

**VAAD HARABANIM**  
THE RABBINICAL COUNCIL  
of GREATER WASHINGTON

# THE BULLETIN

PESACH 5777 · APRIL 2017 · VOLUME 5.1

4 Letter from the President

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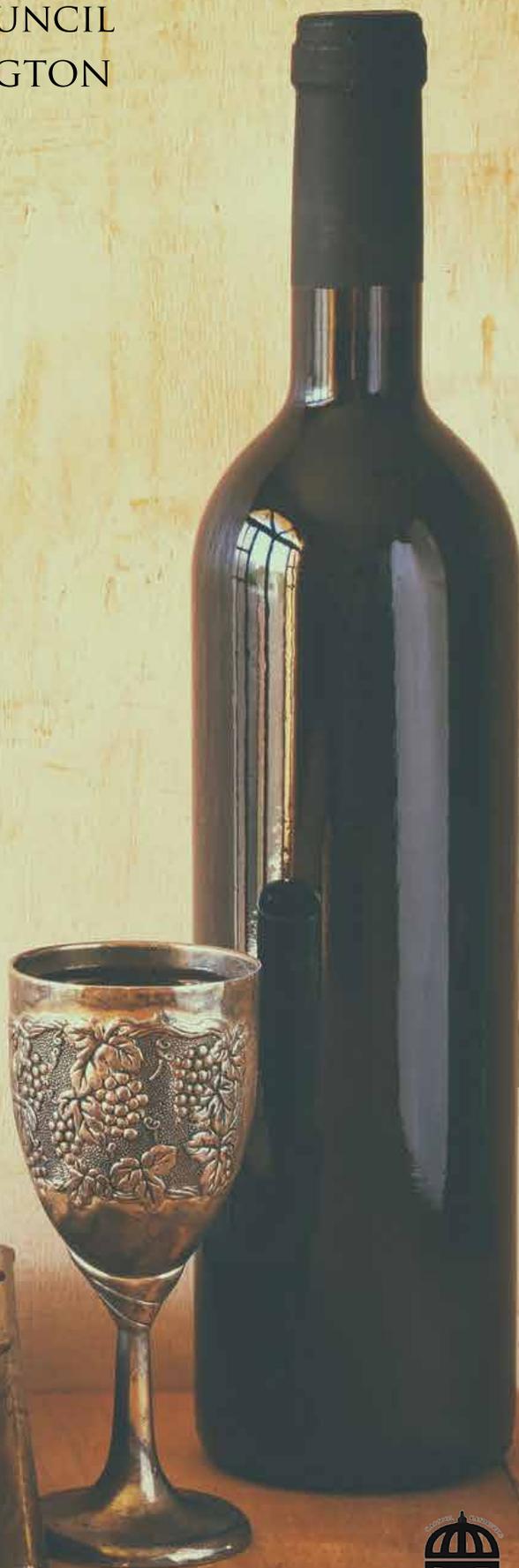
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*Wishing you a Chag Kasher V'sameach*





# Introduction

We are pleased to present issue 5.1, The Pesach edition of The Bulletin of the Vaad HaRabanim of Greater Washington. This issue contains informative, practical, and educational articles and lists for Pesach 5777. 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.

We are blessed to be members of a community that has a plethora of vibrant and active communal service organizations. The Vaad is honored to serve as a rabbinic resource, and to support these important organizations. This issue of the Bulletin highlights the work of Bikur Cholim of Greater Washington, and the Chevra Kadisha of Greater Washington, two organizations which are critical to our community's infrastructure. The intent of the related articles herein is to further familiarize the community with the herculean efforts of these incredible organizations as a means to encourage greater community participation.

Many thanks to all those who contributed the outstanding articles which comprise issue 5.1 of the Bulletin, and to Mrs. Adina Moses for the beautiful layout and graphic design of the Bulletin.

Special thanks to Rabbi Yosef Singer for his stellar leadership, and tireless efforts as President of the Rabbinical council of Greater Washington.

We hope you enjoy this edition of the Bulletin.

*Chag Kasher v'Sameach,*

**Rabbi Moshe Walter**

Director, Vaad Harabanim

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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 as well as insightful articles on *bedikas chometz*, *hechsher keilim*, and on *hashkafic* aspects of the *Seder*. As an added convenience, a listing of the establishments under the Vaad's *hashgacha* is also provided. As point of fact, 27 Certificates of Kashruth were issued for the first half of 2017!

The Vaad, *bli ayin hora*, continues to run smoothly as 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 responsiveness. 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. Personally, it has been a great honor and privilege to work with the Rabanim who comprise the Vaad. They are genuine *yirei shemayim* who give generously of their time and energy to serve the community they respect and love.

