



כתיבה וחתירה טובה



CHADASHOT

חדשות

תשרי תשפ"ה OCTOBER 2024

INCLUDING

Tishrei Currents

Divrei Torah for Yamim Noraim 5785



What's New in the cRc?

Updates

Insights

Divrei Torah



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Chicago Rabbinical Council

תשפ"ה

חדשות מיוחדות

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CHADASHOT
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GREETINGS FROM THE EXECUTIVE DIRECTOR

Rabbi Levi Mostofsky

וְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְּאִסְּףָה רְאִשֵׁי עַם יִחָד *pasuk* וְהָיָה עִם יְהוָה. On Rosh HaShana we coronate Hashem, and Rashi explains this *pasuk*, quoting the Medrash, בְּהַתְּאִסְּפָם יִחָד בְּאַגְדָּה, שֶׁבְּשֵׁי יִשְׂרָאֵל - דְּבָרִים לְגַוְּהָהּ, אחת וְשְׁלוֹם בִּינֵיהֶם that His Divine Kingship is a function of our human, communal unity. When we act as one people, His Kingship is expressed. *Achdus* in the community is a priority, especially at this time of year. But it is not just interpersonal relationships that matter. That same Medrash brings a second interpretation, בְּהַתְּאִסְּףָה רְאִשֵׁי עַם וְאֵין אִסִּיפָה אֵלָא זְקִנִים, that the necessary unity in this world must be among the community leaders, יְהוָה שְׁבֵטֵי יִשְׂרָאֵל, amongst and between all the various elements of our beautiful Jewish community.

The cRc is proud to champion communal unity, engaging a broad spectrum of Jews and strengthening the bonds between them, and between ourselves and Hashem. Our team of highly skilled, expert and committed staff are focused on providing services to the community according to the highest halachic standards, to be *marbeh Kvod Shomayim* and *kavod ha'brios*. This publication highlights some of what the cRc staff do for the community and offers a sense of how we do our work, and why.

Our Beth Din, led by Rabbi Reiss, and composed of *dayanim* and well-respected staff, are leading the community and individuals through challenging situations that threaten to fray the bonds of family, friendship and community. Our Kashrus Department works tirelessly to uphold and elevate Kashrus standards for our families, a national leader in research, advocacy and community service. Our staff, led by Rabbi Fishbane, the Rabbinic Coordinators and our dedicated administrative staff, work hand in hand with international institutions and local establishments, all in service to the community members who rely on us, and call on us daily.

This past year's events in Israel have directed our energies to strengthening the connection to our brethren in Israel and what we can do for them. Locally, rabbis in the community are working together to keep our communities together and we are supporting their leadership and work, to strengthen our local *achdus*, through supporting families, shuls, and important communal initiatives.

We hope you enjoy this glimpse into our work, and appreciate how much more is done but cannot be shared. It is an honor to work with our talented staff, and this wonderful community to strive together to be *mamlich* Hashem.



PRESIDENTIAL MESSAGE

Rabbi Yosef Posner, cRc President

Rabbi, Lubavitch Chabad of Skokie

As we approach the end of this extraordinary year, we reflect on the profound and unprecedented events that have shaped it. The tragic occurrences on *Simchas Torah* and the tumultuous months that followed have had a deep impact on our people in ways few could have anticipated.

For nearly two thousand years, the Gemara's teaching that the Second *Bais Hamikdash* was destroyed due to baseless hatred has resonated deeply with us. This past year we have taken this to heart with a commitment to change, as evident in the unprecedented unity among our people. Distinctions and labels seemed to have dissolved as our brothers and sisters have come together to support one another in every possible way.

Equally remarkable and significant has been the surge in commitment to Torah and *mitzvos*. The thousands of people now wearing *tzitzis* and *tefillin*—who might not have done so a year ago—are a testament to this renewed dedication; many have taken upon themselves to keep Shabbos and observe other *mitzvos*. While this is just a beginning, the response of so many to challenging circumstances by recognizing that our strength lies in enhancing our connection to Hashem and to one another is truly inspiring.

At the cRc, we have recommitted to these guiding principles of unity and increased commitment finding new opportunities to give them expression. As shown in the following pages, the membership and dedicated staff of the cRc have been hard at work supporting our brothers and sisters in Israel, taking a leading role in enhancing the protection of our local community, and expanding the core Yiddishkeit services we provide to the Chicagoland area and beyond.

As we reflect on this remarkable year, we are inspired by the resilience and unity that have emerged from our challenges. Let us continue to stand together, committed to each other and to our shared values.

On behalf of the membership of the Chicago Rabbinical Council, the Rabbanim, and the leaders of our community, I wish everyone a *chag* וְשָׁנָה טוֹבָה וְשָׁנָה טוֹבָה וּמְתוּקָה—to be inscribed and sealed for a good and sweet new year, a year in which we openly see the abundant *brachos* of Hashem bestowed upon us and upon the entire world, including the ultimate *bracha* of the coming of Moshiach.

OUR SECOND CHANCE



Rav Yona Reiss, Av Beth Din

For many years it has been my practice to figure out an appropriate phrase to accompany the acronym for the new Jewish year. Sometimes this has been a challenging process as not every year lends itself to a catchy or inspiring slogan. However, I believe that the Hebrew phrase to capture this coming year תשפ"ה is a no-brainer: תהא שנת פדיון השבויים – namely, that this should be the year - hopefully even before Rosh Hashanah - in which all those who are being held in captivity shall be redeemed (in good health). The familiar chant during these past months of “bring them home” thus acquires special meaning with the advent of the upcoming year.

When we began last year, we had no clue of the tremendous challenges that lay ahead for us in connection with the horrific events of October 7 (Simchat Torah in Israel) and the aftermath of the difficult war in Gaza and Northern Israel. We have witnessed during this past year the most virulent antisemitism seen in many decades. If we needed a wake-up call to inspire us to be stirred from our spiritual slumber and to think more seriously about our need for redemption, we certainly received a powerful dose.

Rabbi Meir Simcha M'Dvinsk (*Meshech Chochma, Devorim 30:11*) asks the question as to why at the beginning of Parshat Re'eh, which was read in shul this year immediately prior to the month of Elul, we are told that the punishment for not following in the Torah's ways is to receive a curse, while in Parshat Nitzavim, which we read before Rosh Hashana, we are told that the punishment is actual death. He answers that in Parshat Nitzavim the punishment is stated in the Torah following the recording of the mitzvah of *Teshuvah* (repentance). Once Hashem gives us the opportunity to repent and to overcome any potential curse for our transgressions, but we do not take advantage of this “second chance,” the ultimate punishment becomes much more severe. R' Meir Simcha concludes that this constitutes an awesome “*mussar*” message, a forceful inspiration for us to engage in self-improvement.

During this season of repentance, the message of R' Meir Simcha carries even greater resonance. It was on Rosh Chodesh Elul that Hashem gave us a “second chance” after the sin of worshipping the golden calf, by instructing Moshe to re-ascend Mount Sinai and receive the second set of the Holy Tablets (see *Tur, Orach Chaim, Siman 581*). In this sense, Elul is a happy time because it represents a “time of favor” (*eit ratzon*) for us to come closer to Hashem. At the same time, it is reported that the Chofetz Chaim used to quake and shiver and burst out in tears when he would hear the words in shul, “Rosh Chodesh Elul shall be on the following days of the upcoming week” (see *Yerach L'Moadim, Chodesh Elul*). Based on R' Meir Simcha's words, there is no contradiction. The very fact that Hashem presents us with this special time to repent is indeed a cause for happiness, but it is also a reason for us to be terrified lest we squander this “second chance.”

We are particularly aware that this year we are also being given a “second chance.” To whatever extent we did not fully appreciate last year at this time the special bond that we have as Jews with each other, the events of this past year remind us of the vital need for Jewish unity and solidarity. Similarly, if we were becoming too sanguine in exile and did not recognize the critical importance of Israel in our lives and the need to pray for the coming of Mashiach and the rebuilding of the Beit Hamikdash in Jerusalem, we are now much more focused on these essential aspirations. This year's season of repentance thus represents both an opportunity and a responsibility for us to reconsider our priorities and to reclaim our identities as proud Jews, eternally united in our Torah destiny. By continuing to care about and pray for the redemption of the hostages and for all of our brothers and sisters in Israel and throughout the world, we take a significant step forward to be worthy of the ultimate redemption for the entirety of the Jewish people and the universe, may it happen speedily in our time.

From sending cRc Rabbis to Israel on Rabbinic Missions, arranging for buses to the rally in Wahington, D.C., and working closely with the JUF (Jewish Federation) and the ADL, the cRc's strong support of Israel is clear.

1



cRc Rabbis Visit Israel

Rabbi Zvi Engel, past cRc President and current President of the RCA, spearheaded national efforts for Rabbinic leadership to support Israel, and organized numerous Rabbinic Missions to Israel. Rabbi Avraham Mordechai Abramson, the Menahel of the cRc Beth Din, represented the cRc on a Rabbinic Mission. He visited soldiers preparing for battle, wounded soldiers in hospitals, and families of hostages. He also met with cRc members living in Israel.

