadi, otherwise known as the Baal HaTanya, (who later became the first Lubavicher Rebbe) a third-generation student of the Baal Shem Tov, penned a halachic response explaining the reason for not eating *gebrocks*.

The Baal HaTanya

Rav Shneur Zalman explains that the reason that earlier halachic authorities never prohibited eating *gebrocks* was because matzos were historically kneaded much more carefully, and no unbaked dough was left behind. However, he writes, “in the last twenty years the method for matzah baking has changed; most notably with the speed of manufacturing matzah, and thus, the stronger possibility of dough being left unbaked.” Rav Shneur Zalman states emphatically that while according to the letter of the law the matzah is not

1 See Raavan Pesachim end of 434, Ravyah Pesachim 475, Chochmas Shlomo Orach Chaim 463, and Sharei Teshuva 460:10 citing Knesses HaGedolah who suggest an alternative reason to not eat *gebrocks* because of the concern that it will cause confusion to permit baking and cooking on Pesach with regular flour. See sources in footnote 3 who elaborate about this issue. This concern is not codified in Shulchan Aruch. See ad loc 463:3

2 The Baal Shem Tov died in the year 1760.

3 See Moadim L'simchah-Nissan 2, 13 footnote 2, and Minhag Avoseinu B'yadenu- Moadim 2:21 # 2 and # 4

prohibited, and those who are lenient have what to rely on, at the same time this is not a custom that should be mocked, and those who are stringent will see much blessing. He concludes his remarks with the words of the Arizal that one should be stringent with all aspects of Pesach, which includes in his opinion, not eating *gebrocks*.⁴

Minhag Ashkenaz

While the custom to not eat *gebrocks* gained popularity in Chasidic circles, the same cannot be said to be true in the communities of Ashkenaz in Lithuania, Hungary, Germany, and Poland. One of the earliest sources to note the custom and question its propriety can be found in the Sharei Teshuva, a running commentary on Shulchan Aruch Orach Chaim, by Rabbi Chaim Mordechai Margolis. Rabbi Margolis, a contemporary of Rav Shneur Zalman of Liadi questions the propriety of the growing custom based on a classic Talmudic concept “*achzukei issura lo machzikinan*”, meaning, there is no reason to establish a presumption of prohibition.⁵

The Sharei Teshuvah

While the Sharei Teshuva is not a strong proponent of the custom, at the same time he recognized the practical reason for the concern. Interestingly, while the Baal HaTanya understood that the contemporary baking process was the reason for the greater vigilance to not eat *gebrocks*, the Sharei Teshuva felt just the opposite. He writes that in “the olden days” matzos were baked thicker, and thus there was good reason to be concerned about flour not being kneaded properly into the dough, which can later become chametz. Today, however, matzos are baked very thin and there is no concern that there is any unkneaded flour left behind.⁶ The Sharei Teshuvah calls on Rabbinic authorities to oversee the matzah baking process to ensure that matzah is baked thin which will eradicate this concern completely. He adds that even those who continue to bake thicker matzah do not have to be concerned because of the previously mentioned principle of “*achzukei issura lo machzikinan*”.

The Sharei Teshuva notes that the outstanding halachic authority, Rabbi Zvi Ashkenazi, otherwise known as the Chacham Zvi, did not support the custom to not eat *gebrocks*. The Chacham Zvi posits that if there is no halachic concern, it is wrong to prohibit eating *gebrocks* as it will take away from *simchas yom tov*, the joy of eating the gamut of holiday delicacies.⁷

Many other leading Ashkenazik halachic authorities continued to reject the custom of not eating *gebrocks*. Two of the most well-known *Rabbanim* to oppose the custom were the Vilna Gaon and the Chasam Sofer.⁸

Minhag Sefard

The minhag to not eat *gebrocks* is not quoted in any of the classic Sephardic halachic works and was thus never accepted by the Sephardic community.⁹

Family Minhag

Because family customs preserve tradition and continuity, they should not be tinkered with unnecessarily as the Gemara understands the *pasuk* “do not forsake the teachings of your mother” to warn against uprooting

4 Responsa 6, found in the end of *Shulchan Aruch HaRav Yarah Deah*

5 Sharei Teshuvah Orach Chaim 460:10

6 Shulchan Aruch Orach Chaim 460:5 rules that matzah cannot be baked thicker than a tefach (about 3.5 inches) because of the concern that flour will not get kneaded properly into the dough and will become chametz. See Mishnah Berurah ad loc. 17 who notes that some achronim have this concern even less than a tefach.

7 Sharei Teshuva ad loc. citing Sheilas Yaavetz 2:65 and Mor U’ketziah 460.

8 Maaseh Rav 187. Minhagei Chasam Sofer 10:25. See however Responsa Chasam Yarah Deah 222 who seems to contradict himself. See Moadim L’simchah ibid. for reconciliation. It should be noted that there were great Ashkenazi Rabanim who were stringent about not eating *gebrocks*- see for example Mishnah Berurah 458:4 and Orchos Rabbeinu 2:50

9 See Yechaveh Daat 1:20 and Kashrus L’pesach 18:20

family customs.¹⁰ As such, the question of eating *gebrocks* on Pesach must be treated similarly. Rabbi Moshe Feinstein rules that it is prohibited for a child to change a family custom of not eating *gebrocks* unless the child has a valid and bonified reason to do so. Additionally, even if a valid reason does exist, the child is required to perform *hataras nedrarim*, annulling the custom of not eating *gebrocks*.¹¹ For example, one should not stop a family custom of not eating *gebrocks* if one Pesach, one's family cannot find a non-*gebrocks* Pesach hotel program. However, one may break from the tradition because of a sickness, ailment, or other complication.