I am delighted to introduce a special feature of this volume - articles from the Bikur Cholim and Chevra Kadisha Societies of Greater Washington. Although neither organization is formally affiliated with the Vaad, they are represented in these pages because we are profoundly grateful to them for the holy *avoda* they perform on behalf of our community. Not only are the *cholim* and departed souls serviced by their acts of *chesed* but the entire community benefits as well. The dedicated men and women of these organizations are role models who teach us how to perform the mitzvah of *halichas b'drochav*, "walking in the ways of Hashem." In so doing, they also show us how human beings can truly be a *d'mus* and *tzelem elokim* and reaffirm the very *tachlis* of creation.

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

# Kashering Made Easy

## Rabbi Michael Frank

Kehillas Ohr HaTorah

After the house has been ransacked for *chametz*, and no crumbs remain, all surfaces have been scoured and cleaned – there still remains one final act necessary to bring your kitchen to *Pesach* Ready Status: *Kashering*!

As with many things in *Pesach*, the halachah tends to be a lot more stringent than what is required for the rest of the year. *Kashering* is no different. The guide below is for *Pesach* only. All *kashering* for *Pesach* must be done before *Chatzos* on *Erev Pesach*. This guide is written for Ashkenazim. Sefardim have different customs regarding many of these halachos.

There are many opinions regarding how *kashering* for modern appliances and surfaces should be done. Therefore this guide was written in order to clarify the questions and the proper procedures, with the understanding that everyone will consult their own Rabbi for a final halachic ruling.

There are three forms of *kashering*:

1. Immersing in boiling water – *Hag'alah*
2. Pouring boiling water – *Iruy*
3. Burning or Heating – *Libun*

In the last category of burning or heating, there are two types, known as *Libun Chamur* (lit. stringent,) and *Libun Kal* (lit. lenient.)

Let's first clarify the process of each one of the above, and then we will explain when each form is necessary.

### **Immersing in boiling water – *Hag'alah***

To perform this type of *kashering*, any pot can be used, provided that it hasn't been used for the last twenty four hours. Water has to be brought to a rolling boil. The utensil being *kashered* has to be totally clean. It is then immersed into the water, either all at once, or one half after the other half, as long as all surfaces are immersed. After immersion, the utensil should be washed off with cold water.

### **Pouring boiling water – *Iruy***

For this form of *kashering* as well any pot can be used as long as it hasn't been used in the last twenty four hours. Water has to be brought to a rolling boil, and then the water is poured over the surface being *kashered*. The surface has to be totally clean. Every inch that has to be *kashered* needs to be poured on directly, since it's not sufficient for the water merely to spread.

There's a more stringent form of pouring, *Iruy*, which is sometimes necessary. This is pouring over a rock or metal item which has been heated over a fire or coil, known as "*Even Meluban*." The point of this is to bring the poured water up to boiling status, as if it is in the pot. When performing this type of *kashering*, two people are

generally necessary, one to pour the water and one to hold the stone. This is not an easy form of *kashering* and should be done with great care. In addition, the stone or metal needs to remain hot throughout the process, so it may be necessary to return the stone to the fire periodically. Another idea is to prepare two stones.

## **Burning or heating – *Libun***

As mentioned earlier there are two forms of *Libun*. The more stringent form, known as *Libun Chamur*, means to actually burn the item or surface with fire or intense heat until it becomes red hot. Outside of self-cleaning an oven, or burning out a grill, this should not be performed at home unless you have training in the process. There is (needless to say,) great danger of being burned, and in addition it will most certainly ruin whatever you are trying to *kasher*. This form of *kashering* does not require the surface to be intensely cleaned first, because any residue will be burnt into ash. This form of *kashering* works for everything except ceramic and pottery.

The more common form of *Libun* is the lenient form, known as *Libun Kal*. This means to heat up an item or a surface until it is hot enough to set straw on fire. This temperature can be achieved by turning an oven on to it's highest, about 500 or 550. Whatever is in the oven will be *kashered* through *Libun Kal*. This form of *kashering* is equivalent to immersing in boiling water.

**Let's do a kitchen walk-through and see which type of *kashering* is required where!**

## **Counters:**

The easiest way to deal with counters is to cover them. It's very difficult to properly *kasher* counters. That said, there are many different types of counter-tops. Formica is plastic, and there's different opinions if it's *kasherable*. Granite is stone and can be *kashered*, although some poskim maintain that the sealing agent used renders it equivalent to plastic. Please consult your Rabbi if *kashering* is an option. Butcher block is wood and can certainly be *kashered*.