Other cRc Rabbis who went to Israel include Rav Yona Reiss, our Av Beth Din, Rabbi Daniel Raccah, our Senior Dayan, Rabbi Jerold Isenberg, Rabbi Leonard Matanky, and Rabbi Elisha Prero.

Rabbi Avraham Mordechai Abramson and Rabbi Raccah sent the cRc frequent email updates with pictures and videos during their trips.



ובינן תן... שמחה לארצה וששון לעירך... במהרה בימינו.



1 | Our Menahel, Rabbi Avraham Mordechai Abramson, speaking with a chayal, as he represents the cRc 2 | Rabbi Jerold Isenberg and Rav Yosef Zvi Rimon dancing with chayalim. 3 | Rav Reiss visiting with Eliyahu Libman, the Mayor of Kiryat Arba, whose son was taken into captivity 4 | Senior Dayan Rabbi Daniel J. Raccach with chayalim 5 | Rabbi Zvi Engel delivering protein bars with Rav Yosef Zvi Rimon at a barbecue for chayalim on Kibbutz Re'im before they returned to battle 6 | Rabbi Zvi Engel giving divrei chizuk cards at Kibbutz Kfar Aza. 7 | Rabbi Elisha Prero playing for the troops 8 | Senior Dayan Rabbi Daniel J. Raccach in front of a destroyed home in Kibbutz Be'eri 9 | Rabbi Leonard Matanky led missions for rabbis, Congregation K.I.N.S. and the Ida Crown Jewish Academy. Pictured is Rabbi Matanky in a field of Leket Israel. 10 | Rav Yona Reiss giving a bracha to an IDF soldier in Kiryat Arba

Buses to the Rally

The cRc led the effort to arrange four buses to drive people from Chicago to the March for Israel Rally in Washington, D.C. Rabbi Mostofsky worked with Rabbi Shaanan Gelman and dedicated volunteers to arrange for the buses, recruit and register riders, and coordinate generously donated food and supplies, safety and security, davening and scheduling. The JUF generously helped sponsor the trip.

↓ *Davening at a rest stop on the way to the rally*



“Chicago's Jewish community demonstrated our united solidarity with our brothers and sisters in Israel, on November 14 in the March for Israel in Washington, DC,” said David Golder, 2022-2024 JUF Board Chair. “Two thousand Chicagoans made the trip by plane, bus, and train and **we are so grateful to cRc for their efforts in arranging bus transportation for so many Chicagoans.**” →



Alderman Silverstein Lighting the Diaspora Torch in Israel ↓

The cRc is proud to have nominated Alderman Debra Silverstein to light the Diaspora Torch for this year's Yom HaAtzmaut ceremony. She was chosen to represent the Jewish community in the Diaspora for her valiant efforts in the Chicago City Council on behalf of Israel and fighting antisemitism. Rabbi David Meyer from Great Britain, the son-in-law of cRc's past President Rabbi Michael Azose, was the other representative.



Left: cRc Sifrei Tehillim were given out by Rabbi Avraham Mordechai Abramson to soldiers in Israel. →



Right: cRc Sifrei Tehillim given out in Downtown Chicago as part of the display about the hostages. →



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← **Resources for Rabbis:** As the community mobilized to respond to what was developing in Israel, Rabbis had particular responsibilities and opportunities. To help the Rabbis with their new challenges, the cRc created a document that was designed to grow with more resources and suggestions as they became available. Topics included different *tefillos*, lists of soldiers, questions and answers posed to Rabbis, lists of charitable organizations, *shiurim* for the Rabbis themselves and for them to share with their congregants, volunteering opportunities, and shul safety information.

On the Nature of Man

Rabbi Michael Myers

Chair, cRc Education Committee

Instructor of TaNaCH, Ida Crown Jewish Academy



Nearly sixty years ago, I sat with many of my freshman college classmates awaiting the opening session of an introductory sociology course. The professor opened his lecture by reminding us that “man is a social animal”; that his evolution has endowed him with the most sophisticated brain on the planet allowing him to adapt to various environments and to assume a dominant place in the animal kingdom. Mankind is “social” in that he is capable of engaging in various forms of communication, foremost among them is through verbal interaction.

As the newly liberated Jewish people were poised to enter *Eretz Yisrael*, Moshe Rabbeinu affirmed Hashem’s love for them. (*Devarim* 7:8). *Malbim* (ad loc.) asserts that love can only exist between those who in some way share commonality. But, it seems that we have far more in common with the animals than we have with G-d. We need food to sustain us and shelter to protect us from harsh elements. We have hands with which we fend off danger and legs to flee danger. G-d has no need for any of these human traits.

So, what do we have in common?

King David provides the answer as to why Hashem, Creator of the universe, is concerned with insignificant Man.

“You have made him a touch below the Divine, adorning him with glory and majesty.” (*Tehillim* 8:7)

In his commentary on this verse, *Malbim* concedes that we, as humans, share many physical aspects with the animal

world. But these life sustaining systems are only “incidental” to our being. The essence of our being, what makes us human, and distinct from all other living beings is the power of speech. In fact, *Unkolos* (*Bereishit* 2:7), renders the phrase *VaYhi HaAdam l’Nefesh Chaya* to mean that by receiving Hashem’s “breath” Adam was transformed into a speaking being (*Ruach Memalela*). The term “speech” does not refer to idle chatter. Nor does it refer to the mechanics of expressing words. Speech in this context refers to Man’s ability to contemplate the world of the spirit, to formulate thoughts, to ponder the meaning of life.

The Hierarchy of Being

Our sages classify creations in accordance with their sophistication: inanimate (insentient), plant life, animals (beings that possess a brain and function on instinct), Animals that speak – *Chai-Medabber* (Human). *Malbim* suggests that human beings should be classified as *Meddaber-Chai*, Speaking Beings (Using the tools of speech to contemplate and express spiritual ideas). Human beings are capable of formulating lofty thoughts and communicating those thoughts through the power of sacred speech.

Rabbeinu Ibn Ezra interprets the verse “From the mouths of toddlers... You have established strength” (*Tehillim* 8:3) to mean that from the moment that a child begins to speak, the mechanism to receive the

soul is activated. Day by day the soul gains strength to comprehend its Creator.

His words illuminate the profound bond that exists between the soul and the power of speech. It is the soul that distinguishes us from all other creations. And it is our capacity for noble speech that activates the soul to fulfill its earthly mission.

On each Rosh HaShana, we celebrate and consecrate the essential element of our humanity. It is our capacity for sacred speech that truly makes us human. Unlike Western society’s self-portrait of humanity, our Torah reminds us that to be human is to be different in kind, not just degree from all of Hashem’s creations. This concept is vividly portrayed by *MaHaRal* in *Tiferet Yisrael* chapter 3. He writes that Man is distinct from all other creations. Celestial beings exist in a perfect state. They need to do no act to fulfill their potential. Similarly, earthly beings, with the exception of Man, do no act to fulfill their potential...”

Only Man has the capacity to move from potential to potential realized.

Speech in its full array of possibilities, affords each of us the opportunity to grow from untapped potential to the fullness of being human. May the prayers that we utter during this sacred season and the *mitzvot* that we perform make us worthy to be granted a year of good health, prosperity, and meaningful living. Shana Tova!

To this year’s winners of the cRc Torah Achievement Award

The award is given to a senior in each high school who will be studying in Israel during the 5785 school year and displays dedication to Torah and to the maintenance of high Middot standards.

Eitan Frankenthal (Fasman Yeshiva H.S.)

Esther Chaya Fuerst (Bais Yaakov H.S.)

Chana Hunter (Hanna Sacks Bais Yaakov H.S.)

Ben-Tzion Rine (Ida Crown Jewish Academy)

Miriam Turk (Lubavitch Girls H.S.)

To the winners of The Rebbetzin Shoshana Schwartz ח"ע cRc Torah Research Project – 5784

FIRST PLACE WINNERS

Eitan Frankenthal (FYHS)

CELL-GENERATED MEAT

Sonia Herman (HSBY)

LAB-GROWN MEAT

SECOND PLACE WINNERS

Rutie Heifetz (HSBY)

LAND FOR PEACE

Ilan Loberant (FYHS)

PROLONGING LIFE AND EXTENDING
THE PROCESS OF DYING –
PERSPECTIVES FROM HALACHA

We congratulate the winners on their excellent work, and wish them and all who participated great success as they continue their Torah education in Israel.

Thank you to Rabbi Michael Myers, Chair, cRc Education Committee, for all of his work on our educational programs.

