



THE VAAD'S 100TH **ANNIVERSARY**



SCHNUCKS AND YISROEL



OF ST. LOUIS

Rabbi M.H. Eichenstein זצ"ל Chief Rabbi 1942-1981

Rabbi S. Rivkin זצ"ל Chief Rabbi 1982-2003

Rabbi Menachem Greenblatt Rabbi Yosef Landa Rabbanim Achraim

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CHIEF RABBI CHOSEN FOR ST. LOUIS

Office Exists in Europe-Business Is to Supervise Preparation of Kosher Meat.

Rabbi Leon Graubart, formerly of Poland and more recently of Toronto, Ont., has been chosen Chief Rabbi by the Vaad Hair, composed of members of Orthodox Jewish congregations here. He will have supervision of the preparation of kosher meat at the St. Louis and East St. Louis packing plants, and of other matters connected with the food supply of the Orthodox Jewish community, estimated at 35,000 to 40,000 persons. The reformed Jewish congregations, with a constituency of about 10,-

The office of Chief Rabbi, which exists in London and some European cities, is similar in dignity to that of Bishop in certain Christian bodies, but has less authority, as

that of Bishop in certain Christian bodies, but has less authority, as the Jewish synagogues have a congregational form of government. Not all the orthodox congregations here have ratified the choice of Rabbi Grabbart as Chief Rabbi, it was stated by one of the local rabbis today. The Vand Hart includes members of the different local congregations, and it will seek to have its action ratified by the congregations of Rabbi Graubart as Chief Rabbi of St. Louis is planned.

He was ordained to the rabbinate in Poland, and founded the Rabbinical Coftege of Makov. While in charge of a congregation at Stashov, he was chairman of the Resolutions Committee of a congress held in Warsaw in 1910, by direction of the Russian Czar, for discussion of the condition of the Jews in Poland. In wartime, he was in Moscow, as head of the educational association supervising the work of Jewish schools in Russia. He organized the Traditional Liberty Society of Russia, and after the war was a member of the Executive Committee of t

Article from St. Louis Post Dispatch

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s we approach the 100th anniversary of the founding of the Vaad Hoeir of St Louis, we will feature a series of articles highlighting some events of the past century. We will not endeavor to fully capture all the historical facts, rather share from our archives of letters, telegrams, newspaper clippings and the like to get a glimpse of the building of the Orthodox community of St. Louis1.

On Motzei Shabbos of Pasrshas Haazinu 5685, a day before Succos, October 11,1924, at the B'nai Amoona Auditorium at 1212 Academy Avenue, a conference of congregations was held. This conference was called by the Jewish Record, a local weekly which was published at that time by Leon Gellman. A roll call of the people present showed that all congregations, large as well as small, were represented by three delegates. After a considerable discussion, the following resolution was adopted: "Whereas the reports proved convincingly that local Jewish life, in all its facets, finds itself in a confused and uncertain condition, this assembly, consisting of delegates of all orthodox congregations resolves, that a Community Council shall be organized, which shall be the only authoritative organ empowered, to speak and to act in the name of all orthodox Jews in St. Louis." Thus, the organized orthodox Jewish Community was born. The names "Vaad Hoeir" in Hebrew and "United Orthodox Jewish Community" in English were adopted at the subsequent meeting held on November 1, 1924, at the Shaare Zedek Congregation².

Jews are believed to have started settling in the St. Louis region in the

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With much appreciation to Yehuda Greenblatt for organizing the Vaad's historical files.

² Adapted from "Thirty Years Vaad Hoeir" by Mr. Hyman Flaks, addendum to Sefer Brocho L'Menachem

Rabbi Yissochor Ber Illoway zt"l





Chief Rabbi Haim Fishel Epstein zt"l



100th Anniversary Continued from p. 1

1800's. The first minyan that is known to have formed was organized in 1836. One year later this minyan was formed into the United Hebrew Congregation. It started out as Orthodox, and in 1853, engaged Rabbi Yissochor Ber (Bernard) Illoway zt"l as its Rabbi. Rabbi Illoway zt"l was a musmach of the Chasam Sofer and unique in his time to be a staunch supporter of Orthodox Judaism in America³. It is recorded⁴ that during his tenure in St. Louis, he presided over cases of Gittin and established the proper writing of the city and its surrounding lakes, that is still in use until today. It is known that under Rabbi Illoway zt"l, a regular Orthodox Jewish Community prospered in St. Louis, with a Talmud Torah, Kashrus and Taharas Hamishpacha. Rabbi Illowy zt"l served the St. Louis Jewish community for only one year, during which he attained a rank among the nation's leading and most respected rabbis. But, "his Judaism proved to be too conservative for the members of his congregation." Although United Hebrew maintained strict adherence to Orthodoxy, many United Hebrew members "sought almost desperately to acculturate to their new Midwestern environment." Rabbi Illowy zt" was to resign his pulpit after the congregation endorsed a new prayer book published by the nascent American Reform movement. In some later years, after he left the Congregation, the United Hebrew became a reform Temple⁵.