Regarding marriage, halachic authorities posit that a woman takes on the customs of her husband.¹² As such, a married woman adopts her husband's stringent or lenient custom regarding *gebrocks*. Although halachic authorities posit that it is not appropriate to practice conflicting *minhagim* in the home, a husband may allow his wife to maintain meaningful family customs, or stringencies if she so desires. Thus, a woman with a family custom to not eat *gebrocks* who wishes to keep this stringent custom is permitted to do so with the permission of her husband.¹³

Leil HaSeder and Achron Shel Pesach

With all the polemics surrounding *gebrocks*, we find that those on either side of the fence, at times, deferred to the opposing position. Many who have the custom is not to eat *gebrocks* on Pesach, concede, and eat *gebrocks* the last day of Pesach to show that the custom is only a stringency, and to enjoy Yom Tov delicacies.¹⁴ On the other hand, some who have the custom to eat *gebrocks* on Pesach, are meticulous to not eat *gebrocks* on Seder evening to show the stringency of chametz on Pesach.¹⁵ Moreover, what seems to emerge is that the *gebrocks* debate really centers around a very practical question; is there is a genuine concern of leftover unkneced dough post baking or not?¹⁶ Those who opposed eating *gebrocks* understood that there was a real concern, while those who permitted *gebrocks* did not have this concern. Ever since the issue was raised in the late eighteenth century, subsequent generations continued to follow their tradition and custom.

Hearts to Heaven and Eyes to Our Ancestors

The Sharei Teshuvah concludes his remarks regarding *gebrocks* with the following thought; "regarding those who are stringent, (to not eat *gebrocks*) and those who are lenient (to eat *gebrocks*) their hearts are focused to heaven (with the desire to follow the *halachah* with alacrity). Those who are stringent, do so out of a concern to not eat an iota of chametz, while those who are lenient, do so to fulfil the mitzvah of *simchas yom tov*. Regarding both, I say; your people are all righteous."

It is the steadfast commitment to the gamut of authentic family and communal *minhagim* which is what completes the beautiful multifaceted tapestry of the Jewish people. Just as the Jewish people remained loyal to their heritage in Egypt which was the catalyst for their redemption, may Hashem see our dedication and commitment to *minhag yisrael*, and send the *Mashiach* and the *geulah shleimah* speedily in our days.

10 Maseches Pesachim 50B based upon Mishlei 1:8.

11 Iggeros Moshe Orach Chaim 3:64 and Halichos Shlomo- Pesach 4:19

12 See Responsa Tashbetz 3: 179, Iggeros Moshe Orach Chaim 1:158, and *Yom Tov Sheini K'Hilchaso Perek Achron seif 78* footnote 50 (citing Rav Shlomo Zalman Auerbach) for three independent reason as to why a wife takes on the customs of her husband.

13 *Yom Tov Sheini K'Hilchaso* ibid footnote 53 citing Rabbi Shlomo Zalman Auerbach, and Responsa Teshuvos V'hanhagos 2:231 citing the Chazon Ish.

14 Responsa 6 of the Baal HaTanya ibid, Moadim L'simchah ibid page 452, Responsa Teshuvos V'hanhagos 2;235

15 This was Minhag of the house of Brisk as cited in Minhag Avoseinu B'yadenu ad loc. 21:2 and footnotes 43, 44

16 See Responsa Teshuvos V'hanhagos 3:145

A Troubling Question About the Seder Night

Rabbi Brahm Weinberg

Kemp Mill Synagogue

For every individual, the feeling that Pesach is truly upon us sets in at different moments in time. For some it is when the Pesach products appear on the shelves of the grocery store, for some it is when they begin to clean the house or cook the food, for some it is when they see the seder table set. For me, it is once we begin the magid section of the haggadah with the words of “ha lachma anya.”

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל. כל דצריך ייתי ויפסח. השתא הכא. לשנה הבאה בארעא דישראל. השתא עבדי. לשנה הבאה בני חורין.

This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover.

Now we are here. Next year in the land of Israel. Now we are slaves. Next year we will be free

The text of “ha lachma anya” raises many questions: Why is it written in Aramaic? If it is written in Aramaic why are some of the words in Hebrew? Who are we inviting in and what are we inviting them to do at our table? If it includes an invitation to those in need why not invite them earlier before kiddush? If it is part of magid as indicated by every haggadah, how come it is not in question and answer format if that is the structure of Sippur Yetziat Mitzrayim required by the Mishna¹? Why is the matzah referred to as “poor man’s bread” and not as the bread of the redemption as it is referred to later in the haggadah? Did the Jewish people really eat matzah while enslaved in Egypt? Why do we refer to ourselves as still being enslaved today? And so many more...

Most broadly, and perhaps most importantly one wonders what the purpose of this paragraph is and what goal it serves in the order of the haggadah.

The Lubavitcher Rebbe² suggests that this passage is meant to raise an unspoken question never explicitly broached in the haggadah but almost definitely on everyone’s mind: How can we celebrate redemption if we are still in exile? Anyone who tries to sit down and relive the experience of redemption is naturally struck by the question of how effective that redemption really was if today we are sitting scattered around the globe persecuted by our enemies. It might seem as if the whole exodus was a failure and not worthy of celebration at all. This is a question so troubling that if left unanswered it would severely cast aspersions upon the faith narrative of Yetziat Mitzrayim and compromise our ability to celebrate the freedom of the evening.

1 Mishna, Pesachim 116a

2 Haggadah Kol Menachem p.29-31

The Rebbe says that the first half of “ha lachma anya” is the articulation of the question: Maybe this bread of *freedom* is actually the bread of *affliction* since the effects of the redemption were short lived. The redemption failed. We are in exile. If we were really redeemed, we wouldn’t see so many Jews suffering including many who are starving to the point that they have nothing to eat and must be invited to someone else’s seder.

According to the Rebbe, “ha lachma anya” not only raises this bold question, but answers it as well providing the questioner with the peace of mind necessary to move forward with the rest of the seder. The answer comes in the final phrase: Today we may be here in exile, but tomorrow we could very well be in Yerushalayim. That is meant to demonstrate that redemption is not all or nothing. Every day that passes is one step closer to redemption. Every day that passes is one step closer to Yerushalayim and to Hashem.