Community

In December Rabbi Kraft spoke to the talmidim at Lubavitch Mesivta explaining how the principles of the Sugya they were learning play out practically in Beis Din. →



JOURNEY OF LEARNING - KENTUCKY
WITH RABBI AKIVA NIEHAUS AND RABBI SHMUEL COHEN

ITINERARY*

TUESDAY FEB 13

- 6PM BUS DEPARTS

WEDNESDAY FEB 14

- 8:30AM SHACHARIS
- 9:15AM BREAKFAST
- 9:30AM FIRST SEDER
- 10:20AM BOARD BUS FOR SHIUR KLALI
- 11:30AM PRIVATE TOUR OF BUFFALO TRACE
- 2:30PM LUNCH AND SHIUR
- 4:00-6:00PM DISTILLERY TOURS (WOODFORD RESERVE, NICHTERS)
- SUPPER AND CLOSING SHIUR
- BUS DEPARTS APPROX 7PM
- 12:30AM ARRIVAL IN CHICAGO

\$500 PER PERSON
*DETAILS SUBJECT TO CHANGE



← Rabbi Dovid Cohen spoke to the HTC Kollel about practical applications of bishul akum, a topic they recently covered.

↓ The cRc hosted an Evening of Chizuk and Camaraderie in appreciation of the mashgichim and in recognition of Rabbi Eisenbach.



↑ Rav Reiss spoke at Beis Medrash Mikor Hachaim's Legal Holiday Yarchei Kallah about Civilian Casualties During War.

The Chicago Rabbinical Council invites all female metaharos to a shiur by Rabbi Henoch Plotnik

Matching Our Hearts to the Words:
A Deeper Appreciation of Our Holy Mission

Wednesday, March 27 at 7:45 pm
Beis Midrash Mikor Hachaim
2849 West Chase

3RD YAHRZEIT SHIUR
IN MEMORY OF
HARAV GEDALIA DOV
SCHWARTZ ZT"l

GIVEN BY
RABBI YONA REISS, SHLITA

WEDNESDAY DECEMBER 6TH
AT ADAS YESHURUN
MAARIV 8:15PM SHIUR 8:30

Rabbi Langer at Congregation Adas Yeshurun's Seminar. →



VEGETABLE-INSPECTION TRAINING SEMINARS

The cRc is proud to offer

<p>Sunday September 15th 8:00am - 12:00pm</p> <p>Congregation Or Torah 1800 S. Taylor St. - Oak Park, IL</p>	<p>Sunday September 22nd 8:00am - 12:00pm</p> <p>Congregation Adas Yeshurun 1800 W. Taylor St. - Chicago, IL</p>
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COMMANDER
JOSEPH BRENNAN
OF THE 24TH POLICE DISTRICT

THE CHICAGO POLICE
DECEMBER 14, 2015

RABBI SHMUEL COHEN
2849 W. CHASE AVE
CHICAGO AT 7:15:00 AM

Teshuva – Revolution or Evolution?

Rabbi Shaanan Gelman

Rabbi, Kehilat Chovevei Tzion, Skokie, IL



At face value, *Rambam's* presentation of the *Teshuva* process would seem to indicate that the penitent must undergo an about-face, involving honest reflection on one's past deeds and a commitment to true and uncompromising change. This dramatic shift in behavior is most clearly articulated in the following expression (*Hilchot Teshuva* 7:6):

אמש היה זה שנאו לפני המקום משוקץ ומרוחק ותועבה, והיום הוא אהוב ונחמד קרוב וידיד

“Previously, this (person) was hated by G-d, disgusting, far removed, and abominable. Now, he is beloved and desirable, close, and dear.”

While it is axiomatic that the *baal Teshuva* is transformed from an “abominable” and vile person of repugnant character into a “beloved” and “dear” individual, there is a more subtle shift that is worthy of note: namely, the *Rambam's* description of him begins as an object – “this,” and after undergoing *Teshuva*, is transformed into a person – “he.”

The objectification of the sin and the intentional distancing of oneself from its memory may have an unintended consequence – namely, that the *baal Teshuva* must contend with his past whenever a reminder emerges. He must be ever so careful when reminiscing about the “good old days” or when rummaging through the

attic for memories and keepsakes. The sin is no longer part of the *baal Teshuva*, but the sin exists in the world and must be assiduously avoided henceforth.

Other, more contemporary approaches to *Teshuva*, suggest that the penitent can turn over a new leaf, but at the same time, leave space for him to integrate his past and old knowledge into a new persona, one that fully accepts the Torah's laws without compromise. This interpretation is the formulation of Rav Uziyahu Sharvef in his sefer “*Ha'aretz u'Moadeha*”:

התשובה אינה רק תיקון המשאיר אחריו רושם החטא, אלא בעיקר חזרה למצב הראשון ללא זכר החטא. האפשרות לחזור למצב הראשון לפני החטא, מלמד שתשובה מתקנת לא רק את החטא, אלא גם את השורש והסיבה והאפשרות לחטא

Teshuva isn't merely a fixing which leaves behind the imprint of a sin, rather, at its core, represents a return to one's original state, where there is no memory of a sin. The possibility to return to that first situation before the sin informs us that Teshuva doesn't merely repair the sin, but it alters the root and the possibility for sin.

With this in mind, the *baal Teshuva* need not be ashamed nor take an avoidant stance, since even the past has been rewritten for him. His old ways are no longer seen as sinful and instead have been transmuted into the new person he

has become. The *sifrei chassidus* explain that this is meaning behind the verse “קחו” “take with you things and return to G-d. Which “things”? The past, the trappings, the personality – don't deny who you are, use it instead in the service of Hashem!

These two ways of thinking about *Teshuva* form the backdrop of well-known story appearing in the Gemara.

When we think about the archetypical example of the *baal Teshuva* from the writings of *Chazal*, the name Rabbi Shimon ben Lakish, or Reish Lakish, comes to mind. According to several different accounts,¹ Reish Lakish was a criminal and a ruffian. His sudden transformation into one of the most noted *Amoraim* and the *ba'al plugta* (talmudic counterpart) of Rabbi Yochanan is detailed in the Talmud² and is fairly well known: Reish Lakish was persuaded by Rabbi Yochanan to abandon his life of crime. Rabbi Yochanan, seeing great potential in his counterpart, offered to teach him Torah. Despite his initial hesitancy, Reish Lakish acquiesced when he was offered Rabbi Yochanan's sister's hand in marriage.

Reish Lakish grew into a great scholar the two would often engage in intense debates, with Reish Lakish often challenging his teacher.

The Gemara then presses fast-forward

cRc Publications



↑ Chicago Rabbinical Currents

This year we introduced a new publication, *Chicago Rabbinical Currents*, a newsletter featuring articles by the staff of the *cRc Beth Din* and of *cRc Kosher*. Its articles address aspects of practical halacha that are applicable to all. To view *Currents* online: <https://crcbethdin.org/chicago-rabbinical-currents/>

to the end of their lives, sharing the following tragic anecdote. The two were arguing about the moment in which certain metal vessels are completed such that they become susceptible to receiving spiritual impurity. Among the items called into question were a sword, a sickle and a spear, all items which may be used as a weapon.

Rabbi Yochanan argued that the point of completion was: "Once they are heated in a furnace (משיצרפם בכבשן)".

Reish Lakish however claimed that: "Once they are rinsed in water (משיצחצחן)", they become completed.

Rabbi Yochanan retorted sharply, "אמר ליה: לטטאה בלסטיותיה ידע! a bandit knows his own tools!" This painful remark led to an intensified debate involving ad homonym attacks in both directions. As a result of this painful and deeply personal argument, both of them fell ill, Reish Lakish succumbing to his illness. Without his *chavruta*, Rabbi Yochanan could find no comfort or companion to equal his intellectual prowess, and he too died as a result.

One may wonder what possible lesson can be derived from this story. What begins as such an encouraging tale of friendship, sacrifice, and repentance; of a man willing to undergo the sort of change described by the *Rambam* in *Hilchot Teshuva*, seems to end in

bitter acrimony and utter disappointment.

Perhaps though, the lesson is not found at the end of the tale, but in the heart of their debate. Rabbi Yochanan takes issue not with Reish Lakish's position, but comments instead on how it was that he came to know what he knows about weaponry – "a bandit knows his own tools!" It is highly uncharacteristic for a Sage such as Rabbi Yochanan to speak in such a way, which leads us to believe that something deeper was at play. Perhaps Rabbi Yochanan is highlighting the issue of *baalei Teshuva* and whether a person must completely abandon their old ways and disavow their past, or whether integration is possible. For if complete renunciation is what is required of the *baal Teshuva*, then can Rabbi Yochanan make use of his expertise in theft and weaponry to resolve a question concerning *tumah* and *tahara* in the *beit midrash*?

If, however, the *baal Teshuva ge'mura* is a changed man who has also managed to alter his previous deeds, then it becomes possible to integrate one's checkered past into his own service of *Hashem*.

The argument between Rabbi Yochanan and Reish Lakish is reflected most directly in a discussion about the nature of *Teshuva*:

תלמוד בבלי מסכת יומא דף פו עמוד ב
אמר רבי יוחנן: גדולה תשובה שדוחה את לא

תעשה שבתורה

Rabbi Yohanan said: Great is repentance, as it overrides even a prohibition of the Torah.

