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Jewish Journal



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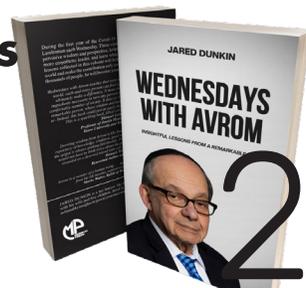


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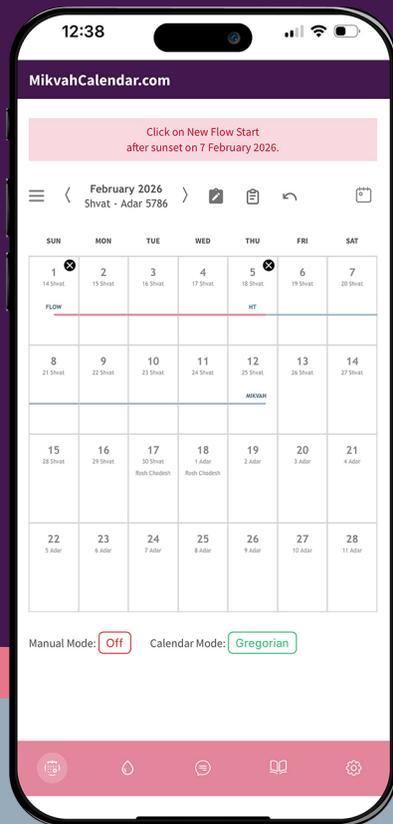
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Turning Over A New Leaf



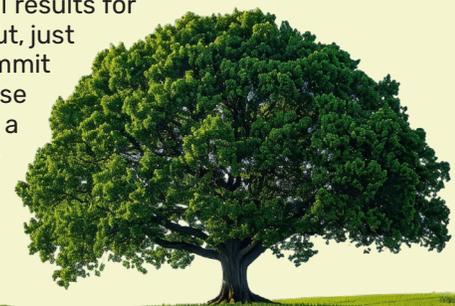
NATHAN WITZTUM

The opening mishnah of *Masechet Rosh Hashanah* teaches that, according to the opinion of Beis Hillel, the 15th day of the month of Shevat constitutes a new year for the trees. From a halachic perspective, the primary significance of this start date is that it acts as a cutoff point for tithing. *Terumos*, the portion of produce given to Kohanim, and *ma'asros*, the two sets of ten percent separated subsequently, are supposed to be taken from each year's produce. Additionally, the intended purpose and recipient of *ma'asros* were not identical every year. Therefore, it is necessary for there to be a date codified as the onset of a new year, and it is this role that Tu BiShvat serves.

Yet, we also find that Tu BiShvat is a day to celebrate the tree. The Shulchan Aruch (Orach Chaim 131:6) rules that we omit Tachanun on Tu BiShvat, which is usually the mark of a joyous day. Moreover, the Magen Avraham writes that one should partake of extra fruit on Tu BiShvat. If Tu BiShvat is simply a deadline for *terumos* and *ma'asros*, essentially a cutoff date for taxes, what exactly are we celebrating?

As we know, trees are vibrant and productive in the spring and summer, sporting bright leaves and succulent fruit. Conversely, in the winter, a tree conveys hardly any signs of life, standing bare and empty. This is true even on Tu BiShvat. Take a look outside and observe that there are still no leaves on the branches. *Chanatah*, the process of the flower blossom transforming into the fruit bud, which is the defining criterion with respect to Tu BiShvat, won't occur for another two or three months. Yet, already now, the trees are considered to have begun a new year.

The takeaway is that sometimes we may feel empty and unproductive, with nothing to show for ourselves. And perhaps, even with a change of heart, we may not achieve meaningful results for a long period of time. But, just like the tree, if we commit ourselves to a new course of action and chart a new path, that alone constitutes a renewal and is something worth celebrating.



Nathan Witztum is the author of *Marchiv Gad: A Haggadah Companion* and writes the weekly *Imrei Shefer* parsha sheet. He initiated the *Daf Yomi* shiur at Ohr HaTorah, which he delivered for two years. Professionally, Nathan is a senior ship systems engineer for the U.S. Navy, designing and optimizing cutting-edge naval systems that power the fleet. He has lived with his wife and children in Kemp Mill since 2019.