During Yetziat Mitzrayim, Hashem granted us the redemptive capacity to heal ourselves and to grow. The level of redemption reached would not last forever, but the imprint, the spirit, and the power to build back up towards it would last for all time. It was a moment of illumination in the soul of the Jewish people that would allow us to continue to tap in to that potential in every time and place regardless of the circumstances we would find ourselves in.

If on the seder night, in the midst of the distress of our world, we can manage to feel a modicum of that redemptive power and move ourselves just one step closer to better times, then we will have both answered the troubling question of “ha lachma anyna” and fulfilled the mandate of the seder night.

2018 QUICK-PICK MEDICINE LIST

A SAMPLE OF **CHOMETZ-FREE AND KOSHER MEDICINES LISTED BY CATEGORY. FOR USA ONLY.**
PRODUCTS MAY CONTAIN KITNIYOS (see pages 80 & 108)

For a full list of *chometz*-free medicines, see list starting on page 112

Note: At the time of printing, some major companies still had not responded. For updates, visit www.star-k.org

Cold, Allergy & Decongestants

Allegra- 24 hr. Tablets (Regular Only), 12 hr. Tablets, **Allegra-D**- 12 hr. Tablets
Allegra Children's- 12 hr. Oral Suspension
Benadryl Children's Allergy- Chewable, Ultratab Tablets
Claritin – 24 hr. Allergy Tablets (Dairy)
Claritin Children's- Allergy Syrup, Chewable Grape Tablets (NOT Redi-Tabs)
Claritin-D – 12 hr. Tablets (Dairy), 24 hr. Tablets
Singulair- 4mg Oral Granules, 10mg Tablets (Dairy), 4mg & 5mg Chewable Tablets

Gastrointestinal Remedies

Alka-Seltzer- Original Tablets
Dramamine- Original Formula (Dairy), Less-Drowsy Tablets (Dairy), For Kids Chewable (Grape), Chewable Tablets (Orange)
Kaopectate Liquid- Cherry, Vanilla, Max Peppermint
Konsyl Powder Original Formula- Unflavored (no kitniyos)
Metamucil- Original Coarse Powder (no kitniyos)
Metamucil- Orange Coarse Powder, Orange Smooth Powder (Regular & Sugar-Free)
Miralax Powder
Pepto Bismol Liquid- Original
Phillips' Milk of Magnesia Liquid- Original
Senokot- Tablets, Senokot-S Tablets, Senokot Extra Strength (Dairy)
Tums- Regular Tabs (Assorted Fruit, Peppermint), Extra Str 750 Assorted Tabs (Berries, Fruit, Tropical Fruit) & Ultra Assorted Tabs (Berries, Fruit, Tropical Fruit, Peppermint)

Pain Relievers & Fever Reducers

Advil Tablets - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax
Advil Caplets - Coated (but not Film-Coated) approved when last inactive ingredient listed on panel is white wax
Advil- Children's Suspension [All Flavors], Infants' Drops (White Grape-Dye Free)
Advil- Jr. Strength Swallowable (NOT Chewable)
Aleve- Tablets & Caplets
Bayer Aspirin- Genuine Tabs, PM Caplets, Low-Dose Chwbl. 81mg (Cherry, Orange)
Motrin- Infant Drops (Dye-Free Berry), IB Coated Caplets
Tylenol- Regular Strength Tablets, Extra Strength Caplets
Tylenol- Children's Suspension (Cherry), Children's Pain + Fever Chewables (Bubble Gum, Grape)

Sleeping Aid

Unisom- PM Pain Sleep Caplets, Sleep Tabs

2018 QUICK PICK PERSONAL CARE LIST

A sample of *chometz*-free personal care products listed by category.

Antiperspirants/Deodorants

Arrid- Antiperspirant/Deodorant- Clear Gel, Solid, Spray, Cream
Irish Spring - Deodorant & Antiperspirant [All]
Lady Speed Stick- Deodorant [All]
Mennen- Speed Stick Deodorant [All], Speed Stick Antiperspirant [All]

Creams & Ointments

A & D- Ointment
Chapstick- Classic Original, Classic Strawberry, Medicated, Moisturizer, Overnight
Desitin- Max Str. Original Paste, Rapid Relief Cream, Multi-Purpose Ointment
Coppertone- Lotions - Spf 4-70+, Cont. Spray Spf 15-70+
Tinactin- (Liquid & Powder Sprays, Cream)
Vaseline Petroleum Jelly- Original, Vaseline Intensive Care Advanced Repair Unscented

Mouthwash

Listerine- Cool Mint Antiseptic, Total Care Zero, Zero
Scope [All]

Shampoo, Conditioner, Hairspray

Head and Shoulders Shampoo- Classic Clean, Classic Clean 2-in-1
Herbal Essences Hairspray- Bio Renew Flexible Hold Airspray Alcohol Free
Pantene Pro-V- Aqua Light (Shampoo, Conditioner, 2-in-1),
Beautiful Lengths (Shampoo, Conditioner), Classic Care (Shampoo, Conditioner,
2-in-1), Classic Clean (Shampoo, Conditioner), Fine Hair Solutions (Shampoo,
Conditioner, 2-in-1), Medium Thick Solutions (Shampoo, Conditioner, 2-in-1)
Pantene Pro-V Hairspray- Anti-Humidity for Smooth Hair, Strong Hold
Prell- Classic Clean Shampoo
Suave- Juicy Green Apple (Shampoo, Conditioner), Kids 2-in-1 (Smoothers Strawberry)
Tresemme - Luxurious Moisture Shampoo, Smooth & Shine Shampoo

Soap/Washes

Dial- Bar Soap [All], Liquid Hand Soap, Body Wash [All except Oatmeal],
Antibacterial Foaming Hand Wash [All]
Dove- Bar Soap [All]
Ivory Bar Soap- Regular, With Aloe
Irish Spring- Bar Soap, Body Wash [All]
Softsoap- Body Wash [All], Liquid Soap [All], Shower Gels