Reish Lakish sees *Teshuva* as being even more transformative:

והאמר ריש לקיש: גדולה תשובה שדוחה נעשות לו פְּכוּיֹת

Reish Lakish said, great is repentance, as one's intentional sins are counted for him as merits.

According to Rabbi Yochanan, *Teshuva* allows to overlook the past, tear up an evil decree and override the negativity. But Reish Lakish believes that *Teshuva* achieves more than turning the page, as it transmutes the evil.

In Reish Lakish's worldview a gladiator can become a Torah scholar, not despite his past, but empowered by it.

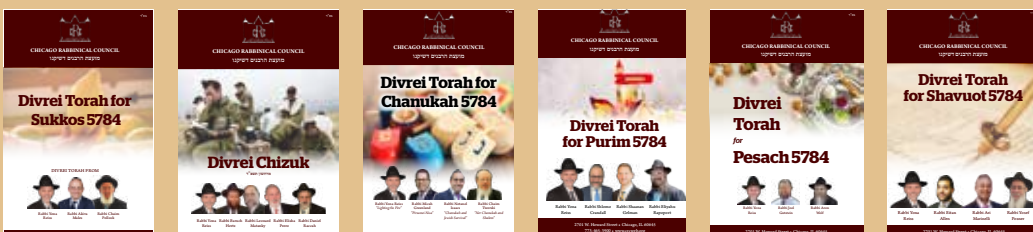
There are many obstacles in the face of *Teshuva*. The *Rambam* enumerates 24 spiritual roadblocks to *Teshuva*. Many roadblocks may arise because of an inability for people to discard their past along with their memories, friends and personality. Reish Lakish gives us a refreshing new perspective – קחו עמכם דברים ושובו אל ה' – take your past, all of it, and sanctify it to Hashem.

1. Pirkei D'rebi Eliezer 42
2. Bava Metzia 84a

This sefer along with Rabbi Cohen's other sefarim are available for purchase at crcweb.org and on his website www.KashrusHalacha.com.

↓ Divrei Torah Publications

cRc Member Rabbis share Divrei Torah about Yamim Tovim in our Divrei Torah booklets.





CHICAGO RABBINICAL CURRENTS

October 2024

Volume I Issue 7

תשרי תשפ"ה

PAS YISROEL

by Rabbi Refoel Dovid Oppenheimer

Rabbi Refoel Dovid Oppenheimer is a Rabbinic Coordinator specializing in Industrial Bakeries, the Juice and Soda Industry, and the Candy and Nut Industry.

When the Jewish people went into exile and began to intermingle with gentiles, *Chazal* were very concerned about the possibility that socializing with them would bring about intermarriage between Jews and non-Jews. They therefore instituted a number of decrees to minimize the socializing between Jews and non-Jews. *Chazal* prohibited eating food cooked by non-Jews (*bishul akum*) as well as their wine (*stam yeinom*) and bread (*pas akum*).

While the first two decrees remained, the decree of *pas akum* did not receive universal acceptance, because bread is a staple food and there was a need for Jews to rely on gentile bakers. As such, the decree of *pas akum* was adapted to allow a leniency with regard to bread baked for commercial purposes i.e. baked for sale. This is known as "*pas palter*," bread of a baker. According to *Shulchan Aruch* 112. 2, this leniency is limited to areas where there is no Jewish baker and hence it is considered a situation of duress. However, *Rema* writes that there are those who permit a baker's bread even when bread of a Jewish baker is available. This is the prevalent custom amongst Ashkenazic Jews. However, it is important to note, that while this is the custom, it is commendable to eat *pas Yisroel*. This is evident from the *halacha* brought in

OC 603 that during *Aseres Yemei Teshuvah*, even those who generally eat *pas palter*; should be careful to only eat *pas Yisroel*. Similarly, *poskim* write (*OC 242*) that on *Shabbos*, one should be careful to eat *pas Yisroel*.

The requirement of *pas Yisroel* only applies to bread made from the five grains; wheat, barley, oats, spelt, and rye. It does not apply to bread made from other flours such as rice and sorghum. Recently the latter have become very popular because of the large segment of the population that is allergic to wheat. Breads made from these ingredients are not subject to the laws of *pas Yisroel*. However, these kinds of breads would theoretically be subject to the prohibition of *bishul akum*. Nonetheless, *bishul akum* is limited to products served at more elegant affairs (*oleh al Shulchan melochim*) and since these kinds of breads are not typically served at such events, *bishul akum* does not apply either.

It is noteworthy to point out that even when bread from a non-Jewish baker is permitted, the *Tur* writes that, it is only permitted if the dough belongs to the non-Jew. If however the dough belongs to a Jew and is baked by a gentile, the leniency of *pas palter* does not apply. This becomes very relevant in industrial settings, when a large bakery is Jewish owned, but the bakers are not Jewish. *Hagaon Rav Moshe Feinstein zt"l* was asked about this (*YD 1, 45*). He replied that the reasoning for the *Tur* must be that since it is



easy for the Jewish owner to himself turn on the oven, the leniency of *pas palter* would not apply, as the leniency was not made under such circumstances. Following this reasoning, when dealing with a large company, where the Jewish owner is not directly involved in the baking and it would be difficult for him to turn on the ovens himself on a daily basis, *pas palter* would apply. Common practice amongst kosher agencies is to rely on this ruling and certify Jewish owned bakeries even if they are not *pas Yisroel*.

What makes bread into *pas Yisroel*? The ideal way of course would be for the Jew to just bake the bread himself (*OC 603*, see *Mishna Brurah*). However, *Shulchan Oruch* rules that is not necessary for the Jew to do all parts of the baking. It is sufficient if the Jew either lights the fire in the oven or, if the oven is already on, puts the bread in the oven to bake. Further, *Shulchan Oruch* rules that even if the Jew only slightly raised the temperature of the oven by stoking the coals, which would increase the fire, or throws a small piece of wood into the fire, he has rectified the fire to make the bread baked in it *pas Yisroel*.

It is important to note that this leniency applies according to *Shulchan Oruch* only to make bread *pas Yisroel*. According to *Shulchan*

Oruch this leniency does not apply to *bishul akum*. *Shulchan Oruch* maintains that for cooking, the Jew must actually place the food on the fire. This is the ruling followed by *Sfardim*. *Rema* there brings a dissenting opinion that permits the Jew to light or increase the fire for the food to be considered *bishul Yisroel* without actually putting the food on the fire. This opinion is followed by *Ashkenazim* and is the common practice of kosher agencies.

Thus, in a home setting or in a small bakery with a Jewish employee, it is easy enough to create *pas Yisroel* by having the Jew turn on the oven before baking even though all subsequent batches are put into the oven by a non-Jew. Older ovens also had a standing pilot with a constant fire which would then turn on the larger fire used for baking. If a Jew turned on that pilot, this would also satisfy the requirements for *pas Yisroel*.

But what about industrial bakeries that wish to be certified kosher *pas Yisroel* but there is no Jew present on a daily basis to turn on the oven? The most common way

kashrus agencies deal with this is by using the glow bar system. The bakery installs heating rods in the chambers where the bread or cake is baked. These heating rods are turned on by the *mashgiach* and secured so that they cannot be tampered with. They remain on constantly. This qualifies as increasing the heat by a Jew as mentioned before.

A variation of this method can be used in a tunnel oven. A tunnel oven is a long tunnel where the bread goes through on a conveyor belt. It is heated by multiple lines of small fires above or below the belt. To satisfy *pas Yisroel* one of those fires is disconnected from the others. That one is turned on by the *mashgiach* and left on. It must also be secured. *Rav Yisroel Belsky zt"l* was of the opinion that qualifying bread as *pas Yisroel* by adding to the fire makes the bread *pas Yisroel* only if the fire is increased after the fire is turned on, thus turning the fire into a "Jewish" fire. Accordingly, he did not agree with the systems mentioned above, since the fire is left on at all times and is therefore on before the main fire that

bakes the bread is turned on. Following this ruling, OU will not certify products as *pas Yisroel* by using these systems. As mentioned, most kosher agencies, including the cRc, do allow the glow bar system.

Shulchan Oruch rules that even if bread was already baked, if by returning it to the oven, it would make the bread tastier, and a Jew returns such bread baked by a gentile into the oven, it still qualifies as *pas Yisroel*. Thus, parbaked breads, even if baked at a non-*pas-Yisroel* bakery, could still be made *pas Yisroel* at home when finished off by a Jew.

Someone who is on the road and does not have access to *pas Yisroel*, may eat a non-Jewish baker's bread even if he is generally stringent to only eat *pas Yisroel*. *Mishna Brurah* writes that one may rely on this even during *Aseres Yemei Teshuvah* (*Mishna Brura ibid*).