Assuming they can be *kashered*, the surface needs to be perfectly clean, and all crevices must be scratched out and cleaned. The *kashering* is performed through pouring hot water - *Iruy*. Every inch of the counter must be touched directly through pouring, not merely by spreading water. This is a slow process, and one should make sure they have sufficient hot water before they start.

According to some *poskim* the water must be poured over a heated rock or metal. This clearly makes the process much more difficult. Please consult your Rabbi.

## **Ovens:**

According to many *poskim* all an oven needs is to be cleaned out properly and then *Libun Kal*, which means turning the oven to the highest temperature and leaving it on for about an hour. If one makes bread or *challah* regularly, some *poskim* require *Libun Chamur*, which means running a self-clean cycle.

## **Stove-top Burners:**

There are many different types of stove-tops. Typical gas burners need to be cleaned well, and then the grates should be put into the oven on it's highest temperature for about fifteen minutes. Electric coils should be cleaned and then turned on until they become red, and that is sufficient.

Glass top burners are very difficult to *kasher*. Most forms of *kashering* will ruin the top. Please consult your Rabbi.

## **Microwaves:**

Microwaves are made out of plastic, which is questionable if it's *kasherable*. In addition, microwaves are very difficult to clean properly because of the holes for venting. Please consult your Rabbi. Assuming they can be *kashered*, the procedure is as follows. Fill up a microwave safe bowl with water, and turn on the microwave for long enough for the water to boil and fill the microwave with steam. Allow the microwave to cool down a bit, and then repeat the process a second time, (with the walls now coated in water.)

## **Sinks:**

Ceramic sinks can't be *kashered* and an insert must be used.

Stainless steel sinks can be *kashered* through pouring boiling water – *Iruy*. The sinks shouldn't be used with hot water and *chametz* for twenty four hours prior to *kashering*. Hot water must be poured over every inch of the sink, and over the walls as well. Water should be poured over the spigot, and ideally it can be immersed into the pot as well.

Some *poskim* maintain that a heated stone or metal needs to be used when *kashering* a sink. Being that this is quite difficult, there is another option available, to use a commercial immersion heater. The sinks are filled with hot tap water, and the immersion heater is inserted until the water boils. [The sinks have effectively been converted into a pot of boiling water and can be used to *kasher* other utensils as well.]

## **Metal Pots and Utensils:**

Metal pots or utensils need to be cleaned well. Any residue which can be felt must be removed, but stains are not a problem. After waiting twenty four hours from the last use, they can be either immersed into a larger pot of boiling water, or (for large pots,) they can be filled to the top with water which is brought to a rolling boil, and then a hot stone or metal is inserted so that some of the water goes over the lip of the pot.

Any utensils which have crevices, such as knives with handles and the like, the crevices must be perfectly clean in order for *kashering* to work. In the event that it is very difficult to clean them, there's an option to do *Libun Kal* – lenient burning, which would mean putting them into the oven on the highest temperature, about 500 degrees, for fifteen minutes. This can only be done with utensils which won't get ruined in any way by this process.

## **Ceramic and Glass Pots and Utensils:**

Can't be *kashered*. Glass is one of the areas where there is a difference between *Sefardim* and *Ashkenzim*.

## **Plastic-ware:**

According to some *poskim* plastic is equal to metal and can be *kashered*. Others equate it to ceramic. Please ask your Rabbi.

# Cleaning for Chametz and Bedikas Chametz Made Easy

## Rabbi Moshe Walter

Woodside Synagogue Ahavas Torah

The incredible alacrity that Jews exhibit to create a *chametz* free home often causes confusion as to what really has to be cleaned for *Pesach* and what can often turn into a “spring cleaning”. Furthermore, many who insist on doing more cleaning and being “*machmir*” (stringent) enter the *seder* exhausted which results in not enjoying, or properly fulfilling the biblical and rabbinic *mitzvos* of Seder evening. The pressure of pre-*Pesach* cleaning can often reach unnecessary and overwhelming heights while curbing one’s excitement and anticipation toward the holiday of *Pesach*. What follows is an attempt to present the *halachic* requirements, guidelines, and a checklist to cleaning for *Pesach*, and the mitzvah of *bedikas chametz*