Toothpaste

Aim [All]
Close Up [All]
Colgate [All] [All use Vegetable Glycerin]
Pepsodent [All]
Ultrabrite [All] [All use Vegetable Glycerin]

2018 PASSOVER PRODUCTS THAT DO NOT REQUIRE ADDITIONAL PASSOVER CERTIFICATION

with the conditions noted under each category

-
- **Aluminum Foil Products-** Disposable
 - **Baking Soda**
 - **Cocoa-** Domestically produced 100% Pure
 - **Coffee**
 - Folgers- Regular & Decaf- Unflavored Instant
 - Nescafe Tasters Choice- Regular Unflavored Instant
 - Trader Joe's- Regular Unflavored Ground
 - **Dishwashing Soap** (with year round certification)
 - Ajax
 - Cascade
 - Dawn
 - Joy
 - Palmolive (Regular, Ultra)
 - **Frozen Fruit-** unsweetened additive-free, without syrup, citric acid, ascorbic acid, Vitamin C, and that do not have an issue with insect infestation (e.g. Peaches, Melon)
 - **Frozen Juices-**100% pure white grapefruit or orange frozen juices without sweeteners, additives, preservatives or enrichments (e.g. calcium) added
 - **Lemon Juice** (with year round certification)
 - Realemon Brand Lemon Juice (Reconstituted)
 - **Nuts, Raw-** Whole or Chopped Raw Nuts (e.g. almonds, pine nuts, walnuts, etc.) without preservatives or other additives, such as BHT or BHA in corn oil, are approved for Passover. If label states that it is processed in a plant that processes kitniyos or chometz, then it requires a reliable KFP certification. Note: Many consider peanuts as kitniyos, which are not permissible on Pesach. Also, dry roasted nuts and ground nuts require reliable KFP certification. Whole and half pecans do not require KFP certification; however, pecan pieces and midget pecans must bear a KFP symbol.
 - **Oven Cleaner**
 - Easy Off
 - **Paper Napkins**
 - **Plastic Bags**
 - **Plastic Plates**
 - **Plastic Wrap**
 - **POULTRY, PACKAGED** Fresh raw poultry bearing reliable kosher certification may be used on Passover. However, all ground poultry products required KFP certification.
 - **Salt-** Non-Iodized, that does not contain Dextrose or Polysorbates (sodium silicate is not a problem)
 - **Scouring Pads/Sponges-** without soap
 - **Seltzer-** Unflavored
 - **Silver Polish**
 - Goddard's
 - Hagerty
 - Weiman
 - Wrights
 - **Sugar, Granulated-** All pure cane or beet sugar with no dextrose added.
 - **Tea**
 - Lipton Tea Bags- Reg Unflav, Decaf Unflav
 - Nestea- Reg Unflav Instant Powder (not Decaf)
 - Tetley Tea Bags- Reg Unflav
 - **Wax Paper**
 - Reynolds Cut-Rite

Chametz after Pesach 2018

It is prohibited *Rabbinically* to purchase *Chametz* after *Pesach* from a Jew who maintained *Chametz* in his possession over the course of the holiday of *Pesach*. This is referred to in *Rabbinic* literature as *Chametz She Avar Alav HaPesach*

The definition of *Chametz* is any product that consists of the five major grains including wheat, barley, oat, rye, or spelt in a significant concentration.

There is no prohibition to purchase *Chametz* from a non-Jew who was in the possession of *Chametz* over *Pesach*.

The list below consists of establishments where one may, and may not purchase *Chametz* after *Pesach*. The stores listed which one may purchase from immediately following *Pesach* are either because there is no Jewish ownership, or because a valid sale of *Chametz* by the Jewish owner to a non-Jew under the auspices of a Rabbi was executed.

The stores listed where one may not purchase *Chametz* immediately after *Pesach* are either Jewish owned or supplied.

The list below is the most current as we go to print. Please understand that new information may become available as *Pesach* approaches.

We suggest that you please contact your *Rav* for any further clarification or understanding relating to the issue of *Chametz* after *Pesach*

Chametz may be purchased from the following stores immediately after Pesach 2018

All Capitol K establishments and caterers.

National stores

B.J.'s, Costco, C.V.S., Food Lion, K-Mart, Mars, Petco, PetSmart, Royal Farms, Rite-Aid, Save A lot, Sam's Club, Sam's Discount Warehouse, Save A' Lot, Shopper's food, Trader Joe's, Walmart, Wegmans, Walgreens, Win Dixie,

Stores in our community

Aldi's, H-Mart, Harris Teeter, Mom's, Shop Rite of White Oak, Whole Foods

Chametz may only be purchased from **Snider's** beginning four weeks after *Pesach*.

Due to possible *Chametz* distributed by a Jewish company, if one has an option of purchasing *Chametz* from other stores, it is commendable not to purchase *Chametz* from **Giant**, **Safeway**, and **Target** until four weeks after *Pesach*.

Emunah— Conduit to Freedom¹

Rabbi Gedaliah Anemer, zt"l

“And God heard their moaning.....and God knew” (*Shemos* 2:24-25)

Hashem heard the outcry of *Bnei Yisrael* and he responded by striking at the Egyptians through the *makos* in order to redeem them from enslavement. Despite witnessing these clear acts of providence, when Moshe is told to bring a *Korban Pesach* (Passover sacrifice), he questions Hashem, “if we were to slaughter the abomination(God) of Egypt, would they not stone us? Hashem responds unequivocally that without the mitzvah of the *Korban Pesach*, the Jews would never leave Egypt.

How do we understand this exchange? Why couldn't the Jews leave? Didn't Hashem intend to redeem them from Egypt?