We accept the stringency of *pas Yisroel* during *Aseres Yemei Teshuvah* to place us on a higher spiritual level during the Days of Judgment. May that level remain with us throughout the year and may we merit a *ksivah v'chasimah tovah!*



↑ Rabbi Oppenheimer turning on the glow bar



↑ The gas valve handle is secured with cRc tape in a tunnel oven. (cRc tape is tape with the cRc logo used to seal supervised food items and equipment.)



↑ Glow bar in a cRc certified kosher Dunkin Donuts

Which Foods are Pas?

by Rabbi Dovid Cohen, cRc Administrative Rabbinical Coordinator

The term “pas” refers to bread-like foods, and to qualify as pas the food must meet the following criteria:

1. It must contain one or more of the five primary grains: wheat, barley, rye, oats, or spelt. Thus, rice cakes, corn flakes, and most corn tortillas cannot possibly require pas Yisroel since they are not made from these grains. Granola bars are made from oats, but nonetheless most Poskim rule that they do not qualify as pas (and the proper bracha rishonah recited on them is ha’adamah) due to details of how they are produced which are beyond the scope of this article.

2. It must have tzuras hapas / the “form” of bread. There is much discussion as to how to define this term, but (a) all bread, bagels, cake, crackers, cookies, pies, pizza, soft pretzels, and most hard pretzels have tzuras hapas, and (b) pasta does not. There are differences of opinion as to whether very small hard-pretzels, blintzes, very thin wafers, and wraps have tzuras hapas. Rav Schwartz zt”l ruled that wraps are considered “pas,” but Cheerios-like cereals are not, since they do not have tzuras hapas.

3. Shulchan Aruch (O.C. 168:13) cites two opinions whether pas is limited to items which are baked (or fried in a minimal amount of oil), or if it even includes doughnuts and similar items that are made with a bread-like batter but are cooked or deep-fried.

The cRc strives that all “pas” served at cRc certified restaurants and caterers are pas Yisroel year-round and makes efforts that commercially produced items should also meet that standard. In all cases, it is best not to assume a food is pas Yisroel, and one should speak to the Mashgiach, or check the packaging, to see whether it qualifies.

Food Requires pas Yisroel?

Food	Requires pas Yisroel?
Bagel	Yes
Blintzes	Difference of opinion
Bread	Yes
Breakfast cereals	
Cheerios	No
Corn flakes	No
Rice Krispies	No
Others	
With 5 grains	Depends on cereal
Without 5 grains	No
Cake	Yes
Challah	Yes
Cookie	Yes
Corn flakes	No
Corn tortillas	No Assuming they don't contain wheat flour; if they do, see wraps
Crackers	Yes
CROUTONS	
Bread crouton	Yes
Mandel type	Difference of opinion
Doughnuts	Difference of opinion
Ezekiel Bread	Yes
Flour Tortillas	Yes
Granola bars	No
Hard pretzels	Yes Some say very small hard pretzels don't
Matzah	Yes
Pancakes	Difference of opinion
Pies	Yes
Pita	Yes
Pizza	Yes
Pretzels (soft or hard)	Yes Some say very small hard pretzels don't
Rice cakes	No
Rice Krispies	No
Soft pretzels	Yes
Sprouted-wheat bread	Yes
Wafers (thin)	Difference of opinion
Wraps	
With wheat flour	Yes
Without flour	No



Rabbi Kraft and Rabbi Langer, two of our Dayanim Kevuim, learn together each morning in the cRc.



Around the cRc Office

The women of the cRc office staff collectively complete the sefer Tehillim each month. They also get together for a Rosh Chodesh shiur.



School groups often visit the Beth Din. Pictured above is the Sinai Scholars' visit. Below is Chabad Northwestern's visit in May.



Rabbi Cohen gives a kashrus shiur on Friday mornings at the cRc. Please contact the office for details. →



The cRc has a daily Mincha minyan. On Yom Kippur Katan before Rosh Chodesh Cheshvan the cRc had a special minyan with a sefer Torah.

MEMBERSHIP

Melava Malka



Membership Meetings



cRc Membership Meeting

Friday morning, February 16th א' אדר א'
10:30 AM At the cRc Offices

Patient Autonomy & End-of-Life Halachic Determination

With
שליט"א רבי Mordechai Willig



The Chicago Rabbinical Council (cRc)
2701 W. Howard St., Chicago IL 60645
office@crcweb.org (773) 250 - 5499



↑ Patient Autonomy and End-of-Life Halachic Determination with Rabbi Mordechai Willig shlit"א

cRc MEMBERSHIP MEETING

Featuring Shiur From אב בית דין Rabbi Yona Reiss שליט"א
Please RSVP so we can prepare lunch appropriately



Monday, March 11 - ר"ח אדר ב' | NOON (12:00)

הלכות פורים



The Chicago Rabbinical Council (cRc)
2701 W. Howard St., Chicago IL 60645
office@crcweb.org (773) 250 - 5499

cRc MEMBERSHIP MEETING

with



Rabbi Yona Reiss, Av Beis Din
Rabbi Shalom Halibone, Kosher Administrator
Rabbi David Cohen, Administrative Rabbinic Coordinator

Wednesday, April 3 - כ"ד אדר ב' | 5:30 PM (Shekiyah 7:19)

עניני פסח תשפ"ד



Please RSVP so we can prepare dinner appropriately



The Chicago Rabbinical Council (cRc)
2701 W. Howard St., Chicago IL 60645
office@crcweb.org (773) 250 - 5499



↑ cRc Staff and Membership meeting with Rav Hershel Schachter shlit"א



cRc Staff & Membership Meeting

BREAKFAST, SHIUR AND Q&A

Friday morning, May 10th
ב' אייר תשפ"ד | עש"ק פר' קדושים

8:45 - 10:00 AM

With
שליט"א Rav Hershel Schachter



The Chicago Rabbinical Council (cRc)
2701 W. Howard St., Chicago IL 60645
office@crcweb.org (773) 250 - 5499

cRc Membership Meeting

Featuring Shiur From אב בית דין
Rabbi Yona Reiss שליט"א



Please RSVP so we can prepare lunch appropriately

WEDNESDAY SEPTEMBER 11 - ח' אלול | NOON (12:00)

9-11: LESSONS FOR CURRENT TIMES FROM 23 YEARS AGO



The Chicago Rabbinical Council (cRc)
2701 W. Howard St., Chicago IL 60645
office@crcweb.org (773) 250 - 5499



Rabbi Chaim Twerski

Rosh Yeshiva, Hebrew Theological College; Rabbi, Bais Chaim Dovid

Rabbi Chaim Twerski, longtime cRc board member, is making Aliyah after having served the Chicago community for more than 40 years. To mark this milestone in Chicago's history, *Chadashot* interviewed Rabbi Twerski.

Rabbi Twerski came to Chicago to be a Rebbe in Beis HaMidrash LaTorah, at first as a Rebbe in the high school and then as the head of the Yeshiva's *semicha shiur*, teaching various classes in *hashkafa* and ethics. He has been the Rav of

Bais Chaim Dovid Kehilla – Lincolnwood since 1992.

Rabbi Twerski grew up in Milwaukee. He lived in Brooklyn, Philadelphia, Lakewood, and Los Angeles before settling in Chicago.

His father, grandfather and great-grandfather have Chicago roots. Rabbi Twerski's

grandfather, Rav Yaakov Yisroel Twerski, came to America from Krakow in 1927 to find a place to settle and a position in *Rabbanus*. He spent a half year in New York and realized that it was not for him. He traveled to Chicago and while there was greeted by a committee from Milwaukee who heard that he was seeking a position, and was offered to take Bais Medrash Hadagol in Milwaukee as a new *kehillah* that needed a Rav.

Rabbi Twerski's great-grandfather, Rabbi Leib Twerski, escaped Russia, then under the violent atheistic government of the Bolshevik Communist party who persecuted Jews and

rabbis in particular. He and the family escaped to Poland in 1921. He spent a short time in Krakow, then moved to Antwerp, and in 1933 after the untimely death of his *rebbetzin*, sought to settle in Israel (then Palestine). He was in the process of forming a *kehillah* in Tel Aviv, and had purchased a *beis medrash*, but was not allowed by the British government to re-enter Eretz Yisroel from Antwerp. In 1939, just before the outbreak of World War II, he left Antwerp to go to America and settled in Chicago. Rabbi Twerski's grandfather, who had been in nearby Milwaukee since 1928, assisted his father to settle in Chicago where there were *landsleit* from the environs of Hornostaipe Ukraine where he had been a rebbe before a Russian Revolution.

Rabbi Twerski's father, Rabbi Motel Twerski, was a student in Bais Medrash L'Torah. He went to public school, since at the time the Yeshiva did not have a secular department, and began *limudei kodesh* at 3:00 PM, learning under Rabbi Zelig Starr. After his first year in high school, he left for Yeshiva Torah Vodaath in New York. Post high school he returned to Chicago learning under Rabbi Korb and Rabbi Kaganoff.