1. **Kitchen and all eating areas** – must be cleaned meticulously, carefully and thoroughly followed by a proper *kashering*.
2. **Living room, bedrooms, basement** - do or do not have to be cleaned for *chametz* based upon the house rules as to where food is brought. If one never brings food into these areas, they do not need to be cleaned and searched for *chametz*. If one snacks and or brings food into these places, they require a thorough cleaning.
3. **Children’s bedrooms** and or a home with children mandates a thorough cleaning as there is a strong assumption that children carry, store, and move food around the home.
4. **Closets, drawers, and bookshelves** should be handled and treated as articulated in #2 above.
5. **Floors** – As we don’t have earthen floors with deep cracks in them, it is sufficient for tiled or wooden floors to be swept and washed with a household floor cleaner. Once that is done, cracks and spaces between tiles do not have to be cleaned and checked further.
6. **Toys and baby carriage**– should be checked for *chametz*, but need not be scrubbed incessantly.
7. **Pockets of garments, knapsacks, lunchboxes, brief cases** etc. where one (especially children) has placed *chametz*, or may have placed *chametz* should be checked for *chametz*.
8. There are differences of opinion regarding whether **books and sefarim** are required to be checked for *chametz*. **Benchers** used on the table year round should be put away and sold.
9. **Backyard, patio, and open porch** do not have to be checked for *chametz* because it is assumed that local animals and birds have disposed of whatever *chametz* may have existed.
10. **Cars** must be cleaned and checked for *chametz* if food has been brought into the car.

11. **Office spaces and storage areas** are required to be cleaned for *chametz* followed by *bedikas chametz*.
12. Any area of a home (i.e.: food pantry, kitchen utensils, particular room, etc....) that will be **sold to a non-Jew** does not have to be cleaned for *chametz* provided that it is properly closed off and sealed for the duration of the holiday.

**Bedikas chametz** (search for chametz) of the above mentioned areas must be performed on *erev Pesach*, the evening of the fourteenth of *nissan*. Due to the larger homes and more possessions we own contemporarily, we don't wait until the last moment to clean our homes for *Pesach*, but have already done so weeks in advance. Nonetheless, the *shulchan aruch* states that even if we clean our homes well in advance of the night of the fourteenth of *nissan*, we are still required to do a proper *bedikas chametz* on the evening of the fourteenth of *nissan*. (*orach chaim siman 433 seif 11*)

As *bedikas chametz* on the evening of the fourteenth of *nissan* cannot simply be a perfunctory act, how does one fulfill the mitzvah of *bedikas chametz*, when one's home has already been properly cleaned of *chametz*?

Contemporary *Poskim* suggest the following three approaches to answer this question:

1. One's home can be cleaned properly, and deemed *chametz* free well in advance of *Pesach*, but one room, or area should be left to be cleaned properly on the evening of the fourteenth of *nissan* to fulfill the mitzvah of *bedikas chametz*. (*Bedikas Chametz U'biyuro*, Rabbi Chaim Linder, chapter 4 # 4 and 5)
2. One's home can be cleaned properly, and deemed *chametz* free well in advance of *Pesach*, but on the evening of the fourteenth of *nissan* one should review and inspect the entire home to ensure that the cleaning that took place thus far passes the real test of *bedikas chametz*. (*Halichos Shlomo, Pesach*—chapter 5 # 1 citing Rav Shlomo Zalman Auerbach)
3. One can slowly fulfill the mitzvah of *bedikas chametz* beginning from *rosh chodesh nissan*. After cleaning an area of the home, one can perform *bedikas chametz* (without a *berachah*) of the recently cleaned area in the daytime, if there is sufficient day light, or later that evening with candlelight. On the evening of the fourteenth, one can perform a minimal and proper *bedikas chametz* of a yet to be cleaned area of the home. (*Bedikas Chametz U'biyuro* *ibid. Siddur Pesach K'hilchaso*, Rabbi Shlomo Zalman Grossman chapter 13 # 1 and footnote 1)

One of the most well-known *Pesach* customs is to **hide and seek** for ten pieces of bread during the ritual *bedikas chametz*. If indeed we are careful to clean our homes in advance of *Pesach*, and perform a proper *bedikas chametz* on the evening of the fourteenth, what is the reason for adding these ten pieces of *chametz* to our search? What is the basis of this custom?

The *Rama*, who codifies this custom, explains as follows.