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THE SIGNIFICANCE OF FRUIT



RABBI AARON LOPIANSKY,

ROSH YESHIVA, YESHIVA OF GREATER WASHINGTON-TIFERES GEDALIAH

Tu B'Shevat is halachically a very minor festival. It marks the cutoff point for the tithing year for fruits, so that fruit grown one year may not be included in the tithes of a second year. As a result of this halachic feature, it is a day when no *Tachanun* is recited. This is about the extent of its halachic significance.

Mystically, the day has taken on greater importance, including the recommendation that one eat fruits on Tu B'Shevat, especially fruits that the Land of Israel has been blessed

and insignificant. We would expect a different blessing over animal foods and vegetable foods, but there is also a real distinction between fruits and vegetables. Also, at Creation we find that G-d created the grasses distinct from the trees bearing fruit. Are they really so significant as to merit having a distinct creation?

When man was created, he was herbivorous, and it wasn't until after the flood that he became omnivorous (see *Rashi, Bereishis* 9:3). The animal kingdom was also herbivorous until the flood (see *Ramban, Bereishis* 1:29),

Another area of difference seems to be the amount of effort needed by man to derive his sustenance from either of the two.

Chazal greatly detail the hardship of deriving bread from grain.

Thus, the Mishnah in *Shabbos* describes the thirty-nine activities that count as "work" on Shabbos by highlighting the process of growing grain, refining it, and producing the bread, as the template for "work." To get bread out of grain requires the ultimate in human effort.



Rabbi Shimon ben Elazar said: Did you ever see an animal that needed a trade to support itself? Rather, it sustains itself without labor. [How can this be?] For if they, who were created to serve me [eat effortlessly], then I, who was created to serve my Creator, should certainly eat effortlessly. The answer is that I have sinned and thereby lost my livelihood.

with. Some kabbalists have devised a "Seder," which has gained popularity in recent years. And some Rebbes would hold a *tisch* (a chassidic get-together) on Tu B'Shevat, the central theme being fruit and the fruits of Eretz Yisrael. The following remarks are an attempt to understand some of the meanings and significance of fruit

The Distinction between Fruit and Vegetable

One of the unusual aspects of the Torah's classification of various elements of our diet is the distinction between fruits and vegetables. We could easily understand a distinction between animal and vegetable foods, but the distinction between fruits and vegetables seems to be relatively minor

yet the Gemara states that when G-d punished Adam and told him that "you will eat the grass of the field," "his eyes welled up with tears," and he cried, "Am I and my donkey to eat out of a common trough?" Wasn't he herbivorous all along? Indeed, what was G-d's punishment to Adam when He told him that he would be eating grass?

Rav Tzadok HaKohen (*Pri Tzaddik*) explains that before Adam sinned, he ate fruit as his diet, whereas after the sin he ate grass and grain. And that is why he complained bitterly that he would be eating grass with his donkey from a common trough. We thus see a practical distinction between the fruit and the vegetable, but we do not yet see the significance of that distinction.

On the other hand, the *Gemara* says that when Mashiach comes, "fresh rolls will grow on the trees." Thus, an "effortless" food is seen as growing on trees. (Even colloquially, when we wish to use a metaphor to describe easy money, we speak of it as "growing on trees.")

After the Sin

This distinction between the easy acquisition of food to strenuous toil and sweat in order to produce a morsel of bread is explained in a *mishnah* in *Kiddushin* that deals with the issue of learning a trade to support oneself. The *mishnah* states:

The Mishnah is teaching us that Hashem deals with His creatures on a twofold

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track. In those areas that a person is supposed to realize his potential, he is expected to toil and perform. In all other areas, he is given his needs gratis, as an expense account, so to speak.

Rabbi Shimon ben Elazar said, "G-d created man with the purpose of using his energies to serve his Creator." It was meant to be obvious that he would receive all his bodily needs from Hashem so that he could use all of his time and abilities to serve G-d. But once man sinned, he was no longer worthy of receiving his food gratis. He would now have to toil to bring forth the very food that had rightfully been his. This is what Rabbi Shimon ben Elazar meant by "I have sinned and lost my livelihood."

This is the essential difference between fruits and vegetables (and grains). Fruits are almost always "ready to eat." They are the food of beings that are engaged in fulfilling G-d's will. They require no effort to process, whereas grains always require a lot of toil to process. Grains are the food of people who have stopped fulfilling the Divine will and as such have no right to a "free lunch."

Nature's Offering

This point helps clarify for us a difficult *Chazal* that debates what was the species of tree that was the *eitz hada'as*. One of the *Tanna'im* says, "It was wheat." It's difficult to understand how wheat could be identified as a tree, but in line with our explanation, it's possible that this is the very point that *Chazal* wish to make.