Over the next few decades several more Shuls opened up throughout the region. Additionally, numerous organizations promoting chesed and caring for impoverished and refugees were established. After continuous growth of the lewish community it was realized that an organized body to represent the needs of the Orthodox community was needed. Thus the founding of the Vaad Hoeir. The first Rabbi that was hired in late 1927 was Rabbi Yehuda Leib (Leon) Graubart zt"l, author of the five volumes of responsa Chavalim Ba-Ne'imim. During his few years here, he fought courageously to establish proper kashrus standards that all could accept. In 1930 after the departure of Rabbi Graubart zt"l, Rabbi Haim Fishel Epstein zt"I was invited to become the Chief Rabbi, a position he held until his passing in 1942. Under Rabbi Epstein's zt"l leadership the St. Louis Orthodox community defined itself as strongly adhering to halacha and laid the groundwork for the growth of the American Jewish demographic that would flourish after World War 2.

- 3 Rabbi Illowy once bemoaned, that despite the presence of more than 200 Jewish communities in America in his time, there were only four ordained rabbis in the whole country (including himself); see further details at: http://halachicadventures.com/english-menu-jerusalem-2008/
- Kuntres Haaretz L'areha pg. 39
- 5 Adapted from: https://stljewishlight.org/opinion/remembering-the-first-rabbi-inst-louiS

Photos Continued on p. 3

פסק דין פון

ארוים געגעבען געוואַרען זונמאַגאַווענמ,מ״ז להרש מנחם־ אב, התר"ץ, 10מען אוינוסמ 1930 ביי א ריויגען מאססימי מינג אין שערי צרק שוהל, סמ. לואים, מא.

ים. בלון על שוחפי העושה להתארגן כשוחפי בפות ולעמוד לפתועה עד הכשרות ורויני העיר או הרב דכתא, כנ"ל כמעיך א) אפור לשוחם <u>עשת להיני נכול רעדה, כ"ון נקלפות כה"י</u>ם. "ו) אפור לשוחל לדג א ש"ל בלקת סברא שם מסורה מבחרש א"ל מסור כשר כלהי ידעת עלך העיר והמכסת רוב ההברים.

שיכה פה ולהגדיל תורה ויראה, כל היא היינו. לעכור על כל אלה האימורים ולא קל מעצתם, שכלם למען המר מכשול, וישתרלו לרומם כבור

Notice from Agudas Harabonim from 1930 proclaiming to only buy meat in st louis from those butchers following the Vaad Hoeir guidelines - important to note that this notice was published after the departure of Rabbi Graubart and before Rabbi Epstein was hired.



We, the undersigned rabbinate, turn to you and ask you to give your concentrated attention to this important matter which, you will realize, touches the very founda-tions of the Javish home.

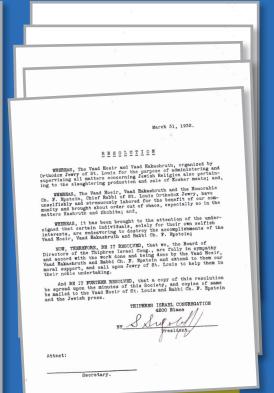
butcher or chicken dealer will dare to travers with your conscience and your neath.

The serie this great mixture, the high to attraction the rule of the Beth bin
Zeleki in the interests of all juyer. for and your friends will be bissed with
health and prosperts.

Radia M. H. Lauran.

Radia M. H. Lauran.

Statement from Rabbi Epstein reminding everyone to only buy chickens with proper kosher markings



Proclamations from dozens of shuls adhering to Vaad

GUARD YOUR HEALTH Eat Kosher Food!

Many renowned physicians have recognized the health reasons underlying the Jewish dietary laws

KOSHER MEAT, KOSHER CHICKEN, KOSHER FISH ARE TASTY, NOURISHING, AND HEALTHFUL THEY GUARD US FROM DISEASE

When you buy chicken, duck or turkey watch for the KASHRUTH EMBLEM on the fowl's foot with the word



on this emblem. The emblem is your guar-

kosher meat, but also that the chicken, duck or turkey has been slaughtered by the schochet according to Jewish laws. It shows that the meat you

eat is clean, sanitary and hygienic, because only healthy fowls are slaughtered. With the Emblem of Kashruth You Are Protected from Treifa,

and From Unwholesome Fowls

Protect your homes and your bodies

EAT KOSHER FOOD

Rabbi S. H. Klibansky

Rabbinate of St. Louis Rabbi M. H. Eichenstein

If you receive a fowl without the kosher emblem, return it and receive your money back. Notify us who the butcher is.