1. Just in case no *chametz* is found, we don't want the *berachah* to be made in vein. As such, the ten pieces of *chametz* that are hidden (and subsequently found) guarantee that a *berachah* will not be made in vein. (*Rama hilchos Pesach siman 433 seif 2*) This explanation is especially true contemporarily as we are extra ordinarily careful that our homes be *chametz* free well in advance of *Pesach* (*shaar hatzion* *ibid siman 432 # 12*)

Two alternative explanations for the custom are suggested by the Chok Yaakov

2. If while searching one is unsuccessful in finding any *chametz*, one will become lazy and stop searching. As such, the placement of the *chametz* encourages one to look carefully for the ten pieces, and ultimately even more carefully for *chametz* around the home. (chok yaakov siman *siman* 432 # 14 )

3. If while searching one is unsuccessful in finding *chametz*, and thus has no *chametz* to burn, one may forget to recite the declaration of “*Kol Chamira*”, nullifying one’s *chametz* the following morning.(*chok yaakov* ibid.)

While many *achronim* questioned the explanation of the *Rama*, and ultimately did not support this custom, especially out of fear that some of the pieces of bread would get lost, *minhag ashkenaz* remains to hide ten pieces of bread for *bedikas chametz*. (*rama* ibid, *chok Yaakov* ibid, *Mishnah berurah* ibid # 12) As such, one should be careful and monitor where the *chametz* is hidden, and placed, until it’s burned the following morning. The *berachah* “*al biur chametz*” is recited prior to beginning the search of *chametz*. A flashlight may be used for the search. Following the *bedikah*, one is required to nullify any unknown *chametz*. If the nullification is not understood in Hebrew, it should be recited in English. The ten pieces of bread, and any other *chametz* are burned the next morning, followed again by nullifying any remaining *chametz*.

Enjoy your pre-Pesach preparations, and *chag kasher v’sameach!*

# The Most Tragic Character Around the Seder Table

## Rabbi Brahm Weinberg

Kemp Mill Synagogue

Questions pervade the experience of the Pesach Seder and are a critical component of the night. The text of the *Hagadah* presents the entire story of Pesach in question and answer format from “*ma nishtana?*” to “*Chacham mah hu omer?*” to “*Pesach zu... al shum mah?*” and more. Not only is the *text* filled with questions, but the practices of the Seder are meant to elicit questions as well. There are features of the Seder such as dipping *Karpas*<sup>1</sup>, the removal of the Seder plate,<sup>2</sup> and the distribution of treats to children<sup>3</sup> that are not the fulfillment of any *mitzvah* per se, but simply a stimulus towards the posing of questions.

Since questions are so much a part of the Seder experience, the “*ben sheeyno yodea lishol*,” “the child who does not know how to ask” always struck me as one of the saddest and most tragic characters around the table.

Much energy is focused on understanding this child as a personality archetype and how we might react to him or to her, but what we often neglect to contemplate is *why* he or she does not know how to ask a question.

Most would suggest that this child is uneducated and, therefore, unable to know what to ask about. The Lubavitcher Rebbe<sup>4</sup> says that this child is not only ignorant, but much more concerningly, apathetic to that which he does know. He lacks a passion for questions.

Rabbi Shlomo Alkabetz<sup>5</sup>, the 16<sup>th</sup> century Kabbalist of Safed and author of “*Lecha Dodi*” proposes an entirely different and quite sobering explanation for why this child does not ask.

He says that this child is one that is interested, engaged, and curious. This child has *many* great questions to ask that are coming from the best of places. The problem is that this child is too *afraid* to ask. The child will not seek answers to his questions because he is afraid he might make a fool of himself, he is afraid he might make a mistake in the way he phrases it or in the premise of his question. The response of “*at petach lo*” means that we should give that child a *petach*, an opening, a place within the conversation to feel comfortable, to feel valued, to feel confident and safe enough to ask. The response is indicative of the fact that he *has* the questions closed up inside of him and that it is the responsibility of those at the Seder table to help open him up so that he can express them.

In an age when we have access to so much information it is becoming increasingly difficult to face another human being and actually ask a question. It can be embarrassing or demeaning to ask since it is often

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1 Pesachim 114b

2 Pesachim 115b

3 Pesachim 108b

4 Hagadah Kol Menachem p.52

5 Quoted in Talelei Oros, Hagadah Shel Pesach p.156

assumed that we should be able to find the answers on our own. We might search for hours on the internet for the answer to a question about finances, home renovation, cooking, the news, or even *halacha* before approaching another human being. We are becoming increasingly fearful of opening ourselves up and asking questions. However, without the ability to ask questions we will never truly learn.

The Seder is a precious moment in time that forces us to re-engage in the art of the question, let others into our heads and into all of what goes on inside us, and truly engross ourselves in the deepest form of learning. That opportunity is a great asset that we must cherish, foster, and carry with us into the rest of life's experiences.