Before Adam sinned, wheat was actually a form of "tree." It was akin to the days in the future when the trees will offer up fresh rolls. After the sin, the very product that the *eitz hada'as* tempted us with suffered in the string of demotions meted out by G-d to the various participants in the sin.

This distinction is true in the reverse as well. The Ramchal explains that while the primary goal of man is to lift himself closer to G-d and to cleave to Him, the ultimate goal is to bring the entire world to perfection. Since man is the only being in the world with free will and the ability to act morally, he is the only being that can elevate the entire world with his deeds, much as a locomotive propels an entire train. It is therefore the desire of the entire world to subsume itself to human endeavor,

so that it realizes its own purpose within human achievement. This is the same as a person who is intensely proud of his nation, and willingly serves it, incorporating his own puny being in what he perceives to be the overwhelming greatness of this state.

To the person who is actively engaged in pursuing this goal, creation willingly bends over and serves. Thus "fruit" is the offering of nature to man, for man is serving nature. Even botanically, the fruit is produced by the tree *in order* to be consumed (biologically, it is seen as a means of propagating the seed) and has all the characteristics for enticing man into consuming it (color, smell, flavor, texture, etc.).

But when man sinned, *Chazal* tell us that the grasses yelled out, "Trample me not with your haughty feet!" The world at large no longer had reason to serve man. No longer would it willingly offer its products to man, for man was no longer helping it realize its destiny. Eating grain requires the consumption of the grain itself – its cannibalization, so to speak. It is man living at the expense of creation rather than as its benefactor.

When Creation Will Serve Man

A closer inspection of the *pasuk* that describes the creation of the fruit trees emphasizes this point even further: "G-d said, 'Let the earth sprout vegetation, seed yielding herbs and fruit trees producing fruit, in which its seed is found...' " (*Bereishis* 1:11). Hashem created the trees bearing fruits *whose seeds are within* the fruit.

This emphasis that the seed is within the fruit is seemingly meaningless. We understand that the plant world has seeds and perpetuates itself. This is stated with regard to the creation of grass as well. Why is it so important to describe the fruit as containing seed?

The answer is that the *pasuk* is describing the very phenomena that we have explained. When a person eats a plant, he destroys it. When he eats a fruit, he is helping propagate and perpetuate the species, by carrying the seed further afield and inadvertently leaving the seed to sprout. The act of eating the fruit not only does not destroy the tree, but rather multiplies it.

The same is true of the interaction of the *tzaddik* with this world. What he "takes"

from this world does not destroy or denigrate it. Rather, it brings out the hidden potential and causes it to flourish.

When Hashem created the world, man's relationship with the world was symbiotic. He took of this world for the purpose of elevating himself and the world around him. Every act of eating was not a consumption of creation, but a propagation and enhancement of the world. As he partook of the world, it flourished, and in turn it gave of itself willingly to man so that he could elevate himself and itself further. He ate the fruit of the universe.

When man sinned, that whole symbiosis came crashing down. He no longer elevated and benefited the world; his use of the world's goods became consumptive rather than beneficial. And the earth began giving its goods begrudgingly. It gave forth thorns and thistles, and when wheat finally grew, it needed backbreaking labor to make it fit for humans. This became the vicious cycle that we are locked into today. We do not use the world properly, and it in turn stymies our efforts at working it.

On a day when trees begin to blossom, we entertain the hope that the day is close when "wheat will rise as tall as a date palm" and the trees will "give forth fresh rolls." Man will serve his Creator faithfully, and creation will serve man in order that he may fulfill his destiny.



With over 20 seforim authored, **Rabbi Aaron Lopiansky** brings to the Greater Washington community and the yeshiva the cumulative impact of decades of learning at the Mir Yerushalayim. He continues the mesorah of his rebbeim, Harav Chaim Shmuelevitz zt"l, Harav Nachum Partzovitz zt"l, and his father-in-law, Rav Beinish Finkel zt"l (the late Rosh HaYeshiva of the Mir). His approach to learning was also deeply influenced by his long association as a close talmid of Harav Moshe Shapiro zt"l. The Rosh Yeshiva's seforim and shiurim can be purchased and accessed at www.eshelpublications.com.