At the episode of the *bris bein hab'saryim* (the covenant between the parts) the Torah says of Avraham, “And he believed in Hashem and He counted it to him for righteousness.” (*Bereishis* 15:6) Rav Samson Raphael Hirsch (leader of German Jewry, 19th century) understands this phrase as meaning that it was Avraham's boundless confidence in Hashem- for a future which he could not see, and against which all human reckoning spoke- which Hashem determined to be righteousness. By reaching the highest level of *emunah* (belief) possible, Avraham merited to inherit the land of *Canaan*, as it says in the next *pasuk*, “I am Hashem that brought you out of *Ur Kasdim*, to give you the land to inherit.” Avraham asks, “By what will I know that I will inherit it?”

Surely this was not a lack of faith on Avraham's part; rather, he was asking, “If my merit is my *emunah*, then how will I know that my descendants will be able to inherit after me? How will I know that they will possess this same level of *emunah*?” It is in response to this that Hashem then reveals to Avraham that his children will be slaves in a foreign land, but that Hashem will take them out “*birchush gadol*” – “with great substance”. In other words, the enslavement of the Jews in Egypt will bring out in them a deep *emunah* of Avraham which is their spiritual heritage.

It was this innate *emunah* which dictated their response to the tribulations of Egypt. When the troubles became too much, they instinctively called out to Hashem to save them. But this was really a very shallow type of *emunah*. In order to inherit Avraham's legacy, more was expected of them. Therefore, Hashem wrought the miracles of the ten *makkos*, in order to strengthen their confidence in Him. The next step in the process toward ultimate *emunah* could only be accomplished by the Jews themselves. They had to take a stand in their *emunah*. That stand was in the form of the *Korban Pesach*. Since Hashem's promise to redeem them depended on that *emunah*, they could not leave until they performed this mitzvah.

“

1 Reprinted with permission from Yeshiva of Greater Washington Haggadah- “*V'higadeta L'binchah*” 1998

I remember in your favor the devotion of your youth, your love as a bride, when you followed me in the wilderness, in a land that was not sown.” (*Yirmiyah* 2:2) By embarking on their journey into a barren wilderness with no means of sustenance other than their *emunah* in Hashem, *Bnei Yisrael* finally reached the apex of *emunah* which they had inherited, in potential, from Avraham. What was the “*r’chush gadol*” (“great substance”) with which they left Egypt? It was the greatest of gifts, the ultimate sustenance; that “the righteous will live by his faith.” (*Chabakuk* 2:4) Thus the promise to Avraham was fulfilled and *Bnei Yisrael* came to inherit the land of Israel.

Two Thoughts for Seder Evening²

Rabbi Hillel Klavan, *zt”l*

The following is a thought Rabbi Klavan would say over each year, in the name of his father, Rav Yehoshua Klavan zt”l, at the Pesach Seder:

There are numerous hints in the Torah as to which question is coming from the *בן חכם* and which from the *בן רשע*. A most obvious difference between the two is that the *חכם* mentions Hashem while the *רשע* does not.

The *חיד”א* points to a beautiful connection between this idea and a *פסוק* in *קהלת*. There, *שלמה המלך* says: *ויתרון החכם מן הכסיל כיתרון האור מן החשך*. The superiority of the wise person over the unworthy one is like the difference between light and darkness.

Aside from the simple meaning being conveyed by the *פסוק*, the *חיד”א* also directs us to the first place light and darkness are discussed in the *תורה*. There it says: *ויקרא אלוקים לאור יום ולחשך קרא לילה*.

We note that Hashem juxtaposes His Name with *אור*, but keeps a distance, *כביכול*, from *חשך*. This, then, is the difference between the *אור* of the *חכם* and the *חשך* of the *כסיל* – the inclusion of Hashem’s name – or its omission. The *חכם* brings light into his life – the illumination of the *הקב”ה*. The *רשע/כסיל*, keeping Hashem out of this life, dwells in darkness.

May we be *זוכה* to the light of the *שכינה* in our individual and communal lives.

The below is the last Torah thought that Rabbi Klavan shared during his final illness based on forthcoming explanation of Rabbi Shlomo Kluger (1786-1869) in his commentary on the Haggadah, Yeriyos Shlomo (found in Siddur Beis Yaakov of Rabbi Yaakov Emden).

What is the reason behind the custom of eating Karpas? Moreover, why is it placed at the beginning of the Seder before we read Magid?

2 Republished with permission from *The Silver Spring Community Haggadah 2016*. A project of Kehilas Ohr HaTorah.

The last Gemara in the fifth chapter of Pesachim (65b) tells us that after the Jews in the time of the Bais Hamikdash would slaughter their Korban Pesach, they would carry it back to their homes in a sack made of the skin of the Korban. They carried it hanging over their shoulders which the Amora, Rav Eliash compares to “Tayos”, meaning the method of the Arab merchants.

What is the significance of this custom, and what was Rav Eliyash coming to add by telling us that this is the method of Arab merchants?

Rabbi Shlomo Kluger explains that we have many reminders on Pesach of our enslavement and subsequent redemption, including the Korban Pesach, Matzah, and Maror, but we do not have any reminders of what brought us down to Mitzrayim in the first place, which was the selling of Yosef by his brothers. Therefore, our Rabbis instituted the practice of carrying the Korban Pesach in the fashion of Arab merchants to remind us of this. Yosef was sold to Arab merchants, and through carrying the korban in this manner, we will be reminded of what caused the Galus of Mitzrayim. That was precisely what Rav Eliyash was coming to explain.

The Karpas symbolizes this as well. Rashi in Chumash translates the Kesones Pasim, the coat which Yaakov gave Yosef as a garment of fine wool. Rashi brings a Pasuk in Megilas Esther as a source for this (Bereishis 37:3). The Pasuk describes the feast of Achashverosh using the words “Chur, Karpas, U'techeiles”, which means there were hangings of fine white wool, and blue wool. We can therefore understand that the custom of Karpas is in fact a reminder of the source of our enslavement, the selling of Yosef to Mitzrayim. It began with a Kesones Pasim, which is alternatively referred to as “Karpas” – fine white wool. It is a reminder of the woolen garment of Yosef which was dipped in blood. We therefore also dip the Karpas to remind us of the fateful dipping of the Kesones Pasim by Yosef’s brothers. Thus, it is truly most fitting that we begin the Seder with the custom of dipping Karpas in salt water, even before we begin telling the story of our enslavement, and redemption, to remind us of how it all began.