# 2017 QUICK PICK MEDICINE LIST

A SAMPLE OF **CHOMETZ-FREE AND KOSHER MEDICINES LISTED BY CATEGORY.**  
**FOR USA ONLY**

**PRODUCTS MAY CONTAIN KITNIYOS (see Star-K Pesach Guide for halachos regarding and one who is ill and kitniyos)**

**For a full list of chometz-free medicines, see Kollel Los Angeles Medicine List prepared by Rabbi Gershon Bess**

**Note:** At the time of printing, some major companies still had not responded. For updates, visit [www.star-k.org](http://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, Liquid  
**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)  
**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**  
**Pepcid AC**- Original & Max Strength Swallowable Tablets  
**Pepcid Complete** (Dairy)- Chewable Tablets (Berry, Cool Mint, Tropical Fruit)  
**Pepto Bismol Liquid**- Original  
**Phillips' Milk of Magnesia Liquid**- Original  
**Rolaids**- Regular Strength Tabs (Mint), Extra Strength Tabs (Mint, Assorted Fruit)  
**Senokot**- Tablets, Senokot-S Tablets  
**Tums**- Regular Tabs (Assorted Fruit, Peppermint), Extra Str 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**- Children's Susp (Berry- Reg & Dye-Free), Infant Drops (Berry- Reg & Dye-Free)  
**Tylenol**- Regular Strength Tablets, Extra Strength Caplets  
**Tylenol**- Children's Suspension (Cherry, Grape), Infant Drops (Cherry, Grape)

## Sleeping Aid

**Unisom**- PM Pain Sleep Caplets, SleepTabs

# 2017 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  
**Dry Idea**- Antiperspirant/Deodorant- Aerosol, Roll-on, Stick, Gels [All]  
**Lady Speed Stick**- Deodorant [All]  
**Mennen**- Speed Stick Deodorant [All], Speed Stick Antiperspirant [All]  
**Right Guard**- Antiperspirant/Deodorant- Gels, Sticks, Aerosols [All including Xtreme]

## 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

## Mouthwash

**Listerine**- Advanced Citrus, Antiseptic (Gold), Cool Mint, Fresh Burst, Soft Mint, 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**- Daily Moisture Renewal (Shampoo, Conditioner, 2-in-1), Beautiful Lengths (Shampoo, Conditioner, 2-in-1), Classic Clean (Shampoo, Conditioner, 2-in-1), Sheer Volume (Shampoo, Conditioner, 2-in-1),  
**Pantene Pro-V Hairspray**- Alcohol Free Air Spray (Anti-Humidity for Smooth Hair, Flexible Hold, Strong Hold)  
**Prell**- Classic Clean Shampoo  
**Suave**- Juicy Green Apple (Shampoo, Conditioner), Kids 2-in-1 (Smoothers Strawberry)  
**Tresemme** - Luxurious Moisture 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]  
**Ultradent** [All] [All use Vegetable Glycerin]

# 2017 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)
- **Meat (beef, lamb, veal), Packaged-**The following raw meats (not ground) are approved by the STAR-K without additional Passover symbol:
  - 7Mile Market
  - Alle/Meal Mart
  - Kol Foods (excluding packages bearing batch 14702QMI)
  - Glatt Mart
  - Glatt Ranch
  - M&D Glatt
  - Solomon's
- **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 2017

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 2017**

### **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, 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 *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*.

# The Chevra Kadisha of Greater Washington

by CKGW

One of the greatest mitzvot we can perform is caring for the dead. The care, consideration and respect which we bestow upon the living also must be accorded the dead as they are attended, prepared and escorted to their final abode on Earth. This mitzvah, Tahara, consists of washing the deceased (rechitza), performing immersion (tvillah), dressing the deceased in shrouds (tachrichim), and then placing the body in the coffin (aron), so that the deceased is ready for burial. Throughout the 45-60 minute Tahara process, prayers (tfillot), are recited on behalf of the deceased. The performance of Tahara is considered extremely important because the deceased cannot prepare themselves physically to meet their creator and because they are unable to express gratitude to the ones assisting them in preparation for their burial.

The organization that performs this service is called a Chevra Kadisha, the Holy Society. It was one of the first associations to be established in the traditional Jewish communities of the past. Membership in the Chevra Kadisha has always been considered a unique privilege. The members must be Sabbath observers, of high moral character, and conversant with the laws and customs of Tahara.

The Chevra Kadisha was already known in Talmudic times. Even scholars and sages did not consider it beneath their dignity to attend to the dead. During the Middle Ages it became customary for the Chevra Kadisha to devote one day each year to fasting and prayer. At the close of this day, which was usually held on the seventh of Adar, the yahrtzeit of Moshe's death, a seudah or festive meal was organized for them. Rabbi Eliezer Ashkenazi in 1564 in Prague laid the foundation of an efficient burial society that became the model of all similar bodies.