Rabbi Twerski reminisced how in Chicago, he and Mrs. Twerski and their family first started out in West Rogers Park on Greenleaf Avenue, and then they moved to Jarlath Street. He accepted a position as a Rav in a *minyán* in Lincolnwood. For ten years he walked the two miles from West Rogers Park to Lincolnwood a few times in one Shabbos!



Thank you to Hebrew Theological College for their help with this article.



Q. What does Rabbi Twerski find special about Chicago?

Chicago is a wonderful city. People from all sorts of backgrounds come together. There is a special *achdus* in Chicago. An example of this unity is the close relationship between Rabbi Reiss and Rabbi Shmuel Fuerst, the Dayan of Agudath Israel of Illinois.

Q. How did Rabbi Twerski get involved in the cRc?

The cRc rabbinic leadership asked me to join. I felt that the organization was important and played a major role in the *rabbanus* of Chicago. I hoped that by joining I could contribute in some way to strengthening the organization and the level of observance of halacha in the Chicago community. Much of the the major Rabbinic functions – *kashrus*, *geirus*, and *gittin*, in the city were, and are still, handled by the cRc.

I greatly respected HaGaon Rav Schwartz *zt”l*, a true *gadol* who had tremendous *bekius* in *Shas* and *Poskim*. In addition, his concern for every person was apparent in the way he applied halacha to practice.

Rabbi Reiss, who has headed the cRc since the summer of 2013 has been a capable and dynamic leader of the cRc. He has always been responsive and available to the members of the cRc.

Q: Do you see a growth in the city’s kashrus standards?

Rabbi Fishbane has done a marvelous job in recognizing kashrus problems and solving them. Rabbi Cohen is an enormous resource with his thorough knowledge of both *halacha* and the methodologies of today’s food industries.

Q: Do you see a difference of the cRc today from the cRc 40 years ago?

I feel like there is more energy and younger people now involved in the cRc.

Q: You have moved a number of times. How does Rabbi Twerski feel about this upcoming move?

Every time a person makes a move it is Hashem doing the directing, as stated in *ספר משלי*, *משהי כ:כד*. *מהי מציעי גבר* (משלי כ:כד).

Q: How does Rabbi Twerski feel about the end of this era in his life?

Each step in life is part of a continuum, each era gives experience and wisdom to be applied to the next stage. I view this move as a new chapter of a larger book of life. My years in Chicago set the stage for my new life in *ארצנו הקדושה*.

JUF and Partner Organizations Hire New Security Professional for Chicago’s Densest Jewish Population Center.

Agudath Israel, Associated Talmud Torah, Chicago Rabbinical Council and the Jewish United Fund Collaborate to Enhance Community Security in Chicago’s 24th and 17th Police Districts, Evanston, Lincolnwood, and Skokie.



SHUL SECURITY WORKSHOP

for local Rabbonim and involved shul members

TODAY September 19, 2024
2:00 p.m. to 4:00p.m.
at the Bernard Horwich JCC Building

SECURITY BRIEFING

Law Enforcement & Community Safety Partners

PRESENTATION: Threat Response & Procedures

Matthew Tobias

Rabbi Shmuel Katz

The cRc welcomes Rabbi Shmuel Katz to its Kashrus Staff as its newest Rabbinic Coordinator.

Rabbi Katz, son of cRc Mashgiach, Rabbi Moshe Katz, is a native Chicagoan whose family's involvement in kashrus whetted his initial interest in the field. He previously worked part time for the Kof-K, and took the OU Kashruth Internship course. He studied in *yeshivas* in New Jersey and Yerushalayim, and remains in touch with Rav Yosef Eichenstein from Edison Yeshiva and Rav Mordechai Eisenberg from Kollel Horaah of America in Marlboro, New Jersey.

Rabbi Katz enjoys writing. Many of his articles have been published on topics in *Yoreh Deah* halacha and on parsha in *Points to Ponder*, the newsletter from Rav Eisenberg's Kollel. He also wrote a halachic article in the OU's *Daf Hakashrus*.

Rabbi Katz has a natural inclination to working with industrial kashrus equipment. He said he is fascinated to observe "the synthesis of *halacha* with the practical knowledge that is necessary to set up a kosher program."

In addition to his involvement in kashrus, Rabbi Katz was a teacher and then the Director of the Monmouth Torah Links Hebrew School, a Sunday Hebrew School for public school children. He was also director of Agudah Camps – AI Campus, home to Camps Bnos Ma'arava and MTM.

Rabbi Katz looks forward to working for the cRc, where he will actively help the community.

"When we want to hire a new Rabbinic Coordinator, we look for someone who is proficient in *halacha*, well organized, kind, and confident with strong interpersonal skills," said Rabbi Fishbane, Kashruth Administrator. "Rabbi Shmuel Katz has checked off these boxes and more! The things that make him excited – his multi-faceted talents, his fascination with how things are made and his deep love and appreciation of *halacha l'ma'aseh* make him the perfect fit for this position."



Behind the Hechsher

with
Mrs. Aliza Musat

Before a mashgiach steps into a factory and before a product can display the cRc logo, the Kashrus Support Staff led by Mrs. Aliza Musat, collect and review detailed product information.

The first step a company must take is to submit a list, called a Schedule A, that contains both all certified ingredients and all raw materials that are in a Group One category (A Group One ingredient is one that does not need certification e.g. water.) For plants that also make non-kosher products, non-kosher ingredients need to be recorded.

The next step is to compile a Schedule B which lists each product and the materials used for it. A Schedule B includes all of the company's formulas, even those not appearing on the Kosher Letter.

As part of her responsibilities, Mrs. Musat periodically sends the companies reminders to keep their schedules up to date. Rabbi Dovid Cohen is in charge of Ingredient Review and Approval. Rabbi Sholem Fishbane, Kashruth Administrator, makes the final decision on acceptable ingredients and *hechsherim*. Certain products may be researched and accepted though they might lack a proper *hechsher*. Sometimes companies need to change where they get their materials to comply with cRc standards.

Mrs. Musat, who enjoys all the detail to attention required in her position, loves her job. "It enables me to serve the community in a small way in being part of this holy work. I also get to have a behind-the-scenes view of all the ways the Kashrus department really goes above and beyond to benefit the community."

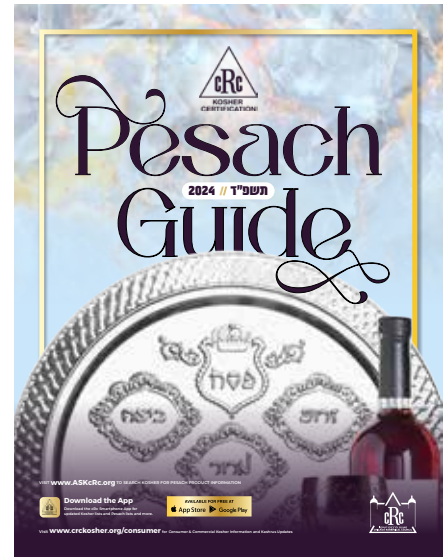
"I also get a... view of all the ways the Kashrus department really goes above and beyond to benefit the community."

PESACH

During the Pesach season, we had over

135,000

pageview visits on our new Consumer Kosher website, consumer.crckosher.org



↓ Shabbos Hagadol Drasha by Rav Reiss



Selling the Chametz at Congregation K.I.N.S. →



The cRc helps businesses sell their chametz. Pictured is the sale at Binny's. →





cRc BETH DIN

by Rabbi Avraham Abramson
Menahel of the cRc Beth Din

The Beth Din has grown exponentially this past year.

The cRc Beth Din has played an important role in supporting *Batei Din* both in Israel and the diaspora. Rabbonim seek our support and advice in *geirut*, *gitten*, personal status, and *dinei Torah*. The proliferation of Zoom has broadened our horizons immensely. Yet despite our increased load, each case is handled with patience, fortitude, and scholarship by our *dayanim*.

Our case load in mediation, especially in divorce mediation continues to grow. Much of this may be attributed to our divorce mediation efforts. We engaged Mrs. Elana Lipman, a licensed attorney, to head this vital division within the Beth Din framework. Mrs. Lipman has also helped immeasurably with the *get* process, which is a major feature of the Beth Din mission.

Special recognition should be accorded to Rav Daniel Raccah, our Senior Dayan, and to our *dayanim* Rav Yisroel Langer and Rav Aaron Kraft. Their contributions to the work of the Beth Din in every domain are invaluable and incomparable. I am privileged to be able to manage their busy dockets.

All of the *dayanim* are involved in the Chicago community and abroad. Rabbi Raccah started the first full time Sephardic Kollel in Chicago. Rabbi Kraft updated the cRc's halachic will materials. Rabbi Langer wrote many halachic articles and held vegetable-inspection training seminars.

Rav Reiss is the *Rav Hamachshir* for the mikvah in Champaign, IL and of the Chicago Eruv. He is the Sgan Av Beth Din of Beth Din of America; the National Chairman of the GPS Geiruth Committee, and is in charge of the Yadin Yadin Kollel at RIETS.

