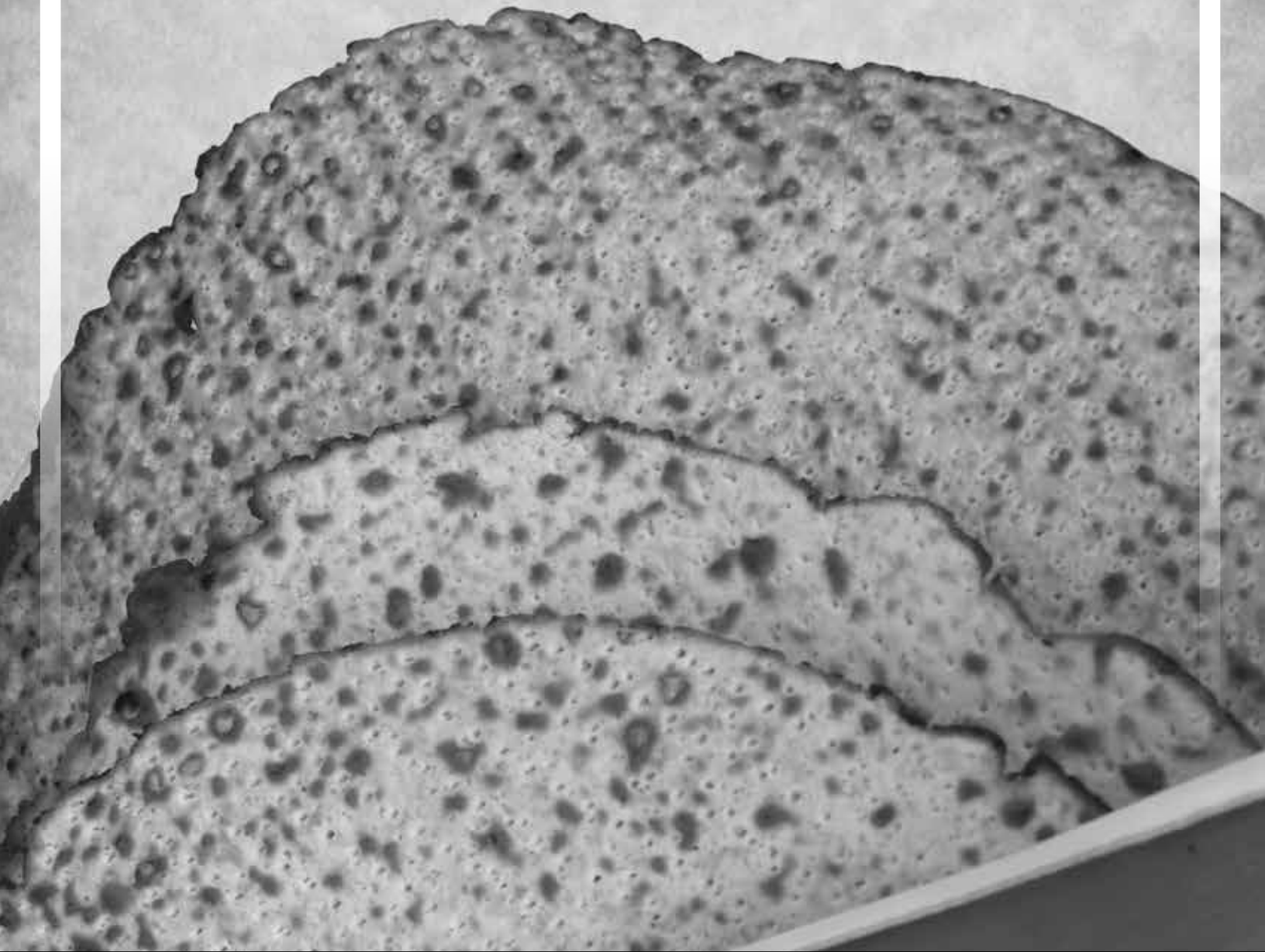


**BULLETIN OF THE
VAAD HARABANIM
OF GREATER WASHINGTON**

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The Rabbinical Council of Greater Washington is pleased to present issue 3.1–The Pesach Bulletin of The Vaad HaRabanim. The goal of this publication, since its inception two years ago is to publish articles dedicated to Halachic inquiries of a contemporary nature relating to the Chagim. Over the years community members have provided feedback that it would be beneficial to focus on topics which have a more Practical Halachic bend, as well as an article focusing on the Hashkafic significance of the particular Chag. The feedback is greatly appreciated and the Bulletin continues to strive to respond to that call.

This issue includes a Halachic article written by Rabbi Moshe Walter regarding the propriety of using cosmetics and toiletries on Pesach which are laced with Chametz, an article written by Rabbi Mordechai Rhine on how to facilitate a memorable Pesach Seder for today's generation, and an article written by Rabbi Dovid Rosenbaum explaining the role and function of the Vaad HaRabanim of Greater Washington.

We have also included a list of stores where Chametz may be purchased after Pesach and a list of which products do not require special Kosher for Pesach supervision. Additionally, please note the included open letter written to the Greater Washington Jewish community and a list of all establishments certified by the Rabbinical Council.

Questions, comments, and suggestions are most welcome and can be addressed to Moshe Walter at rabbimwalter@gmail.com

Wishing you all a *Chag Kasher v'Sameach*,
Rabbi Moshe Walter

Do Cosmetics and Toiletries Have to be *Chametz* Free for Pesach Use?

Rabbi Moshe Walter

Woodside Synagogue Ahavas Torah

The information that is necessary for the consumer to understand what ingredients make food products kosher for *Pesach* have been defined in *halachic* literature and fleshed out practically as a result of the growing Kosher for *Pesach* food industry. *Pesach* shopping has become even easier as Kosher for *Pesach* seals are prominently displayed on a plethora of food products. What the *Pesach* shopper has more difficulty understanding is why some *halachic* authorities and *Kashrus* organizations require cosmetics and toiletries to be *chametz* free, and other *halachic* authorities and *Kashrus* organizations do not necessitate such a requirement. The content of the coming pages is not to issue a definitive *halachic* decision, but to explore and put forth the background information and core issues which eminent *poskim* grappled with when addressing this question.¹