Tahara, the rite of preparing a body before burial, is derived from the biblical injunction: "As he came so shall he go". When man is born he is washed and when he dies he is washed (taken from Ecclesiastes 5:5 and 5:15). The Mishnah mentions the practice of washing the body. The ceremony of Tahara, as well as other burial details, is not mentioned in the Bible, therefore, all of the traditions of Tahara are learned from practices that have existed for hundreds of years.

The Greater Washington Chevra Kadisha has both a Women's and Men's Division. Each Division is under the guidance of the Washington Vaad Harabanim as well as the National Association of Chevra Kadisha, under the guidance of Rabbi Elchonon Zohn. The Chevra Kadisha performs Taharat primarily at three main, local funeral homes, Hines Rinaldi, Sagel Bloomfield and Torchinsky, however, we often travel into Virginia and D.C. for Taharat there. The Chevra Kadisha does not turn anyone down if they or their family have requested a Tahara, no matter where they are located or their level of Jewish observance.

A Tahara team consists of 4-5 members, a leader and 3-4 helpers. It is customary not to have any discussions during the Tahara process that are unrelated to the Tahara itself. When one walks into the Tahara room, his/

her focus should be to perform the mitzvah of attending to the deceased with as much respect as possible. In fact, before the Tahara process is started and at the completion of the mitzvah, we ask forgiveness (mechillah), from the deceased for what we are about to do or have done and explain to the deceased that we have tried our best to perform the mitzvah with their honor (kavod), in mind.

Performing the Tahara itself can be difficult, and many people avoid volunteering for the Chevra Kadisha because they are uncomfortable being in the presence of the dead. As with all fears, the only way to overcome them is to face them. Training, by observing a Tahara is available for anyone who is interested in the possibility of joining the Chevra Kadisha. One can observe Taharot as many times as they wish until they feel ready to be “hands on”. The leaders of the Tahara teams are very sensitive to the needs of the deceased and their team members. Each step of the tahara is explained to new members and members are not put in a position of doing anything that makes them feel uncomfortable. If you are interested in exploring becoming a Chevra volunteer, please contact Devorah Grayson for the Women’s Chevra at 202-438-7060 or Dean Grayson for the Men’s Chevra at 301-908-2645.

# Bikur Cholim of Greater Washington

*A Glimpse into BCGW and How You Can Get Involved*

**by BCGW**

Bikur Cholim of Greater Washington/BCGW is a nonprofit organization (that means we depend on your tzedakah dollars) committed to supporting the elderly and individuals facing medical challenges in the Jewish communities of the nation's capital region. It started in 1997 by a small determined group of friends as a response to community member Howie Wildman's illness. The organization has long since outgrown its humble beginnings and now serves hundreds of clients throughout the area as well as people from around the country and the world who travel to the region for medical treatment. BCGW started around a kitchen table but is now headquartered in offices in Rockville, MD with a satellite equipment loan shed in Silver Spring on the Girl's campus of the Yeshiva of Greater Washington. BCGW has three staff members, Executive Director Audrey Siegel, Director of Special Programs Rikki Reifer and Service Coordinator and Staff Chaplain Rabbi Elie Gayer. Each has areas of expertise but all work together as a team to assure that everyone who reaches out to BCGW is taken care of.

For hundreds of families, a journey to the hospital begins with a call to BCGW. A member of the BCGW professional team listens carefully to the caller in order to fully focus on the client's needs. Only then, does team BCGW spring into action coordinating services and sharing information about available resources.

If kosher food is needed either for the patient or for a tired and hungry caregiver, a hearty food package is quickly arranged through the J. Peter and Shoshana Lunzer Food Program and sent via BCGW team volunteer, uber or carrier pigeon.. whatever it takes! The key is BCGW mobilizes quickly by tapping into an amazing network of volunteers of all ages and backgrounds living and working throughout the Greater Washington region. If a Hebrew, Yiddish, Portuguese, or American Sign Language speaking volunteer is needed, no worries, team BCGW is ready.

Unfortunately, many times people land in the hospital on Shabbat and Yom Tov and are unable to contact BCGW. That is where the Meir L' Olam Hospital Pantries and emergency bags come in. Emergency Bags are currently available at 11 area hospitals and contain certified kosher packaged food items as well as grape juice and matzah so kiddush, motzei and a taste of Shabbat are always on hand. The Meir L' Olam kosher pantries at Children's National Medical Center and Shady Grove Adventist Hospital, as well as a mini pantry at the Children's Inn at NIH are stocked weekly by a rotation of dedicated volunteers and serve as a place of respite from the sites and sounds of the hospital. Just this past Purim, a family was able to take a quick break from their child's bedside in order to hear the Purim Megillah read in the pantry at Children's National Medical Center. All pantries will be turned over for Passover this year as will all emergency bags.