Rav Reiss served as a Scholar in Residence in Silver Spring, MD at Woodside Synagogue Ahavas Torah; in Washington DC at Keshet Israel: The Georgetown Synagogue; in Los Angeles at Young Israel of Century City, and in Skokie at Young Israel of Skokie. In addition to the Dayan's Desk series, Rav Reiss gave *shiurim* locally, around the country, in Ner Israel in Baltimore, Even HaEzer Kollel in Congregation Adas Yeshurun, and in Israel in Yeshivat Mir – Jerusalem.

Rav Reiss spoke at DePaul University Law School, Pepperdine Caruso School of Law, and Columbia University Law School. He presented at the Halichot Am Yisrael Conference in Jerusalem where he was the sole American representative. He also spoke at the RCA Convention on *Inyanei Geirus*, and at the Shluchim Conference. Rabbi Reiss also had articles published in multiple Torah journals and compendiums.

We thank the member rabbis who support the work of the Beth Din and contribute to the important work that so many rely on. We extend our great appreciation towards Rabbi Yochanan Nathan, our longstanding *sofer* for *gittin*. Special thanks to Rabbi Kenneth Zisook and Rabbi Sam Biber for their frequent assistance in *get* cases. We also thank our Chaver Rav Dr. Hertzel Hillel Yitzhak for his selfless dedication as one of our *dayanim* for *Geirut* and Rav Yosef Schanowitz for serving as our *Geirut* Chairman and contributing to meetings with candidates during this period.





↑ Rav Reiss checking the mikvah and speaking to the high school boys in the summer yeshiva program in Champaign, IL.



↑ The cRc hosted a chuppah in our Beth Din for a chasan and kallah who just completed their geirus that morning.

Rav Reiss gives a weekly shiur in the Dayan's Desk series. →
Please click here to find out the current schedule. ↓



FROM THE **Dayan's Desk**
FEATURING **RAV YONA REISS**
At Beth Din of the Chicago Rabbinical Council

WEEKLY SHIUR FOR MEN
MONDAYS | 8:00 PM | CONGREGATION KINS | 2800 WEST NORTH SHORE AVENUE, CHICAGO

HILCHOS RIBBIS SERIES

1: SEPTEMBER 9 Continuation: Basic Principles of Ribbis and Contemporary Applications	3: SEPTEMBER 23 Foreign Currency Transactions
2: SEPTEMBER 16 Discounts, Prepayments and Credit Transactions	4: SEPTEMBER 30 Borrowing from your own Pension Account

2701 W. HOWARD STREET | CHICAGO, IL 60645
773.465.3900 | office@crweb.org | www.crcweb.org

לענין ר' צבי בן אפרים הכהן ז"ל
Mr. Harry Reiss Z"l
גלב"ט כ"ח תמוז תשס"ו

ELECTION ETHICS
Delivered by his son, Rabbi Yona Reiss ז"א שליט"א

Wednesday, July 31st '24 at 7:30 PM (IDT)
LIVE at Yeshiva University in Israel
40 Duvdevani Street, Bayit Vegan, Jerusalem

ZOOM Meeting ID: 840 1001 8536 Password: 894585



↑ Rav Reiss, Rabbi Mostofsky, Rabbi Abramson and a number of cRc Chaverim (including Rabbi Engel, current President of the RCA) attended the RCA Convention in May. Pictured is a session led by Rav Reiss.



↑ Rabbi Raccah speaking at the opening event for the new Sephardic Community Kollel.

RECENTLY CERTIFIED COMPANIES



BAKERIES

Wakefern Food Corp. (Keasbey, New Jersey)
 Cooper Street Cookies (Birmingham, Michigan)
 Biscotti Brothers Bakery LLC (Greensburg, Pennsylvania)
 Private Label Marketing (PLM) for Kroger
 (Newport, Kentucky)
 Natural SRL (Govia Healthy Foods, Inc) (Slatina Olt)
 Matza Bakery (Beit Shmesh, Elad)
 Pretzilla, LLC fka Miller Baking Co. (Franklin, Wisconsin)
 Misfits Market (Hanover, Maryland)



CANDY & NUTS

Trader Joe's Company, Inc. (Monrovia, California)
 BSRI (Carson City, Nevada)
 Dekker Tankopslag BV (Noord, Holland)
 Loos Cacao BV - Belcolade (Berkhout, Noord Holland)
 Europe Chocolate Company (Malle)
 Chocs N Boxes (NorrIDGE, Illinois)
 Chocolate.com (Delray Beach, Florida)
 Chocolate Inspirations (Roselle, Illinois)
 GMI Trading LLC (Staten Island, New York)
 McLane Global (Houston, Texas)
 The Whole Coffee Company (Miami, Florida)
 Coco Artisan Sweets Inc. (Chicago, Illinois)
 Millennium Packaging Service LLC (Taylor, Pennsylvania)
 Sweetapolita Inc. (Whitby, Ontario)
 Sweet Robo (Brooklyn, New York)
 ChocConcept Belgium Productions
 (Turnhout, Antwerpen)
 Aldi, Inc. (Batavia, Illinois)



CHEMICALS

CHS Inc (Inver Grove Heights, Minnesota)
 Lab Clean Inc. (Los Alamitos, California)

Bakelite Chemicals LLC (Crossett, Arkansas)
 Delta Companies (Baytown, Texas)
 Goodwin Company (Garden Grove, California)
 Puro-lite (King of Prussia, Pennsylvania)
 Thatcher Company, Inc (Salt Lake City, Utah)
 Fisher & Thompson (Belleville, Pennsylvania)
 Land View Inc. (Rupert, Idaho)
 Brainerd Chemical, Inc. (Dunn, North Carolina)
 Puro-lite - KoP Manufacturing, an Ecolab Company (King
 of Prussia, Pennsylvania)
 Puro-lite - G Street Philadelphia, an Ecolab Company
 (Philadelphia, Pennsylvania)
 Puro-lite - Wales, an Ecolab Company (Pontyclun, Wales)
 Puro-lite China, an Ecolab Company (Huzhou, Zhejiang)
 Puro-lite - Romania, an Ecolab Company (Victoria)
 Scientific Solutions (Tulsa, Oklahoma)
 CID Lines an Ecolab Company (Ieper, West Vlaanderen)
 Applied Material Solutions, Inc. Rockton, Illinois Facility
 Rockton, Illinois)
 American Tartaric Products Inc (Larchmont, New York)



DAIRY

DFA Dairy Brands Fluid, LLC (Dallas, Texas)
 Dairy Farmers of America Dairy Brands Fluid, LLC
 (Wilbraham, Massachusetts)
 Velvet Ice Cream Company (Utica, Ohio)
 Food Marketing Consultants dba San Bernardo Ice Cream
 (Miramar, Florida)
 Meijer Distribution, Inc. (Grand Rapids, Michigan)
 Piggly Wiggly Midwest (Sheboygan, Wisconsin)
 Things of That Nature (Newport Beach, California)
 Krinos Foods LLC (Bronx, New York)
 Hiland Dairy Foods LLC - Conroe, Texas (Conroe, Texas)



EQUIPMENT RENTAL

Evento LLC (Skokie, Illinois)



FISH

Ikko International Trading LLC (Elizabeth, New Jersey)
 E.C. Phillips & Son Inc. - Ketchikan (Ketchikan, Alaska)
 E.C. Phillips & Son Inc. - Petersburg Fisheries
 (Petersburg, Alaska)



FLAVORS

Livia's MN Inc. (St. Louis Park, Minnesota)
 Harvest Fresh Juice (Longview, Texas)
 First Coast Flavors, LLC (Ponte Vedra Beach, Florida)
 NanoChem Solutions Inc. (Peru, Illinois)
 Scitech Ingredients (Fairfield, New Jersey)
 Huse Culinary, Inc (Indianapolis, Indiana)



MANUFACTURING

McCormick & Company (Hunt Valley, Maryland)
 Its That Good (Chicago, Illinois)
 Penglai Shinho Foods Co., Ltd. (Penglai City, Shandong
 Province)
 The Gut Center (New York City, New York)
 Sage Ingredients (St Louis, Missouri)
 NutraSun Foods (Regina, Saskatchewan)
 ZoRoCo Packaging Inc. (Caldwell, Idaho)
 Trader Joe's Company, Inc. (Monrovia, California)
 Lezza Spumoni & Desserts Inc (Bellwood, Illinois)
 World Food Processing, LLC dba Puris Foods
 (Randolph, Minnesota)
 Third Coast Fulfillment LLC (Houston, Texas)
 Meijer, Distribution, Inc. (Grand Rapids, Michigan)
 Once Upon a Farm, PBC (Berkeley, California)
 The Organic Café (Angola, Indiana)
 The Cookie Countess Inc (Warwick, Rhode Island)

Pictured are brand new Carry Transit trailers outfitted of course with their cRc decals!

Rabbi Fishbane gave a kashrus shiur to the Veitzner Cheder 7th grade boys before Shavuot.