The *Gemara* states “Rava said: If one scorched his *chametz* before it’s time, it (the *chametz*) is permitted to benefit from it, even after it’s time.”² Rashi explains that the basis for Rava’s ruling is predicated on the fact that *chametz* which is scorched to a degree that its taste and appearance are unrecognizable cannot be considered *chametz*.³ Tosfos qualifies the statement of Rava by citing another *Gemara* which indicates that the point when *chametz* is considered scorched is when it is rendered unfit even for dogs to eat.⁴ The *Ran* explains that although in other areas of *halacha* a forbidden food that has become unfit for human consumption is no longer forbidden to eat, the rules for *chametz* on *Pesach* are different, because *Chametz* in its moldy state can be used as an ingredient to help ferment other foods. As a result the *chametz* must reach an even more extreme level of putrefaction which is marked at the point when it is unfit for animal consumption.⁵ The *Shulchan Aruch* codifies the *Gemara*’s conclusion that *chametz* which reached the point that it is no longer fit for dogs, does not need to be burned on Erev *Pesach*, can be maintained over the course of the entire holiday, and can be benefited from as well.⁶

The *Gemara*’s conclusion and *Shulchan Aruch*’s ruling leaves us asking the following practical questions:

1. At what point do we consider food unfit for a dog to consume?
2. What societal norms are taken into account when deciding what food is or are not fit for a dog to consume?

1 While many of the halachic issues that will be discussed herein apply to the question of taking *chametz* free medications on *Pesach*, one should not glean from this essay as to the propriety of using such medications on *Pesach* as there are many other factors that must be taken into account. We hope to address that question in a further issue. One who is taking medication is strongly encouraged to speak with his doctor and Rabbi before making any independent decision.

2 *Maseches Pesachim* 21B. The time the *Gemara* is referring to is prior to the sixth hour of Erev *Pesach* when the *Chametz* becomes *rabinically* forbidden to benefit from.

3 Rashi *ibid* *d”h* *Low Tzericha*.

4 Tosfos *ibid* *d”h* *Chorcho* citing *Pesachim* 15B. See as well, *Pesachim* 45B.

5 *Ran* on his commentary to the *Rif Maseches Pesachim* 13b *d”h* *Meta’amah* and *d”h* *V’Nisrefes*. This is also the *Psak* of the *Rif* *ibid*. and *Rambam Hilchos Chametz V’Matzah* chapter 1, Halacha 2, and codified in *Shulchan Aruch Orach Chaim siman* 442 #2. See *Magen* *ibid* #14, *Mishna Berura* *ibid* #10 and *Shaar Hatzion* *ibid* #21. The *Chazon Ish* reasons that the prohibition of *chametz* applies until the stage that it is no longer fit for a dog to consume because the *chametz* can be used as a fermenting agent. If there is a product that is not fit for human consumption and is not something that can be used as a vehicle to ferment, then the product would be permitted at this earlier stage.

6 *Shulchan Aruch siman* 442 *seif* 2 and *seif* 9. *Mishna Berura* *ibid* #43 citing *Pri-Megadim*.

Rav Zvi Pesach Frank and Rav Shlomo Zalman Auerbach note the difficulty of establishing an algorithm to define the point at which something is considered unfit for a dog to consume. Rav Auerbach adds that just because society deems something as disgusting does not necessarily mean that it is unfit for a dog to consume.⁷ Rav Moshe Feinstein opines that even if the majority of society would not drink a particularly disgusting item, but because some would, that item would be considered edible.⁸ Furthermore, even if the product is indeed unfit for animal consumption, a collection of *halachic* authorities rule that the *halacha* of “unfit for animal consumption” is specifically referring to a product that was once fit for consumption and only later became spoiled, moldy, or scorched. However, a product, like alcohol, that an animal would never eat due to the nature of the item does not fit under the category of unfit for animal consumption, because it inherently was never fit for an animal to eat.⁹

The issue which the *Gemara* does not directly address and is most crucial to the central question of which cosmetics and toiletries may be used on *Pesach*, is whether an item which is not fit for dogs to eat can be eaten on *Pesach*. This question is debated by the Rosh and Ran. The Ran explains that when the *Gemara* writes that one is permitted to benefit from scorched *chametz*, the *Gemara* understood that one is permitted to eat scorched *chametz* as well since it is not considered food. The reason that the *Gemara* doesn't write this explicitly is because it is not typical to eat scorched *chametz*, while it is typical to benefit from scorched *chametz*.¹⁰

The Rosh on the other hand, argues that even if a food item is not fit for dogs to eat, if a person does eat that food, he has elevated its status and shown that it is regarded as food.¹¹ Many *Rishonim* and *Achronim* refer to this as “*achshevay*.”¹²

Although the Beis Yosef cites both opinions and the *Shulchan Aruch* does not make an explicit statement regarding the propriety of eating *chametz* which is not fit for a dog to eat, the consensus of all *Achronim* is that the *halacha* follows the Rosh's position of *achshevay*, which prohibits one from eating *chametz* that is not fit for a dog to consume.¹³ The definition of what is “unfit for a dog to consume” and the concepts of “*achshevay*” are the two critical concepts which are debated regarding the use of toiletries and cosmetics that have Chametz ingredients in them.

Liquid and Oral Toiletries

Contemporarily, many cosmetics and toiletries contain denatured alcohol. Denatured alcohol is alcohol mixed with a specific quantity of chemicals depending on the particular product. The alcohol used in cosmetics and toiletries is denatured, rendering it unfit for consumption so that these products are not subject to a liquor tax.¹⁴ Rav Moshe cited above, specifically addresses using a product on *Pesach* that contains denatured alcohol and rules that since some would drink such a product by mixing it or purify-

7 Sefer *Mikraei Kodesh Pesach* volume 1 *siman* 54. Responsa *Minchas Shlomo* Volume 1 *siman* 17 #2.

8 *Igeros Moshe Orach Chaim* volume 3 *siman* 62.

9 Responsa *Divrei Malkiel* volume 4 *siman* 22 #6, and Responsa *Levushei Mordechai siman* 86. See as well *Biur Halacha siman* 442 #9 d”h *chametz*

10 Ran to Rif *Maseches Pesachim* 5B d”h *V’Mutar B’Hanaaso*.

11 Rosh *Maseches Pesachim* chapter 2 *siman* 1.

12 See for example *Terumas HaDeshen siman* 129 and *Taz Orach Chaim siman* 442 #8.

13 *Taz* *ibid*, *Mishna Berura* *ibid* #21 and #43. These sources understand that the *Shulchan Aruch* itself *posits* like the Rosh.