The Power of the Jewish Home³

Rabbi Kalman Winter, zt”l

Much soul searching, discussion, and presentation of ideas relating to the challenges of instilling Jewish values in the next generation have taken place in recent years across the Jewish establishment. As the religious drift of our youth has accelerated, so has the hand-wringing, anxiety, and concern multiplied.

Even our most hallowed communities have not been immune to this phenomenon. It thus behooves us to turn to the Torah to attempt to find a solution to this vexing problem.

3 Submitted by Rabbi Chaim Biberfeld from the writings of Rabbi Kalman Winter zt”l

The Yom Tov of Pesach is unique in its scope of prohibitions. Unlike other *isurim*, prohibitions, the Torah not only prohibits the consumption of *chametz* – but even the mere possession of *chametz* is forbidden.

What is the Torah's rationale for such stringency regarding *chametz*?

Rabbi Meir Simchah of Dvinsk (1843-1926) in his famed work, *Meshech Chochma* explains (*Shemos* 12:22) that in Egypt, there were many Torah ordinances and precepts that were forgotten or desecrated. What kept the Jewish people together was their adherence to maintaining their national identity in language, names, and dress, as related in the *Mechilta* (Ch. 25). It was on this account that the Jewish people merited to be redeemed from bondage and were emancipated by G-d. This care in maintaining their Jewish identity was symbolically referenced to with the tenth and final plague - the death of the first-born. There, G-d tells the Israelites to remain in their homes until dawn and not venture outside - “לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר.”

The *Meshech Chochma* explains these words as follows:

“The Torah therefore put into place many laws and fences regarding the Yom Tov of Pesach and the prohibition regarding chametz, for it was those very fences which brought about our redemption. This was to teach us, that we should remain within the confines, safety and spiritual security of our homes until the dawn of redemption arrives. For as long as the Light of G-d has yet to be revealed, the great danger of becoming caught up, ensnared or G-d forbid lost to the nations of the world exist.”

Here we have the secret of Jewish continuity in the face of abounding challenges: to fortify, nourish, and secure the Jewish home. The home was, and continues to be the place where Jewish values, ethics, and ethos are instilled in our children. The home is the setting where a passion for Torah, and love of *mitzvos* are imbued in our youth. And the home is where the next link in the golden chain reaching back to Sinai is secured. It behooves us to recognize and appreciate the enduring power of the home, and invest it with the love, peace, and harmony that it deserves. In that merit, may we all merit to return to our collective home in *Yerushlayim HaBenuyah!*

An Interview with Rabbi Mordechai Rhine, *Supervisor and Auditor for Capitol-K*

As an auditor for Capitol-K, what exactly do you do?

About two years ago, as the VAAD was looking to revitalize the structure of the organization, the position of auditor was created to ensure that the policies and standards of the VAAD were actually being implemented in the field. I was hired to review specific events, commissaries, and restaurants to ensure that high standards were being maintained. As things developed, sometimes this came to mean practical auditing, meaning reporting concerns or violations. More often though it is about building and facilitating good working relationships between owners, mashgichim, and the VAAD, because everyone really does want that things should work well. Sometimes we find that owners or mashgichim don't fully understand VAAD policy, and I take the time to explain how policies need to be observed in their particular location.

Can you give us an example of what you do on an inspection?

Arriving at a location, be it a hotel event or a caterer kitchen, what I do mostly is look and listen. It is amazing what is revealed by simply paying attention. If a mashgiach feels taxed by the workload, I need to assess if he/she is just in need of a good word, or if the workload is truly unrealistic. Sometimes I find a mashgiach is not fully aware of how to properly wash a specific vegetable, according to the most current seasonal considerations. Often, I notice staff getting a bit lax in some of the policies that are designed to protect against mishaps, and I need to call them to a meeting so that they comply with the policies.

What would be examples of such policies?

In commissaries that have meat, dairy, and parve, all utensils have to be properly labeled to avoid accidental switchover. Often, due to washing, the spray paint markings fade away and need to be rejuvenated. The staff and mashgiach, working as they do on site each day, will often not notice the deterioration. When I notice this, I remind the mashgiach to redo the paint markings so that there will be no mishaps.

Similarly, at a hotel event, the area that has been kashered for use has to be clearly marked so that the staff will not accidentally use areas of the hotel kitchen that have not been kashered. I once came into such a situation where things were not marked clearly, and found a chef, ready to use a steam kettle that had not been kashered, simply because the area that was kashered wasn't marked off clearly.

What are some of your most memorable moments?

There are many. Working in the food industry is a fast paced endeavor. The owners, staff, and mashgichim really want to get it right. But the VAAD's initiative to be self audited has yielded some interesting results.

I recently reviewed the stockroom in one of our more active commissaries and found 3 large bottles of an uncertified flavoring. I pulled it from the shelf, and notified the mashgiach. Upon investigation, it turned out that someone from the business side of the company had received the bottles as samples, and somehow sent them to the stockroom without ever having them cleared with the mashgiach. It was a profound teaching moment, the result of having an extra set of eyes watching the situation.

On another occasion I was asked to audit a large catering event in a hotel. The hotel had designated 3 floors for our kosher event, and was supposed to have set up 13 serving stations. I made sure that the mashgichim were situated properly to monitor the food supply to the stations. But when I tried to count the stations, I was only able to find 10 stations. To me that meant that food was being served at 3 stations that I and the mashgichim were not aware of. I raised this issue with the caterer and the hotel staff. What eventually emerged was that the hotel had shortchanged on setup of 3 stations, and the 10 stations that we knew about were indeed the only stations that there were. But both the hotel and the caterer were surprised that the only ones who noticed were the kashrus team.