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CELEBRATING TREES AND THEIR MESSAGE OF HOPE



RABBI BRAHM WEINBERG

The Mishna (Brachot 35a) says that there are different brachot that Chazal instituted for foods depending on their type, growth, and usage. One of the things the Mishna tells us is that the bracha over fruit of the tree is “Borei Pri Haetz” and the bracha over fruit of the ground is “Borei Pri Haadama.” How do we define fruits of the ground vs. fruits of the tree? What is the halachic definition of a tree? Do we follow the botanical or scientific definition? Do we follow some colloquial definition? Do we follow a definition that is subjective based on what we see and feel?

According to the simple reading of the Gemara, the fruit of *perennials* would be haetz, whereas the fruit of *annuals* would be haadama. Fruit that comes from a plant that **remains** from year to year and simply generates new fruit would receive a bracha

of haetz, whereas fruit that comes from a plant that needs to be *replanted* each year would receive a bracha of haadama. Regeneration is part of the definition of a tree.

The Gemara is pointing to the great hope of regeneration that is inherent in every tree. Even when a part of the tree that remains after the season is over appears to be lifeless, one can and *must* have the faith and understanding the beneath the surface there is still the potential for life and rebirth.

What an amazingly hopeful and empowering thought! The tree itself by its nature provides for such a marvelous metaphor for life and a philosophy that each of us can strive to emulate: Even when things seem down or depressed or dull or tedious or wearying... we can and *must* still believe that beneath the surface radical change is happening and that more of life is yet to come.

It is that metaphor of hope for life contained within the very DNA of a tree that is celebrated and reinforced by the holiday of Tu B'Shvat. It is a day which reminds us of the importance of looking at life not in a superficial way, but in a way that sees the hope and the possibilities that lie beneath the surface. May those hopes come to fruition, and may we enjoy the fruits that are yet to come.

Rabbi Brahm Weinberg has served as the Rabbi of Kemp Mill Synagogue (KMS) since August 2015, where he inspires members through his vision, scholarship, and unwavering commitment to the growth of the community. Under his guidance, KMS has become a dynamic center of Jewish life, offering innovative programs and fostering a warm, inclusive atmosphere that motivates individuals and families to deepen their connection to Judaism.

Rabbi Weinberg earned his Master's degree and Semicha from Yeshiva University's Rabbi Isaac Elchanan Theological Seminary (RIETS), where he studied in the esteemed Katz Kollel. His academic and spiritual excellence were recognized through numerous honors, including the Torah Umadda Award for exemplifying the ideals of Yeshiva University, as well as awards for distinction in Gemara and History. These achievements reflect not only his intellectual rigor but also his passion for Torah learning and teaching. His impact extends beyond the synagogue walls, as he serves as Secretary of the Vaad Harabanim of Greater Washington, where he contributes to the strength and vitality of the broader Jewish community.

Together with his wife, Elana, and their family, Rabbi Weinberg exemplifies a life of dedication, scholarship, and service, inspiring KMS and the wider community to strive for growth, connection, and excellence. Rabbi Weinberg delivers multiple daily shiurim, including his renowned "Rashi a Day" and the "5-Minute KMS Divrei Halacha," which are updated daily and available on Apple Podcasts.