14 This author verified with an expert in the field that the majority of denatured alcohol used in these products in the U.S.A. is from a corn base which would not create any *chametz* concern. Other experts were not as convinced. See the monthly *halacha* discussion by Rabbi Doniel Neustadt page 188 who writes that “only a true expert in these matters can advise one about the exact nature of all these items (grain or synthetic component). Experience has shown that even the manufacturers themselves do not or cannot always give reliable up to date information.”

ing it, it cannot be considered unfit for consumption.¹⁵ Furthermore, even if we were to consider denatured alcohol “not fit for animal consumption”, *halachic* authorities debate whether the potential to restore denatured alcohol to render it suitable for consumption would reconstitute its status to be considered “fit for animal consumption.”¹⁶

Rav Shimon Eider, following Rav Moshe’s *psak* writes that many *poskim* hold that this problem of alcohol only concerns medications, cosmetics, toiletries, and the like which are in liquid form because some would drink them as such. Those which are in a solid form like creams, ointments, salves, and powders may be used because they will not be eaten by anyone.¹⁷ Rav Eider adds that even certain liquids would not be subject to this provision as no one would ever drink them.¹⁸

Toothpaste, Mouthwash, and Lipstick

Another category of toiletries that have to be addressed are those liquids used for oral hygiene, because they come in contact with one’s mouth and at times are swallowed. This group which includes toothpaste, mouthwash and lipstick seems to pose a more serious problem vis a vis *chametz* and denatured alcohol as they have a better taste and most people would not mind if some of the above was swallowed. However, a responsum of the Terumas HaDeshen indicates reason for leniency. The Terumas HaDeshen *posits* that one is permitted to write with ink that has a bonafied *chametz* base on *chol hamoed Pesach* as the ink is not fit for a dog to eat and there is no issue of *achshevay*, as nobody would consciously drink the ink thereby elevating its status. The Terumas HaDeshen adds that we are not concerned that by placing the quill in one’s mouth in order to fix the ink, that *Chametz* will be ingested because the tasting is inadvertent and non-intentional.¹⁹ The *Shulchan Aruch* quotes the position of the Terumas HaDeshen that it is permitted to write with such ink on *Pesach*,²⁰ while later *Achronim* quote the remainder of the Terumas HaDeshen’s ruling that inadvertent and non-intentioned taste of *chametz* is permitted.²¹ As toothpaste, mouthwash, and lipstick are not intended to be eaten, even if they have denatured alcohol or another *chametz* base, they would still be permitted to be used based upon the *psak* of the Terumas HaDeshen. This is indeed the ruling of a number of contemporary *halachic* authorities.²² On the other hand, Rav Eider quotes Rav Moshe Feinstein who acknowledged the position of the Terumas HaDeshen but nonetheless felt that since toothpastes approved for *Pesach* are available, one should not use any which contain alcohol or other *chametz*.²³ Similarly, Rav Eider writes that a fresh stick of lipstick is recommended for *Pesach*.²⁴

15 Igeros Moshe ibid.

16 Sefer Mikraei Kodesh of Rav Zvi Pesach Frank *Pesach* volume 1 *siman* 54, *Chazon Ish*, *Orach Chaim Siman* 116 # 2, and sefer *Shearim Metzuyanim B’halacha siman* 112 #7. In conversation with a chemical expert, this author learned that this is almost impossible to do contemporarily, even in laboratory conditions.

17 *Halachos of Pesach* page 25-26 and footnotes 90, 2, and 93. Rabbi Eider adds that he also heard this ruling in the name of Rav Isser Zalman Meltzer, Rav Aharon Kotler, and Rav Yaaov Kamintzky (see *Emes L’Yaakov siman* 42 footnote 432).

18 Rabbi Eider completely permits using nail polish, nail polish remover, hand lotion, shoe polish and similar liquids on *Pesach* as they are not fit to be consumed in liquid form whatsoever. However: cologne, hairspray, pre- and after shave lotion and deodorants, which one can theoretically drink are required to be *chametz* free.

19 *Terumas HaDeshen siman* 129.

20 *Shulchan Aruch Orach Chaim siman* 442 #10.

21 *Magen Avraham* ibid #15 quoted by *Mishna Berura* ibid #45 and *Kaf HaChaim* ibid #101.

22 Responsa *Ohr L’tzion* (Rav Ben-Tzion Abba Shaul) volume 3 chapter 8, *Teshuva 6*, *Chut Shani* (Rav Nissim Karelitz) *Pesach* chapter 7 #3, Responsa *Kneh Bosem* (Rav Meir Bransdorfer) volume 1 *siman* 25, *Piskei Teshuvos siman* 442 #10.

23 *Halachos of Pesach* page 27 and footnote 108.

24 *Ibid* and footnote 104.

Shampoo, Soap, Creams, and Moisturizers

While many Halachic authorities cited above have established that non-liquid products are considered non-eatable and not subject to prohibition on *Pesach*, there is yet another reason for concern when it comes to shampoo, soap, creams, and moisturizers. The *Gemara* rules that “*sicha K’shetiyah*” anointing oneself on Yom Kippur is forbidden like drinking on Yom Kippur.²⁵ The *Rishonim* debate if this principle is limited to Yom Kippur or if it extends to other areas of *halacha* as well. Tosfos understands that the principle of “anointing is like drinking” is limited specifically to *Yom Kippur*, *Teruma*, and *Issurei Hanaah*.²⁶ While this question is heavily debated by great *halachic* authorities, the custom is to be lenient and not to be concerned about using soap and creams that may have non-kosher ingredients during the year.²⁷

Regarding using soaps and creams that have *chametz* ingredients, many *halachic* authorities *posit* like Tosfos, and therefore “anointing is like drinking” is a non-starter when it comes to *chametz* on *Pesach*.²⁸ Furthermore, these *Poskim* posit that these products are not fit for animal consumption and that the concept of “*achshevay*” is not applicable to the issue of “anointing is like drinking”. Other *halachic* authorities however, take the approach that because the question of “anointing is like drinking” is subject to dispute, and “*achshevay*” may apply to the concept of “anointing is like drinking”, and as a result of the assortment of non-*chametz* creams available on the market; it is preferable to opt for those which are *chametz* free.²⁹

As has been demonstrated, the propriety of using toiletries and cosmetics which are laced with *chametz* is subject to dispute. There is much *halachic* merit to both sides of the coin and as such it is imperative to ask your Rav’s *halachic* opinion when purchasing and using these products before and on *Pesach*.