What is your practical relationship with the Rabbonim of the VAAD?

The structure of the VAAD is that Rabbi Walter is the VAAD's Executive Director and guides final VAAD policy in conjunction with the Rabbonim, while Rabbi Holland serves as our Field Director, placing the mashgichim appropriately, and ensuring that our operations are on par with high industry standards. Initially, my reports went to only them. With time, the VAAD President requested to be included, and we recently added the Executive Board to the e-mail group. So at this point we have strong communication with many of the Rabbonim, and we hold a full meeting of all Rabbonim when a special decision requires their input.

What do you like about working for the VAAD?

My position is unique in that it is intended as an early warning system to avoid actual kashrus mess-ups. What I like is that my reports are taken seriously. As a VAAD we embrace the challenges that show up in this busy and volatile industry of food service. As Rabbi Walter is fond of saying, "If nothing needs attention, it means we are not paying attention. If there is nothing the matter, it means we are unaware." Our task is to constantly review our certified locations so that we can service the community with the high level of kashrus that they have the right to expect.

Vaad Certified Establishments

For the benefit of community members and visitors who are meticulous to eat Cholov Yisroel, Pas Yisroel, or Yoshon, we have additionally provided the information as to which establishments maintain such a Kashrus standard

KOSHER FOR PESACH

Al Ha'esh
Candyman
Carmel Caterers
Char Bar
Moti's Market
Shalom's Kosher
Signature Catering
Soupergirl I & II
Wrap 2 Go

DAIRY RESTAURANTS

Ben Yehuda Cafe and Pizzeria
1370 Lambertson Drive
Silver Spring Maryland 20902
Phone: (301) 681-8900
Cholov Yisroel, Pas Yisroel, Yoshon

Café Sunflower
6101 Executive Boulevard
Rockville, MD 20852
Phone: (301) 321-3280
*Dairy, Pas Yisroel, and Yoshon
(except for items with oats)*

Goldberg's New York Bagels
4824-6 Boiling Brook Parkway
Rockville, MD 20852
Phone: (301) 816-9229
Cholov Yisroel, Pas Yisroel

Goldberg's New York Bagels II
9328 Georgia Ave.
Silver Spring, MD 20910
Phone: (240) 450-4177
Cholov Yisroel, Pas Yisroel

Goldberg's New York Bagels III
7731 Tuckerman Lane
Potomac, MD 20854
Phone: (240) 404-1210
Cholov Yisroel, Pas Yisroel

Kosher Pastry Oven
1372 Lambertson Drive
Wheaton, Maryland 20902
Phone: (301) 592-8844

Nut House Pizza
11419 Georgia Avenue
Wheaton, MD 20902
Phone: (301) 942-5900
*Pizza and Calzones are
Cholov Yisroel*

Siena's Pizzeria
12303 Twinbrook Parkway
Rockville Maryland 20852
Phone: (301) 770-7474
*Cholov Yisroel. Pizza is Pas Yisroel
and Yoshon*

MEAT RESTAURANTS

(All Glatt Kosher)

Al Ha'esh
4860 Boiling Brook Parkway
Rockville, MD 20852
Phone: (301) 231-0839

Canteen at the Bender JCC
6125 Montrose Rd
Rockville, MD 20852
Phone: 301-881-0100
*Kosher-sealed: sandwiches, wraps,
salads, bagels, muffins, danishes*

Char Bar
2142 L St NW
Washington, DC 20037
Phone: (202) 785-4314

Holy Chow
1331 Lambertson Drive
Silver Spring, MD 20902
Phone: (301) 649-5466

Oh Mama Grill
188 Rollins Ave.
Rockville, MD 20852
Phone: (301) 770-3003

Max's Place
2311 University Blvd West
Silver Spring, MD 20902
Phone: (301) 949-6297

**Sabra Deli: At University of
Maryland Hillel**
7612 Mowatt Lane
College Park, MD 20740
Phone: 301-422-6200 X 205
*Only open between Aug-May
when school is in session*

BAKERIES

Breadsmith of Potomac LLC
7937 Tuckerman Lane
Potomac, MD 20854
Phone: (301) 983-6033
Pas Yisroel

Goldberg's New York Bagels
4824-6 Boiling Brook Parkway
Rockville, MD 20852
Phone: (301) 816-9229
Pas Yisroel

Goldberg's New York Bagels II
9328 Georgia Ave.
Silver Spring, MD 20910
Phone: (240) 450-4177
Pas Yisroel

Goldberg's New York Bagels III
7731 Tuckerman Lane
Potomac, MD 20854
Phone: (240) 404-1210
Pas Yisroel

Kosher Pastry Oven
1372 Lambertson Drive
Wheaton, Maryland 20902
Phone: (301) 592-8844
Pas Yisroel, Yoshon

Krispy Kreme - Dairy
14919 Shady Grove Road
Rockville MD 20850
Phone: (240) 453-0334

Krispy Kreme - Dairy
1350 Connecticut Ave NW
Washington, DC 20036
Phone: (202) 463-0414

Moti's Market
4860 Boiling Brook Parkway
Rockville, MD 20852
Phone: (301) 468-0400
Pas Yisroel (Yoshon only as listed)

Olivia Macaron - Dairy
Tyson's Corner Center Kiosk
1961 Chain Bridge Rd
Tysons Corner, VA 22102

Olivia Macaron - Dairy
3222 M Street NW
Washington DC 20007
Phone: (202) 965-1000

Shalom Kosher Market and Bakery
1361 Lambertson Dr
Silver Spring, MD 20902
Phone: (301) 946-6500
Pas Yisroel

Sunflower Bakery
8507 Ziggy Lane
Gaithersburg, MD 20877
Phone: (240) 361-3698
Pas Yisroel, and Yoshon except for items with oats