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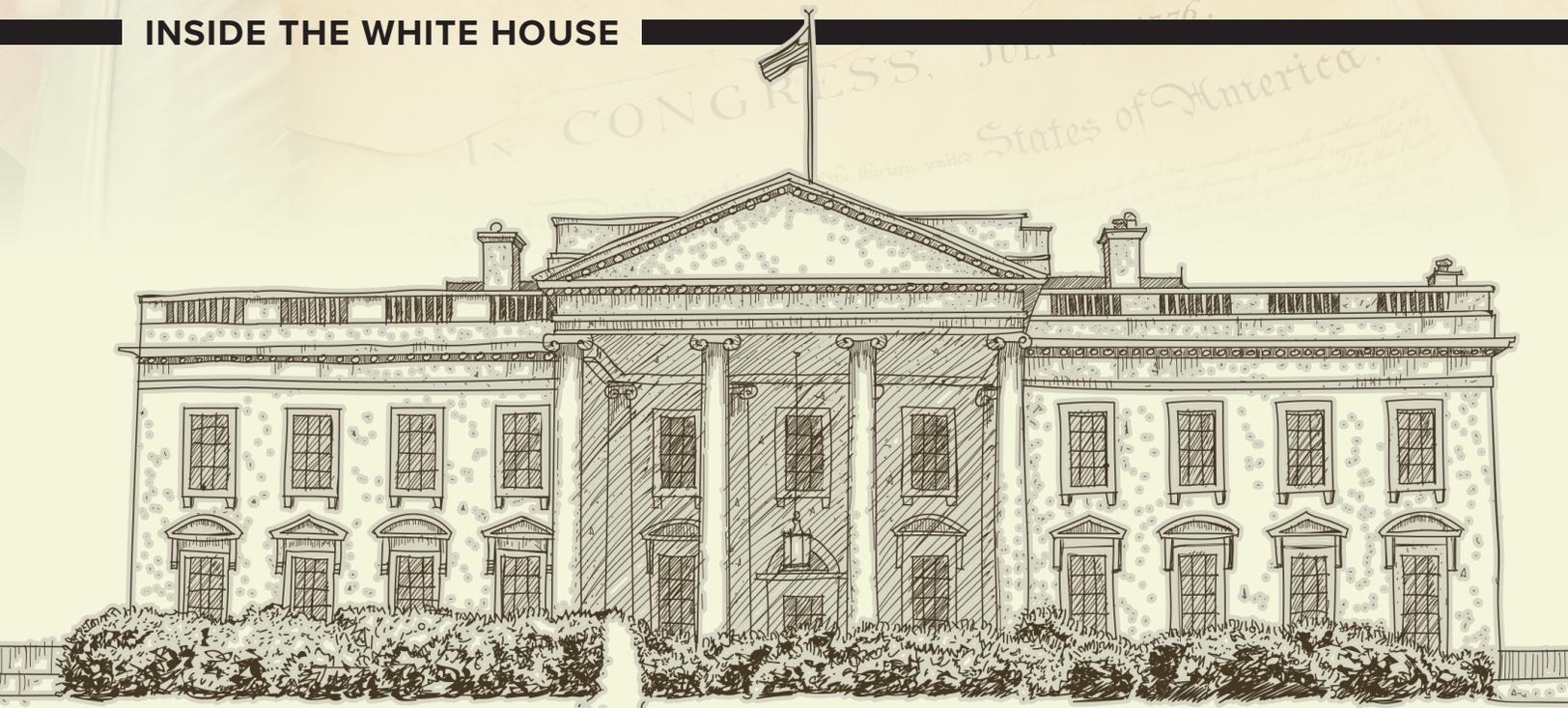
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The Epic Clashes Between Commanders in Chief and Titans of Industry

Introduction

Power, Presidents, and the Boardroom



DR. TEVI TROY

A *dapted from the introduction of Dr. Tevi Troy's "The Power and the Money: The Epic Clashes Between Commanders in Chief and Titans of Industry."*

Presidents come and go. They serve four years, sometimes eight. But CEOs—Chief Executive Officers of large corporations—in contrast, can potentially reign for decades. Given their long tenures, they can interact with multiple presidents, necessitating models of engagement for coping with the most powerful person in the land. Those models have become increasingly important over the past century as America has shifted from a mostly laissez-faire free market economy to one in which government is increasingly enmeshed in corporate behavior and decisions. Today, government rules oversee what businesses they acquire; whom they can hire; how they run their workplace; how much they pay in taxes; what environmental regulations apply to them; what kind of subsidies they (or their rivals) get; and whether they can sell their products abroad—or at all. This list only scratches the surface. If a large

company wants to survive and thrive, it must have a strategy for dealing with an increasingly powerful and interventionist federal government.

All these rules do not mean that corporations are hurting. Far from it. The 2024 aggregate sales for the Fortune 500 were \$42 trillion, more than a third of the world's total GDP. In addition, the whole tangle of rules and regulations can benefit corporations, which can afford to pay for compliance costs for rules, that flummox small and upcoming businesses. The current regulatory regime means that corporations can make large profits while government gets to direct their behavior. For the rest of us, this partnership costs us money in the form of higher prices, and restricts our freedom of choice, in the form of limitations on behavior and a limited ability to form or patronize new and competing entities.

While the government entanglement with big business is profitable for corporations, it also brings challenges that carry definite risks. Increasing federal requirements mean that CEOs face a concomitant increase in the

need to engage with Washington's cultural, financial, and political realities. A CEO or a corporation that alienates the Washington establishment can be subjected to a painful variety of regulatory impositions that can potentially pose existential threats to companies in the form of banned products or outlawed business practices. CEOs need to make sure this does not happen to them or their shareholders.

Given their dependence on, and vulnerability to Washington, CEOs have their corporations spend an estimated \$3 billion annually lobbying Washington to shape regulations and legislation in ways that are more favorable to them.