25 *Maseches Yoma* 76B.

26 Tosefos ibid 77 A *d”h* *d’snan*

27 A thorough treatment of this issue is beyond the scope of this article, but the following *Achronim* directly discuss whether we adapt Tosfos’s lenient position. *Beis Yosef* to *Yarah Deah* end of *siman* 117 citing *Orchos Chaim*, *Taz* ibid #9 *d”h* *kasav* *Beis Yosef*, *Shach Nekudas HaKesef* ibid *d”h* *Elah*, *Pri-Chadash* ibid #4, and *Aruch HaShulchan* ibid #29. *Rama Orach Chaim siman* 326 *seif* 10 and *Biur Halacha* ibid *d”h* *v’assur* and *d”h* *b’shaar* and *Kaf HaChaim* ibid #45. See as well *Chazon Ish Dmai siman* 4 #13.

28 *Igeros Moshe Orach Chaim* volume 3 *siman* 62. Responsa *Ohr L’Tzion* volume 3 chapter 8 #6, *Halichos Shlomo – Pesach* chapter 4 #11, *Halachos of Pesach* page 27 and footnote 106.

29 *Dirshu Mishna Berura* to *siman* 442 #21 citing Rav Elyashiv and Rav Nissim Karelitz. Rav Eider ibid notes that only approved for *Pesach* dish soap should be used. See note 107.

The Personal Freedom Experience

Tips to Facilitate a Memorable Pesach Seder for Today's Generation

Rabbi Mordechai Rhine
Southeast Hebrew Congregation

When I was growing up in Monsey, NY, I knew a good-natured gentleman who was a community activist in Jewish education. American-born, he had learned in the Lithuanian-style yeshivos in his youth. His task, as he saw it, was to build a bridge for Jewish tradition to the contemporary generation. He once said to me, "I wish I could bottle Yiras Shomayim, tradition, and inspirational Judaism, all in one little bottle, and then give such a bottle to every Jewish child." He said it wistfully, half joking, because he knew that transmitting Torah values isn't quite that simple. But the truth is that this is precisely what the Haggadah of Pesach strives to do. It encapsulates so many of the values of Torah Judaism into one annual experience.

Many of us enter Pesach with total devotion and meaning well. We truly want to observe everything that is asked of us, and to experience Pesach to its fullest. Yet, if a person misses certain critical subtleties, the experience can be less than inspirational. Many people will never realize what they missed because ritual, nostalgia, family time, and tradition are so powerful that we might not realize that there is something more. Yet, if we take the time to focus properly on the goals of the Pesach Seder, it can literally be a game-changer towards meaningful Torah living for ourselves and our children.

Following are some suggestions to help us focus effectively during the holiday season.

In Preparation

The first refocus that I recommend is to realize that while cleaning, shopping, and kashering are significant endeavors, they are only setting the stage for the grand event called the Pesach Seder. As such, we want to make sure that we pace ourselves while we set the stage so that we do not arrive at the grand performance (the Seder) without the energy and inspiration to conduct it properly. For example, a clear distinction must be made between the way the kitchen and food preparation area is cleaned, and the way the rest of the house must be checked for chometz. In the food preparation area we are concerned that a crumb might make its way into the food from a counter or cabinet area. In the rest of the house, where things do not generally come in contact with the food we are preparing, we clean because we are concerned that someone will forget it is Pesach and accidentally put a palatable piece of chometz that they find into their mouth. It is therefore not at all necessary to scrub the bedroom area in the manner reserved for the kitchen.

Rav Scheinberg observed that in times of old, people either lived in simple, small homes, or, if they lived in mansions they had servants to help them clean. Our generation is blessed with homes that have many rooms, but without the benefit of "many servants" to help us clean. We need to recognize this, and focus on what is truly required.

Similarly, in the kitchen it is wise to take advantage of shortcuts when applicable. Areas that can be covered

properly need not be endlessly scrubbed. Also, using a caustic cleanser is Halachically significant as it shows that you no longer view the residue as food-grade substance, thus resulting in a Halachic “Bitul,” or nullification. It is worth noting that people traditionally found kashering to be overwhelming. In most communities a central kashering area was available (with the Rabbi present to make it easy to ask questions) so that people would not have to become the experts that a proper kashering may require. In our time we do not tend to do so much kashering of silverware, pots and utensils. But the items that we do kasher (sink, stove, oven, and sometimes countertops) can be equally overwhelming. Recognize that this feeling is normal, and do not be hesitant to tap in to your best resources- your spiritual mentor, and Rabbinic authority- even if you are just calling for an encouraging word.

Preparing for the Seder

In some homes there may be a feeling that the children have been so well taught in school that the parents have nothing to add. This may be true scholastically. The children may know the Midrashim quite well, and may actually know more information than the parents do. But the purpose of the Pesach Seder is not just to exchange information. It is reassuring to realize that the purpose of the Seder is to take the knowledge and information and raise it to the level of life experience. It is in this area that parents should excel, in recognizing the eternal message of the Haggadah and the destiny of the Jewish people.

One of the most beautiful customs of Pesach is to actually dramatize the events of the Exodus. This can be done on the eve before the Seder or as the Seder begins. Visualize yourself at the Exodus. The Haggadah tells us, “In every generation a person is obligated to view himself as if he was personally redeemed from Egypt.”

Some Sephardic families have the custom to assign participants to role-play the Jews of the time. The designated participants walk into the room where the Seder takes place and declare, “We come from Egypt where we worked as slaves. We are on our way to Eretz Yisroel.” The resulting excitement resonates a sense of personal redemption.

There are a number of ways that you can prepare well before Pesach and thereby create a more satisfying experience. Realize that when people focus too much on the technicalities of a mitzvah they are often unable to take the mitzvah to the next level and experience its message. One example is relevant to those who use romaine lettuce leaves as Marror. Often, when people distribute the portions of Marror leaves, they place most of their focus on whether they have sufficiently covered the shaded area of the special “portion sheets”. It is true that in Torah-true observant Judaism it is important to have a portion (just as in any system such as cooking, baking, or pharmacology, there is a definition of what a portion is). But we must remember that doling out the portion is not the actual mitzvah and should not receive our primary focus on Seder night. Instead acquaint yourself before Pesach with what a portion looks and feels like. You can do this by taking romaine lettuce before Pesach, and practicing with a measuring cup to see how many leaves it takes to displace one fluid ounce of water (which is, according to many authorities, the amount of a portion- a Kezayis). By the time the Seder comes you will know by feel what is meant when we say 2-4 leaves is a portion. If you are proficient in the portions, you can proceed with confidence, focusing on the joy of doing the mitzvah as a family, and remembering that “we once had it bitter, but Hashem made us free.”