The pantries at Children's National and at Shady Grove are both located on the third floor or their respective hospitals. Code information is on the doors.

BCGW works closely with and supports hospital professionals and sponsors a Spring time biannual workshop, "My Brother's Keeper," designed to educate hospital staff on the unique needs of Jewish patients. We learn as much from the hospital staff and chaplains as we hear they do from us.

BCGW has long offered hospitality for patients and caregivers through the Ronnie Lipman Hospitality Program. Over the years, BCGW identified that there was a special need for housing near the National Institutes of Health (NIH) and thanks to the generosity of donors, in 2016 BCGW opened the Bernard Creeger Bikur Cholim House in Bethesda Maryland. NIH is known as "America's Research Hospital", and patients travel from around the corner and around the globe seeking a cutting edge, often life-saving treatment unavailable elsewhere. The Bernard Creeger Bikur Cholim House is located directly across the street from the NIH campus and down the road from Suburban Hospital. This beautiful house is a home of hope and healing for patients and caregivers who travel with loved ones for treatment at NIH and other area hospitals. BCGW will shortly begin renovations in the house to create a kosher kitchen where guests can do light cooking and build a library/beit midrash for quiet reflection and prayer. Future renovations projects include making the house fully accessible.

If you have a green thumb or just enjoy the outdoors, please consider getting involved with the BC House garden project. Last year, on the Jewish Federation's sponsored Mitzvah Day, many volunteers came out to clear branches, weed and plant. The daffodils are now blooming and a second Mitzvah Day project is planned for the garden this April 2. Sign up on the Federation's Website.

If you are not yet a BCGW volunteer, opportunities abound. Last year BCGW team volunteers provided over 800 rides to medical appointments. These rides are so much more than transportation, they are a visit and point of connection for seniors who often live alone. If you have some time, a driver's license in good order and a working vehicle, we need you.

Hopefully, by now we have convinced you that BCGW is tirelessly working on your behalf and always open to new ideas, especially if you want to pitch in and help make them come to fruition.

That is exactly how the newly invigorated SmileMakers Program, dedicated in memory of Rabbi Yosef Samberg N'E, got started this year. This program is designed to provide smiles and fun for those facing medical challenges, children and adults alike. BCGW will arrange activities or outings that provide a welcome break from the stress of medical treatment. Whether it is VIP treatment at a sporting event, mini golf, and pizza or a birthday party at a pediatric patient's bedside, the SmileMakers program allows them to make memories unrelated to illness.

BCGW welcomes new volunteers If you have time to volunteer once a year, once a week or once a month, we really want to hear from you. More information on BCGW, donation opportunities, volunteer registration and training information can be found at [www.bikurcholimgw.org](http://www.bikurcholimgw.org). Check out our calendar for upcoming educational programs and all kinds of events and stay tuned for more information on our upcoming bike-a-thon in September and Annual Gala on October 29th.

# 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

Candyman  
Moti's Market  
Shalom's Kosher  
Signature Catering  
Soupergirl I & II  
Wrap 2 Go

## NEW ESTABLISHMENTS

**Chef's Table**  
4840 Boiling Brook Parkway  
Rockville, MD 20852  
*meat, catering event space with occasional pop up dining*

## 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

**Cafe Shawreen**  
188 Rollins Ave.  
Rockville, MD 20852  
Phone: (301) 770-3003

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

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

## 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 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)*

**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

**Gold Standard Catering**

Phone: (443) 908-1090

**The Kosher Kitchen Catering Co.**

Phone (703) 227-7142

**The Pastry Oven Catering**

Phone: (301) 592-8844

**Potomac 18 Caterers**

Phone: (301) 294-8445

**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**

**Washington Hilton**

1919 Connecticut Ave NW,  
Washington, DC 20009  
(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  
(202) 824-9200

**OTHER**

**Cold Stone Creamery (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**

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

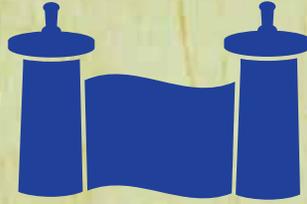
**Soupergirl II**

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
- Kesher 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





**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](http://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 *kashrus* 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.