Rabbi Fishbane, Kashruth Administrator, advises the Kashrus Awareness Project series. Visit www.kashrusaware.com

Công ty TNHH Lê Trung Thiên
(Th Đc, Thành ph, Chí Minh)

Natuur Brands Inc (Chicago, Illinois)
Eat Just, Inc (Alameda, California)
Saporito Foods Inc. (Milton, Ontario)
Selah Beverages Corp (Miami Beach, Florida)
Super Scientific Labs (Hialeah Garden, Florida)
Quartet USA Inc (Jersey City, New Jersey)
Heritage Health Foods (Cedar Lake, Michigan)
Nooish (Chicago, Illinois)
Hanamaruki Foods Inc. Ina Plant (Ina, Nagano)
Hanamaruki Foods Inc. Otono Plant (Oura-gun, Gunma)
Hanamaruki Foods Inc. (Chuo-ku, Tokyo)
Hanamaruki Foods Inc. IFD Co., Ltd Plant
(Bando-shi, Ibaraki)

World Food Processing dba Puris Foods
(Harrold, South Dakota)

Tay Ninh Tapioca Joint Stock Company
(Tay Ninh City, Tay Ninh Province)

Purefield Ingredients (Russell, Kansas)
LFDR Internation, LLC (Cambridge, Massachusetts)
Habibi (Paris)

Forté Flavors, LLC (Valencia, California)
Batory Sweetener Solutions USA (Rosemont, Illinois)
PacMoore Process Technologies (Mooreville, Indiana)
Meelunie GPI A/S (Hedensted, Midtjylland)
MarDonna Specialty Foods, Ltd (New York City, New York)
Gilster Mary Lee (Chester, Illinois)
Flavor Tec Aromas de Frutas LTDA
(Pindorama, São Paulo)

Bio Packaging Films, LLC (Mundelein, Illinois)
Jiangsu Jiayuan Biotechnology Company Limited
(Yangzhou, Jiangsu Province)
US Foods (Rosemont, Illinois)
Tribe 9 Foods (Madison, Wisconsin)
Al Saray Wholesale, LLC (Birmingham, Michigan)
Vermont Cider Company (Green Mountain Beverage)
(Middlebury, Vermont)

Desert Creek Honey LLC (Blue Ridge, Texas)
Acai & Me LLC (Monticello, New York)
New Century International (Clayton, North Carolina)
Prinova US LLC (Norton Shores, Michigan)
Nooish (Chicago, Illinois)
Identipak (McAllen, Texas)
Twisted Tap Sugar Shack dba Mackinac Bluffs Maple
Farms, Inc. (Pickford, Michigan)
Incredo (Petach Tikva)



GROCERY

Mizrahi Food LLC (Highland Park, Illinois)



HOTEL OR CATERER

AGS Partnership LLC Veitzner Cheder Kitchen
dba Sruilies (Chicago, Illinois)
KTF Events (Park Ridge, Illinois)



LIQUOR

IJW Whiskey Company LLC (Danville, Kentucky)
IJW Whiskey Company LLC (Harrodsburg, Kentucky)



NUTRITIONAL

Vitamin Shoppe (Secaucus, New Jersey)
TenderMa Wellness LLC (Tallman, New York)



RESTAURANT

Shanghai Kosher LLC (Evanston, Illinois)

AGS Partnership LLC Smoke by Crunch dba Kosher Plaza
(Chicago, Illinois)
The Ark (Chicago, Illinois)
Yoko Kosher Asian (Skokie, Illinois)



SPICES

The Royal Pacific Tea Company (Scottsdale, Arizona)
Hudson Trading Group (New York City, New York)



TRUCK WASH

Quala - South Gate, CA (South Gate, California)
Total Clean LLC (Richmond, Virginia)
DCI Legacy Quala (Chalmette, Louisiana)
Quala (Walnut, California)
Total Clean LLC (Oyster Creek, Texas),
Total Clean LLC (North Charleston, South Carolina)
Woody Bogler Tank Wash (Gerald, Missouri)
United Professional Services, Ltd (Blue Mound, Texas)
Hydrite Chemical Co. Truck Wash (LaCrosse, Wisconsin)



TRUCKING

Sterling Logistics LLC Rail (Hutchinson, Minnesota)
PVS Chemicals Inc Trucking (Detroit, Michigan)
Altom Transport Inc. (Hammond, Indiana)
Nafzger Trucking (Juda, Wisconsin)
Kennell Transportation LLC (Copenhagen, New York)
Woody Bogler Trucking Company (Gerald, Missouri)
Clason Trucking LLC (Elm Creek, Nebraska)
All State Transportation, Inc. (St. Cloud, Minnesota)
Bhinder Trucking Inc. (Surprise, Arizona)
Rail Renewables, LLC (Chattanooga, Tennessee)
G Dubbels Farms Trucking Inc (Randolph, Minnesota)



or of cRc and President of AKO,
ect. This is just one shiur in the
ess.com for more information.

cRc's Kashrus Department's
New Kashrus App should be
ready by the beginning of 2025





The cRc's 2024/5785 Guide to a Kosher New Year

It is customary to eat certain foods and simanim on Rosh Hashana. Below are the Chicago Rabbinical Council's recommendations to avoid any kashrus concerns on these items. All further inquiries can be checked at www.ASKcRc.org or by calling the office at (773) 465-3900.

NOTE: This chart should only be used in 2024/5785.



Honey

Requires kosher certification, as packaging equipment for retail honey may be produced on non-kosher lines.



Carrots

FRESH OR FROZEN (including baby carrots) with no questionable additives are acceptable without hashgachah.

CANNED
Requires kosher certification.



Leek

Cut along full length of the leek so every leaf is separated. Wash each leaf thoroughly under running water.

Cabbage

FRESH GREEN
Remove and discard 4 outer green leaves. Rinse remaining leaves thoroughly (front and back) under a stream of water.

PRE-WASHED
Acceptable without kosher certification; no further washing is required.



Beets

RAW No checking required.

COOKED, CANNED OR JARRED Requires kosher certification.



Pomegranate

FRESH No checking required.

Dates

FRESH Slice open each date, and check for worms and beetles inside. This applies to all dates - domestic and/or pitted.

DRIED with no additional flavors are acceptable even without certification. Slice open each date, and check for worms and beetles inside. This applies to all dates - domestic and/or pitted.



Gourd

FRESH No checking required.

CANNED
requires kosher certification.



Raisins

All domestic do not require certification, unless they are oil treated or flavored. No checking required.



Fish / Head of Fish

RAW FISH It is preferable to purchase raw fish in a kosher fish store. If this is not possible, one must first make sure the fish is, in fact, a kosher species. The only reliable method of determining that a fish is from a kosher species is by inspecting its scales to be sure that they are the type that can be removed from the fish without ripping any flesh. (One notable exception is salmon where the flesh-color is unique and is considered a clear identifying mark of the kosher, salmon fish.) Secondly, the knives used to scale, eviscerate, fillet and/or cut the fish may have been previously used for non-kosher fish. To avoid this issue it is necessary to ask the store employees to clean the knife and work on a clean piece of butcher-paper. If this is not possible, there is basis to permit the purchase of packaged, pre-cut fish but it is necessary to scrub clean any surfaces that had been cut.

SMOKED / COOKED / PROCESSED / JARRED / CANNED
Requires kosher certification.



Head of Sheep

Requires kosher certification.



Black-eyed Peas

RAW A general inspection is needed to rule out obvious infestation.

COOKED, CANNED OR JARRED
Requires kosher certification.



Fenugreek

FRESH Use cRc cleaning thrip-cloth method, as directed below.



Spinach

FRESH Use cRc cleaning thrip-cloth method, as directed below.

PRE-WASHED Use cRc cleaning thrip-cloth method, as directed below.

FROZEN OR CANNED Requires kosher certification.

Thrip-cloth Method (using a silk cloth)

You will need a large bowl, dish soap, 2 strainers, a thrip-cloth, and a light box.

1. Separate the leaves and place them into a bowl of water.
2. Put enough dish soap (a good choice would be Seventh Generation 0% fragrance) or kosher vegetable wash into the bowl until the water and leaves become somewhat slippery.
3. Agitate and soak the leaves in the soapy water for 1-2 minutes.
4. Remove the leaves from the bowl and discard the water.
5. Repeat steps 2-4. Alternatively (instead of repeating steps 2-4) one can wash each leaf under running water (both sides) and then place leaves into a new bowl of soapy water.
6. Remove leaves and pour the water through a thrip-cloth (fine silk cloth that can be purchased from the cRc) that is sandwiched between 2 strainers.
7. Check the cloth carefully on top of a light box or similar apparatus. If a bug is found, repeat. If no bugs are found, rinse and enjoy.

FURTHER DIRECTIONS on checking for infestation can be found on our website at www.cRckosher.org/fruitsandveggies

Please note that this bulletin contains Divrei Torah, and should be treated accordingly.