Another area that could use refocus is the mistaken belief that every sentence of the Hagaddah must be said by all and that every Torah thought in the children’s notebooks must be shared. Certainly we would like every part of the Haggadah to be recited, at least by a leader. The Haggadah may be recited in English if that would make the Seder more meaningful. But ultimately the Seder is not about reciting text. The Seder is about communicating the message that we were once slaves, and were redeemed by Hashem for a great

purpose. Instead of expecting each child to finish all that is in their packet, you might meet with each child beforehand and choose a specific thought that they can be called upon to contribute. Giving each participant several moments in the limelight can show how much you value each person's contribution.

The Seder Experience

The Pesach Seder is meant to be transformational. This is reflected in the song, "Who knows One?" which is sung at the end of the Seder. At first glance it looks like a nursery rhyme. Yet this is one of the concluding statements of the Seder because it captures the goal of the Seder in a very profound way. When we started- i.e. before we were influenced by the message of Torah- the number "One" would most likely be associated with the perspective of "I am Numero Uno," a person focused on his or her own self interests. By the time we are done with the Seder we hope that the instinctive reaction to "Who Knows One?" has changed. "One is Hashem," we declare. Our hope is to focus on the fact that we are living from Hashem's blessing. We hope that we will remember the lessons of the Haggadah such as, "All who are needy can come and eat," and incorporate them into our lives.

I find that a good way to keep people's attention at the Seder is to acknowledge contributory remarks from the participants with some sort of "reward." I like to do this by purchasing inexpensive prizes before Pesach and having enough age appropriate items so that I can give something to each person who contributes a question, answer, or observation at our Seder. In past years I have purchased Rebbe Cards, Emergency Vehicle Cards, and other small and big items which I used to recognize the participation of young and old. A great adaptation of this idea is to print your own wallet sized cards containing pictures of landmarks, people, and family events which you think the family will find meaningful. (Photosheet is an example of a free computer program that is available to create a sheet of wallet sized pictures so that this Seder enhancement can be very affordable. You can e-mail me if you would like me to send you the program.) Also, giving a giant ball to zeide/sabbah, or a picture of a favorite dessert to the one in the family who made it, is endearing, bonding, and can set the tone for a precious Seder experience.

The Rambam writes that in his time they would set the table with plates, and then collect the plates, as if they changed their minds and decided not to eat. All this, the Rambam explains, is so that the children should ask questions. Questions are the building block of the educational experience, and the Seder is purposely built upon the model of Q and A. Remarkably, the Ma Nishtana contains 4 fundamental questions wondering whether this night is one of slavery (identified by bitter herbs and matzoh, made of the simplest of ingredients: flour and water) or is it a night of royalty (identified by dipping foods, and by reclining leisurely). These questions serve as the perfect lead-in to the theme of the night: "We were once slaves, but on this night Hashem set us free."

Interestingly, only two of the four questions are formally answered by the Haggadah. The message of the Seder is to support the awareness that questions are good. Some questions we can answer now, while other questions will have to wait for later. The main thing is that you should keep thinking, and keep asking.

A Few Insights

The Pesach Seder is an opportunity to convey your core values to your family. These are the values that you think will stand them well in good times and in difficult ones. Take some time before the Seder to consider what values you would like to impart. At the Seder there is no need to be preachy. People are generally attentive and ready to hear what you would like to share. I find that in a critical sentence or two you can share the insights that can make all the difference in a person's life.

Following Kiddush, the Seder begins with what looks like we are washing to begin the meal, but instead we only have a bit of vegetable dipped in salt-water. Although you may have done this for many years, if you approach the Seder with a fresh look you will probably consider the vegetables dipped in salt-water and exclaim, "Some meal!" Indeed there is a very profound message in this meal before the meal. Sometimes in life a person doesn't have the solution to his or her problems or even the provisions needed to attempt a solution. Even the little that they have is "dipped in salt-water" representing tears. But a vegetable represents hope. A vegetable is a food that starts in the dirt but eventually grows and ascends to end up on the greatest of tables. Similarly, if a person has hope, even if it is dipped in tears, they can proceed knowing that there eventually will be a royal feast to enjoy. This was the situation of the Jews in Egypt who were promised eventual redemption, and this is the situation of people in every generation as they deal with difficult times.

This year in particular has been a challenging one for the Jewish people and for the free world in general. We confront a movement of violence that is striving to attain legitimacy. A significant goal of the Seder is to help us recognize that as Jews, we have been in tough situations before. Appreciating strategies of success can help us pull through in difficult times. Remember, for example, that as Yakov entered the exile of Mitzrayim he directed the establishment of a yeshiva, because that is a source of strength for the Jewish family (Rashi, Bireishis 46:28). Likewise, let us remind ourselves that the salvation began earlier than its destined time because the Jews prayed fervently (Shimos 2:23-25). Also, "In the merit of the righteous women we were saved" (Talmud, Sota 11b), as they held firmly to the belief that there would be a redemption. Perhaps most important is to impart the awareness that even in difficult times, Hashem loves us, and as His children it is most important that we stick together. Remembering these important principles of prayer, love, and Jewish destiny can provide the inspiration that we need at this time for ourselves and for our children.

Each year I fondly point out that the Haggadah includes in its Seder all types of Jews. There are proverbially 4 sons: The wise, the wicked, the simple, and the one who just doesn't know. Although they are often depicted with pictures that seem to indicate that the last two depend on age, in reality they can well be understood as referring to attitudes in the Jewish community. There are those who are wise and comfortable with religious observance, while others are antagonistic. Others wonder about Jewish observance and destiny in very simple terms, while others don't even know how to express their questions. Indeed some people may come to the Seder with questions or doubts. But they come. The Haggadah includes us all... recognizing that a Jew can be counted "in" as long as he or she would like to be counted "in".

Another important feature of the Haggadah is Dayeinu. In it we emphasize that although Hashem has done so much for us, it is worth itemizing each blessing and being appreciative for it. This is a precious trait to develop in all relationships. It will be especially important when children enter marriage relationships. If a person appreciates the individual blessings from Hashem, and from his/her parents, friends, and mentors, they will find it much easier and natural to appreciate a spouse, even when not everything seems to be just quite right.