LOCAL CATERERS

Carmel Caterers
Phone: (301) 744-9504

The Kosher Kitchen Catering Co.
Phone (703) 227-7142

The Pastry Oven Catering
Phone: (301) 592-8844

Shalom Strictly Kosher
Phone: (301) 946-6500

Signature Caterers
Phone: (301) 949-6297

Tovavi Falafel and Catering
Olney and Bethesda Farmer's
Markets (Sundays)
Phone: (301) 503-5002

**Wrap2Go "Gourmet Sandwiches
and Fine Catering"**
Phone: (301) 328-1418
Wraps and Salads are Cholov Yisroel

HOTELS

Kosher events program available

Washington Hilton
1919 Connecticut Ave NW,
Washington, DC 20009
Phone: (202) 483-3000

Grand Hyatt
1000 H Street NW
Washington, DC 20001
Phone: (202) 637-4928
Glatt Kosher

Park Hyatt
24th and M Street NW
Washington, DC 20037
Phone: (202) 955-3871
Glatt Kosher

Marriot Marquis
901 Massachusetts Ave NW,
Washington, DC 20001
Phone: (202) 824-9200

Washington Convention Center
801 Mt Vernon Place NW,
Washington, DC 20001
Phone: (202) 249-3000

OTHER

**Cold Stone Creamery - Dairy
(Ice cream shop)**
7314 Baltimore Avenue
College Park, Maryland 20740
Phone: (301) 277-2229

The Candy Man
1351 Lambertson Drive
Silver Spring, MD 20902
Phone: (301) 681-1100

Soupergirl I (Vegan restaurant)
314 Carroll Street, NW
Washington, DC 20012
Phone: (202) 609-7177

Soupergirl II (Vegan restaurant)
1829 M Street,
NW Washington, DC 20036
(Between 18th and 19th Streets)
Phone: (202) 733-4401

COMMUNITY INSTITUTIONS AND SHULS

Am HaTorah Congregation
Beth Sholom Congregation
Beth Joshua Congregation
CESJDS Middle School
CESJDS Lower School
Charles E. Smith Life
Communities (Hebrew Home)
Ezras Israel Congregation
Lubavitch of Washington DC
Kemp Mill Synagogue
Keshet Israel Congregation
MJB Hebrew Academy
Maryland Hillel
Ohev Shalom Congregation of
Olney
Southeast Hebrew Congregation
Young Israel Shomrai Emunah
Young Israel of Potomac
Woodside Synagogue

Rabbi Yosef Singer
Cong. Young Israel Ezras Israel
President



Rabbi Moshe Walter
Woodside Synagogue Ahavas Torah
Executive Director

Dear Community Member,

Baruch Hashem, over the past few years, there has been a pronounced increase in procurement of Kosher food in the Greater Washington Jewish Community. Because of the proliferation of both “catered” and “food service” type events, the Rabbinical Council of Greater Washington feels it appropriate to highlight the differences between these two types of venues and highlight the relevance of those differences to the kosher consumer. It will also be helpful to provide “*simanim*”, or features by which each type of event is identified.

The salient characteristic of a catered event is that it is certified kosher in its entirety. At least one RCGW mashgiach is on duty throughout the duration of the affair and his or her job is to guarantee the kashruth of *all* food items served there. The identifying feature of a catered event is therefore the presence of an on-duty RCGW mashgiach. In addition, at catered affairs, a RCGW event card will be prominently displayed at the washing station. It will state the date and location of the event as well as the name of the caterer. The card, signed by the Mashgiach on duty, will also indicate that event is certified kosher by the RCGW.

In the case of a so called “food service” event, the certification of the RCGW is limited exclusively to appropriately sealed platters or packages prepared by a RCGW proprietor in its certified kitchen and delivered to the venue site. Here, the RCGW does not assume responsibility for other food items that may be present at that affair. There is no RCGW mashgiach present and there is no RCGW event card.

To summarize:

- If an event is certified Kosher by the RCGW, “i.e. a catered event” all food items served at the event are certified kosher.
 - There will be an RCGW mashgiach on duty for the entire duration of the event
 - There will be an RCGW event card prominently displayed at the washing station
- If an event is not certified kosher by the RCGW, i.e. a “food service” event, the RCGW does not guarantee the kashruth of the food except for sealed platters, labeled packages, etc.
 - If there is no RCGW mashgiach present, the event is not under RCGW supervision.
 - There will be no RCGW event card on display

The Rabbinical Council thanks the kosher proprietors and consumers of Greater Washington for their strong support of and commitment to kashruth in our beloved community.

Rabbi Yosef Singer, President RCGW

Rabbi Moshe Walter, Executive Director, RCGW

Rabbi Dovid Rosenbaum
Young Israel Shomrai Emunah
Vice President

Rabbi Michael Frank
Kehillas Ohr HaTorah.
Treasurer

Rabbi Brahm Weinberg
Kemp Mill Synagogue
Secretary

13217 New Hampshire Avenue, Suite 10142, Silver Spring, MD 20914
Phone: 301-770-0078 Fax 301-770-1117



VAAD HARABANIM
THE RABBINICAL COUNCIL
of GREATER WASHINGTON



Vaad Harabanim of Greater Washington
The Rabbinical Council of Greater Washington

Rabbi Yosef Singer, *President*

Rabbi Moshe Walter, *Director*

www.capitolk.org

301-770-0078

13217 New Hampshire Ave.

Suite #10142

Silver Spring, MD 20914

The Vaad Harabanim of Greater Washington is an organization of Orthodox rabbis that provides the Greater Washington Jewish community with critical services such as *kashruth* supervision, a *beis din* for the administration of Jewish divorce, a *beis din* for arbitration of financial disputes, and a *beis din* for conversion. In addition, the Vaad, also known as the Rabbinical Council, acts as a rabbinic resource, and supports vital communal service organizations, such as the *Chevrah Kadisha*, *Bikur Cholim*, *Yad Yehuda* and the *Mikvah Emunah* Society. Members of the Vaad Harabanim are dedicated to serving the broader Jewish community in whatever way possible and appreciate the opportunity to do so.