The emblem guaranty for kashruth has been established in many other cities in order to prevent them from selling to you

Traifs and unwholesees for the property of th Treifa and unwholesome fowls

Ad from the 1940's reminding everyone of the benefits of kosher certified

SCHNUCKS AND PAS YISROEL

osher consumers in the St Louis region are familiar with the strides Schnucks stores have taken to supply them with their kosher certified products. In addition to stocking their stores with products imported to the Mid-West specifically for our market, four of their local stores have a Vaad Hoeir certified kosher bakery. This enables customers to access fresh bread, cookies and cakes along with a variety of other fine foods. Recently, at the request of the Vaad¹, Schnucks has invested additional resources to enable many of their inhouse baked goods to attain Pas Yisroel status. We have previously written at length2 why Chazal instituted this category to bread-like products as a benefit beyond regular kosher guidelines. In short, although there is a category known as Pas Palter (commercially baked goods, containing all kosher ingredients), which the Rema³ rules is permissible, the Shach⁴ brings an opinion that it is best to strive to attain Pas Yisroel items when available.

There are various ways that a commercial bakery can attain Pas Yisroel status. The most straightforward way this can be achieved is by having the Mashgiach turn on the ovens each morning, which will subsequently make all items baked in the oven be classified as Pas Yisroel. For numerous practical considerations this often cannot be

- With appreciation to Rabbi Avi Rubenfeld of Chabad of Chesterfield for his encouragement.
- See Voice of the Vaad Issue I available at: https:// ovkosher.org/voice-of-the-vaad-1/
- Shulchan Aruch YD 112:2
- Ibid s"k 9, additionally, the Mishneh Brurah (242:6) writes it is honorable to use Pas Yisroel products on

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KOSHER CERTIFICATION

February 27, 2023
The following bread items in this Schnucks Bakery bearing an symbol are Pareve & Pas Yisroel:

Bagels (all varieties)
Baguette French Bread
Black Russian Pumpernickel Bread
Caraway Rye Bread
Challah
Cranberry Orange Bread
Crusty French Bread
Irish Soda Bread
Miami Onion Rolls
Mini Loaf
Multi Grain Bread
Pane Italiano Bread
Rye Bread
Rye Mini Loaf
Soufdough Bread
Sourdough Bread

Vienna Bread
Wheat Mini Loaf

4 MILSTONE CAMPUS DRIVE ST.LOUIS, MO 63146

PH: 314-569-2770 | FAX: 314-569-2774 | BMAIL INFORMATION@OWGOSHE

ourdough Mini Loa Split Top Bread

KOSHER.ORG



Schnucks & Pas Yisroel Continued from p. 3

achieved in a commercial setting. A recent innovation in the world of Kashrus, called a "glow-bar" can also be utilized to achieve Pas Yisroel status. The halacha states⁵ that even if the fire (e.g. oven) was initiated by a gentile, there is a way for a lew to participate in the baking process sufficient to classify the items as Pas Yisroel. This method is referred to as hashlachas kisem - adding a wood chip. In the ovens of old that were fueled by wood and the like, even if the fire was started by a gentile, if a Jew just threw in one wood stick, it would be considered a heker - a unique action, which rendered all the baked items as Pas Yisroel. Nowadays, because our ovens do not operate in the same manner as in times of old, an idea was presented to comply with the hashlachas kisem method. A glow-bar is installed inside the oven which obviates the need for the Mashgiach to be the one to turn on the oven6. What exactly is this glow-bar? It is a metal rod controlled by a separate switch that is installed alongside the heating mechanisms of the oven. The Mashgiach turns on the switch for the glow-bar which is hot enough to bake an item that

would be next to it (e.g. 200F+). The switch for this apparatus is sealed off so that only the *Mashgiach* can adjust it. This now enables the items subsequently baked in the oven to be classified as *Pas Yisroel*.

This system has been installed in all four Schnucks Kosher certified bakeries. Each bakery has a list hanging with which items are now certified as *Pas Yisroel*. As our *Mashgichim* continue to monitor this new system and verify that the glow-bars are properly working, our ultimate goal is to have each bakery product that is *Pas Yisroel* conveniently marked as such. The Vaad Hoeir thanks Mr. Chris Kline - Vice President - Bakery Department - Schnucks, for all his assistance in helping this project become a reality.

For a complete list of local kosher certified establishments please visit, https://ovkosher.org/food/.

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⁵ Shulchan Aruch YD 112:9

⁶ Rabbi Wosner zt"l (Kovetz M'Beis Levi - Hilchos Maachalei Akum paragraph 10) supported this innovation. See Imrei Dovid - Pas Yisroel - Chapter 14 and Living With Kashrus pgs. 63-69 for additional sources.