I find it remarkable that the name of Moshe appears only once in the Haggadah. For all the impact that Moshe has on the Jewish People, and on the Exodus in particular, his name can only be found in the phrase, "And they believed in G-d, and in Moshe His servant." Perhaps the message is that our greatest values are not in fame, fortune, or even leadership. Our greatest value is that a person served Hashem loyally. Ultimately it isn't our profession or power that is praised, but rather our integrity and use of our blessings in the service of Hashem.

In Conclusion

One of the most moving moments for me is when we lift up the middle matzah in the beginning of the Seder and break it. In order to symbolize poverty we put the larger piece away for later. Most remarkable, however, is that even the piece that we keep we do not eat immediately. It is as if we are reliving the traumatized state that we were once in. The message we share with the participants is that “There were times that we couldn’t even bring ourselves to eat the portion designated for the here and now.” What is most wondrous is that from that wretched state emerged a proud, focused, and benevolent people. We are a People that knows that our mission is precious. We are a People that is willing to give its all to see to the fulfillment of its mission. The Pesach Seder is the little magic bottle that contains all the fundamentals for the Torah Jew. Let us savor the elixir it contains, and strive to create together a vibrant, proud, and inspired generation.

The Role and Function of The Vaad HaRabanim of Greater Washington

Rabbi Dovid Rosenbaum

Young Israel Shomrai Emunah

We in the Greater Washington Jewish community are extremely fortunate. With G-d's help, our community is growing and flourishing. While we have many of the trappings of larger communities we have maintained the warm personal characteristics of a smaller community. As our community grows, so does the work of the Vaad Harabanim of Greater Washington. We are deeply committed to meeting the community's needs, new and old, with special concern and dedication. I was invited by Rabbi Walter, editor of this newsletter, to submit this article for our *Pesach* newsletter to share with you the Vaad's many responsibilities and services including its three primary functions: *kashrus* certification and supervision, *get* administration, and *Beis Din* dispute resolution. It is my hope that you will find this article informative and that it will spur new projects and programs within the community.

Kashrus

Kashrus supervision is the most intensive and time consuming function of the Vaad. The Vaad is the kosher certifying agency for two butcher shops, fifteen restaurants, five caterers, five bakeries, two hotel kosher kitchens, two school kitchens, one candy store, and the Charles E. Smith Life Communities campus. Each of these establishments is located in the Greater Washington area. As this piece is being written, several other establishments are in discussions with the Vaad to obtain certification. In addition, the Vaad shares certification with other agencies for several non-local establishments.

Of course, an essential component of *kashrus* supervision is the *mashgiach*, the *kashrus* supervisor at the establishment. The *mashgiach* ensures that all products and ingredients brought into the establishment are acceptable and that there are no *kashrus* errors in the preparation of food items. The *mashgiach* is also responsible for cleaning and checking vegetables in a manner which fits *kashrus* standards. For reasons beyond the scope of this article the *mashgiach* is also responsible for turning on ovens and burners.

Supervision of the Vaad's *mashgichim* is a major task. It involves recruiting and training *mashgichim*, assigning them to appropriate roles fitting their strengths and experience, providing timely guidance when questions arise, and providing oversight regarding the unique *kashrus* issues in the various establishments. To enhance the Vaad's services and resources we have recently entered into a cooperative agreement with the Star-K Kosher Certification, based in Baltimore. Rabbi Zvi Holland, with the assistance and support of other Star-K representatives, has assumed the duties of Field Director of our Capitol K *kashrus* certification. *Mashgichim* and proprietors alike have been very impressed by his knowledge, professionalism, and creativity.

Our contractual arrangement with the Star-K has provided the Vaad and our community with a significant entry into the extensive national and international resources of the Star-K while at the same time maintaining the Vaad's local community *kashrus* supervision and local rabbinic presence. Thus, decisions regarding *halachic* standards, whether regarding the food itself or the way in which it is prepared or served continue to

be determined by the Vaad. This ensures that our community's local customs, practices and needs are properly addressed and that the best interests of our local consumers and proprietors are attended to.

We are extremely fortunate to have Rabbi Moshe Walter, the Rabbi of Woodside Synagogue Ahavas Torah, as our Director. Rabbi Walter and Rabbi Holland have spent many an hour discussing long standing Vaad policies and their continued implementation. Rabbi Holland has shared the Star-K's approach on various matters, as well. As we continue to implement our new arrangement with the Star-K, the Vaad will consider, and if appropriate implement from time to time, changes to enhance *kashrus* in our community. When the need for "on the spot" policy decisions arise they are made by Rabbi Walter and myself. Matters of greater significance are brought before the entire Vaad for discussion and decision. The guiding principles in the development and setting of Vaad policies are, first and foremost, implementation of reliable *kashrus* standards, and the value of ease and convenience for proprietor and consumer alike.

Rabbi Walter and Rabbi Holland are committed to expanding the kosher options available to our community. They are available to meet with any proprietor considering opening or making an establishment kosher. If you have any suggestions please feel free to contact Rabbi Walter at 301-980-8953.

Gittin

It is very important that we have a system by which a *get*, the Jewish bill of divorce, is administered. When a couple divorce, they want to be sure that their divorce will be accepted without question in any Jewish community, anywhere in the world. The laws of Jewish divorce are complex and the *halachic* ramifications if an individual remarries without receiving a valid divorce could be severe. We are fortunate to have as our *mesader gittin*, *halachic* supervisor of the *get* process, Rabbi Yirmiyahu Benyowitz. Rabbi Benyowitz is a recognized expert in the field and serves in a similar role in Baltimore and other communities. Rabbi Benyowitz's *get* certification is recognized internationally by rabbinic bodies, including the Israeli *Rabbanut*. Two Vaad rabbis join with Rabbi Benyowitz to constitute a *Bais Din* for the *get* procedure. Rabbi Benyowitz makes frequent trips to our area, generally two to four times a month, to ensure appointments are made swiftly at convenient times for the parties. I serve as the local Rabbinic contact for *gittin*. I explain the process to the parties and schedule the procedure. I can be reached at 301-593-4465, ext. 405.

Occasionally, an unfortunate aspect of divorce arises when one spouse is unwilling to participate in the process. These situations make an already difficult situation so much more painful. At times, we are able to quietly bring the matter to resolution by explaining the process to one who might find the unknown intimidating. In other more difficult cases, when other methods are not effective, we summon the non-cooperative spouse to a hearing before our *Bais Din*. If an individual ignores our summons, we have issued *seruvin*, informing the community that the individual has refused to attend a *Bais Din* hearing to discuss the matter of participating in a divorce and encouraging appropriate actions to help bring the matter to successful closure.

Any Jew, regardless of denomination or synagogue affiliation, who turns to us for help is treated equally. Every *get* procedure brings its own set of emotions. Every couple is different. Each relationship is unique. We strive to provide an understanding and sympathetic atmosphere for the *get* process.

Dispute Resolution

Another important service which the Vaad provides is dispute resolution in our *Beis Din*. Jewish law requires that disputes between Jews be brought to a religious court and be resolved in a *Torah* endorsed manner. When both parties agree to bring a dispute before the Vaad we assemble a *Bais Din* of three rabbis to hear the case. Because of sensitivities regarding relationships in our interconnected community it is sometimes challenging to assemble a *Bais Din* of rabbis which does not have ties to one or both of

the parties. When this occurs, we draw on our extensive resources both in and outside our immediate community to assemble an appropriate *Bais Din*. We are very fortunate to be able to draw on the considerable knowledge and experience of Rabbi Yitzhak Grossman, *Rosh Chaburah* and Senior Lecturer at the Greater Washington Community Kollel. A recognized expert in Jewish monetary law, he regularly lectures here and across the country on the issues of Jewish civil law. He has served as a rabbinic judge on Bais Din “Maysharim” of Lakewood, New Jersey. We also draw on other rabbis from the community, in addition to our Vaad members, to participate in *Bais Din* proceedings. When necessary due to the nature of dispute or the identity of the parties we will refer cases to the Baltimore Bais Din which has graciously agreed to hear such cases, if the parties desire. Rabbi Walter and I act as contacts for those interested in finding out more about our *Bais Din* and arranging hearings.

Other Services

The Vaad is dedicated to serving as a resource for various community organizations and individuals. We assist the Chevra Kadisha and Bikur Cholim with halachic questions and by advocating for matters of importance to these vital community organizations. Over the past several months Rabbi Zvi Romm of the Manhattan Beth Din for Conversions has been visiting the Washington area to meet with candidates for conversion to Judaism. Generally speaking, these candidates are individuals who had begun the conversion process under the auspices of the Conversion Court of Washington before the tragic developments of this past Fall. The Vaad has assisted the Manhattan Beth Din by providing Vaad rabbis to join Rabbi Romm in constituting the *Bais Din*. Rabbi Yehoshua Singer of Am Hatorah Congregation has done tremendous administrative work in organizing the meetings and assisting Rabbi Romm in correspondence with the candidates.

Rabbis of the Vaad

We are very fortunate to have Rabbi Hillel Klavan, Rabbi Emeritus of Ohev Shalom Talmud Torah Congregation, serve as our Honorary President. Rabbi Klavan served as the Vaad’s President for many years and shares his seasoned perspective, not only on the world of the rabbinate, but also on the unique nature and traditions of our Vaad. I serve as the President. Rabbi Yosef Singer of Young Israel Ezras Israel of Potomac serves as our Vice President. It is hard to imagine our recent arrangement with the Star-K coming to fruition without Rabbi Singer’s unique talents and significant efforts. We thank Rabbi Jack Bieler of Kemp Mill Synagogue and Rabbi Eliezer Kreiser of Ezras Israel Congregation for their service as Treasurer and Secretary, respectively.

The Vaad meets regularly and discusses numerous issues, ranging from *kashrus* policy, current events effecting the Jewish community and other matters of significance to the Vaad’s mission. The discussions are lively and vigorous, and we all benefit from the voicing of different opinions. In addition to the rabbis mentioned above, regular attendees at our meetings are Rabbi Shaya Milikowsky of Ohev Shalom Talmud Torah Congregation, Rabbi Mordechai Rhine of Southeast Hebrew Congregation, and Rabbi Levi Shemtov of Lubavitch of Washington D.C. The Vaad also benefits greatly from a cadre of lay members who assist the Vaad and provide valuable feedback from time to time.

On behalf of my colleagues, I thank you for the opportunity to serve this wonderful community. Please feel free to share any ideas or suggestions for how we can do more. May we all celebrate a wonderful *Pesach*.

Chametz after Pesach 2015

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* from 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 2015

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, Sam's Discount Warehouse, Save A' Lot, Shopper's food, Trader Joe's, Walmart, Wegmans, Walgreens, Win Dixie

Stores in our community

Aldi's, Brookville Market, H-Mart, Harris Teeter, Mom's, Potomac Wine and Spirit's, Shop Rite of White Oak, Whole Foods

Chametz **MAY NOT** be purchased from **Snider's** until four weeks after *Pesach*.

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

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% Cocoa)

Coffee (with year round certification) Folgers (Regular Unflavored Instant) Nescafe Tasters Choice (Regular Unflavored Instant) Trader Joe's (Regular Unflavored Ground)

Cosmetics, toiletries, dishwashing soap etc. See Rabbi Walter article in this Bulletin and speak with your Rabbi

Frozen Fish–Raw (With no added ingredients and bearing reliable kosher certification) Exception: Individual vacuum-packed frozen Salmon pieces should be used with KFP symbol or certifying agency approval only, Kirkland OU Atlantic Salmon is approved for Pesach

Frozen Fruit (unsweetened additive-free, without syrup, citric acid, ascorbic acid, or Vitamin C) 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) Real Lemon Juice, (Reconstituted)

Meat & Poultry (Fresh Raw Meat and Poultry bearing reliable kosher certification may be used on Passover, however, all ground meat and poultry require KFP certification)

Medicine and Vitamins–Please speak with your Rabbi about the specific medication

Raw Nuts (Raw, Whole or Chopped 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 pecans do not require KFP certification; however, pecan pieces and midget pecans must bear a KFP symbol)

Paper Napkins

Parchment Paper (with Certification)

Plastic Bags

Plastic Plates

Plastic Wrap

Salt (Non-Iodized, No Dextrose or Polysorbates)

Scouring Pads/Sponges (without soap)

Seltzer (Unflavored)

Sugar, Granulated (All pure cane or beet sugar with no dextrose added may be used)

Water (Any fresh, bottled, spring, or distilled water that is unflavored may be used, including those with fluoride or minerals)



*Vaad Harabanim of Greater Washington, Inc.
The Rabbinical Council*

Rabbi Dovid Rosenbaum
Young Israel Shomrai Emunah, President

Rabbi Hillel Klavan, Emeritus
Ohev Shalom T. T. Cong., Honorary President

Rabbi Moshe Walter
Woodside Synagogue, Director

Dear Members of the Greater Washington Jewish Community:

The Vaad Harabanim of Greater Washington is pleased to announce that, after a trial period of several months, the Vaad has entered into a contract with the Star-K under which the Star-K will provide certain field operation administrative services to the Vaad's Capitol K kashrus certification. This agreement will enable the Vaad to expand its kashrus services to meet the growing demands of the community and keep pace with ever changing best practices in kashrus supervision. As the certifying agency the Vaad will continue to establish kashrus policy and apply our standards and practices. In addition, we will now leverage the considerable resources, experience, and expertise of the Star-K to provide training and standardization protocols to further professionalize and improve our kashrus operations. Our new association with the Star-K will benefit proprietors and consumers.

While the Vaad will continue its kashrus policies we anticipate the need to make some subtle changes to accommodate the Star-K. Any such change will be carefully reviewed by members of the Vaad to ensure that the needs and expectations of the Greater Washington community are met.

Rabbi Moshe Walter, Executive Director of the Vaad, will continue to develop, communicate, and enforce Vaad kashrus policies and function as the primary interface between the Vaad and the Star-K, establishments and proprietors, mashgichim, and the community. Rabbi Zvi Holland of the Star-K, a recognized expert in kashrus administration, will serve as Director of Field Operations. In this capacity, he will implement the Vaad's kashrus policies in Vaad certified establishments. This includes building kashrus administration systems for each establishment and event; servicing the kashrus needs of establishments and proprietors; recruitment, training, and management of mashgichim. Rabbi Holland will also receive and process applications for certification for Vaad approval and, together with Rabbi Walter, will be proactively engaged in creating more kashrus options in the Greater Washington region.

The Vaad is committed to being a responsive kashrus service organization. Please feel free to contact Rabbi Walter at (301) 980-8953 or by email at rabbimwalter@gmail.com, if you have any questions, suggestions, or concerns. The Vaad is very excited about this new initiative which will allow us to better serve the needs of our unique and beloved community.

Sincerely,

Rabbi Dovid Rosenbaum

Rabbi Moshe Walter

Rabbi Yosef Singer
Cong. YI Ezras Israel Potomac, Vice President

Rabbi Jack Bieler
Kemp Mill Synagogue, Treasurer

Rabbi Eliezer Kreiser
Ezras Israel Cong., Secretary

11140 Rockville Pike, Suite 550E

Rockville, MD 20852

Phone: (301) 770-0078

www.capitolk.org

Fax: (301) 770-1117

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

DAIRY RESTAURANTS

Ben Yehuda Cafe and Pizzeria

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

Cafe Centro at Rockville JCC

6125 Montrose Road
Rockville, MD 20852
Phone: (301) 881-3800

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
Cholov Yisroel

Siena's Pizzeria

12303 Twinbrook Parkway
Rockville Maryland 20852
Phone: (301) 770-7474
*Cholov Yisroel, Pas Yisroel,
Pizza is Yoshon*

Silver Crust

Silver Crust
1529 16th Street NW
Washington DC 20036
Phone: (202) 350-4373
Cholov Yisroel, Pas Yisroel, Yoshon

MEAT RESTAURANTS

(All Glatt Kosher)

Blue Star Restaurant, House of Beef, Burgers and Barbecue

11417 Woodglenn Drive.
Rockville, MD 20852
Phone: (301) 881-6800

Char Bar Restaurant & Eli's Market

2142 L Street, NW
Washington, D.C. 20037
Phone: (202) 785-4314

Cafe Shawreen

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

Moti's Grill

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

Royal Dragon Glatt Kosher Restaurant

4840 Boiling Brook Parkway
Rockville, MD 20852
Phone: (301) 468-1922

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 Doughnut Corporation

6332 Richmond Highway
Alexandria, VA 22306
Phone: (703) 768-1002

Krispy Kreme Doughnuts

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

Krispy Kreme Doughnuts

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)

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

LOCAL CATERERS

Carmel Caterers

Phone: (301) 744-9504

Community Kosher Catering, LLC

Phone: (301) 765-6029

The Kosher Kitchen Catering Co.

Phone (703) 227-7142

The Pastry Oven Catering

Phone: (301) 592-8844

Potomac 18 Caterers

(formerly Dahan of Washington)
Phone: (301) 294-8445

Shalom Strictly Kosher

Phone: (301) 946-6500

Signature Caterers

Phone: (301) 949-6297

Wrap2Go "Gourmet Sandwiches and Fine Catering"

Phone: (301) 328-1418
Cholov Yisroel

OTHER

Cold Stone Creamery (Ice cream shop)

7314 Baltimore Avenue
College Park, Maryland 20740
Phone: (301) 277-2229

Joes Does

(Pizza dough and other dough's)
Phone: (301) 754-1128

The Candy Man

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

Soupergirl I (coming under supervision March 30)

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

Soupergirl II (coming under supervision March 30)

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

HOTELS

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

COMMUNITY INSTITUTIONS AND SHULS

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

NEW

Coldstone Creamery (see "other" above)
Silver Crust (see "dairy" above)
Soupergirl (see "other" above)

KOSHER FOR PESACH

The Candy Man (as marked)
Moti's Markerplace (as marked)
Moti's Grill
Potomac 18
Shalom's Kosher (as marked)
Signature Caterers
Soupergirl (I&II)



Vaad Harabanim of Greater Washington

Rabbi Dovid Rosenbaum, *President*

Rabbi Moshe Walter, *Director*

www.capitolk.org

Capitolkdc@verizon.net

301-593-0336; Fax: 301-593-1115

The Vaad Harabanim of Greater Washington is an organization of Orthodox rabbis in the metropolitan Washington area responsible for *kashrut* supervision. We maintain a *Beth Din* which deals with matters affecting divorce and financial disputes. We additionally strive to support vital community religious interests and projects. Members of the Vaad HaRabbanim are dedicated to serving the broader Jewish community in whatever way possible and appreciate the opportunities to do so.