These lobbying efforts are necessary, but not necessarily determinative. An analysis by the consulting firm Baron Public Affairs found that companies with competing interests usually fight one another to a draw in terms of lobbying resources thrown at a particular problem. In this environment, the engagement of the CEO can be a tiebreaker. A CEO who has a good relationship with the president and political establishment can get the company a hearing that it might not

get in other ways. A celebrity CEO can also get messages out via the media in ways that a more diffident CEO is unable or unwilling to do, as a message coming from a CEO will usually get more traction than standard communiqués from corporate press shops.

These messages can shape the political environment in which policymakers operate. Politicians, especially presidents, are subject to the whims of the voters. As a result, Democrats and Republicans come and go as dictated by a political calendar and shifting ideological winds. Corporations have longer time horizons, so they try benefiting from the party in power, yet work with the other side of the aisle for when the political pendulum swings back. This can be tricky. As Paul Weaver notes in *The Suicidal Corporation*, “Companies and trade associations never know who their allies and enemies will be in the future. That is why business likes to go along with those in power and hates to oppose them.”

Another important dynamic is that not all CEOs are equal. They have different skills, interests, and weaknesses. Former HBO CEO Richard Pepler is a believer in the “permanent campaign,” seeking out every opportunity to shape the public dialogue in ways that are helpful to his company, and to make sure the company is well positioned with policymakers in the event of a crisis. Other CEOs, whose names most of us will never know, prefer to focus on business operations and profit and loss—making sure that the nuts and bolts of internal systems work and that the company gets its product out in an efficient and timely way. Some CEOs, like Apple’s Tim Cook, get their start as operational managers but then realize the necessity of engaging with Washington and, in Cook’s case, realize that they are quite good at it.

Sometimes the gravity of the business or political challenges demand that CEOs must go straight to the top in their lobbying efforts. That means, of course, the president of the United States. In this, they bring with them some important advantages. Unlike presidents, CEOs are not term limited, and a long-serving CEO can therefore have relationships with many presidents. Lee Iacocca, for example, knew ten different presidents in his career as a leader at two auto companies and in his retirement role of all-around post-CEO celebrity. Looking at his relationships with multiple presidents can help guide today’s leaders on which strategies might work for engaging Washington.

At the same time, a look at the history of CEO-presidential engagement can shed light on the seeming hostility between elected officials and corporations. This examination can help put the current period of bipartisan hostility towards

corporations in context and judge whether we are living through an anomalous period or a challenging reality that will continue into the future.

While it is impossible to answer questions about the future in a definitive way, this examination of the past can help us learn where the current debates are coming from, and give us a sense of where things are likely to go. To do this, it’s worth examining the relationships between CEOs and the presidents that they have interacted with, their friendships and enmities, successes and failures, and how those relationships originated and evolved. Over the last century-and-a-half, the US economy has expanded and advanced, from the industrial stocks that dominated the Dow Jones when it was first created, to the high-tech FAANG stocks that move much of the S&P 500 today. Along this march of progress, we saw the emergence of car manufacturing, news media, Hollywood, large banks, and the initial wave of tech companies that launched in the 1970s and 1980s. At the same time, the federal government grew, from a largely laissez-faire entity to the current behemoth that directs corporate behavior in a multitude of ways. Each industry, and each political period, contributed to the different strategies that CEOs deployed to work with presidents to the potential benefit of their companies.

In this period, CEOs had to carefully forge relationships with presidents and key White House aides in order to protect and to promote their companies. John D. Rockefeller and Henry Ford brought economy and society-transforming products to the world. In the process, they built powerful empires, but also found themselves targeted by presidents who saw political opportunity in the CEOs’ unpopularity. Henry Luce and Katharine Graham ran powerful media platforms, but they also saw that what they published could anger the presidents they covered. The Warner Brothers and Rupert Murdoch used their power to bolster presidents they liked, although, in Murdoch’s case, he also went after presidents he did not like, and the presidents he targeted reciprocated in kind. Lee Iacocca and Lew Wasserman learned that relationships with presidents could help them in their efforts to shape policies beneficial to their companies. Jack Welch and Oprah Winfrey found that their own celebrity made them sought after by presidents. Jamie Dimon and J. P. Morgan may have been criticized for their important roles on Wall Street, but they also helped presidents rescue the economy in challenging times. Mark Zuckerberg and Tim Cook learned from watching others the importance of engaging in Washington, while Steve Jobs and Warren Buffett were able to remain outsiders, largely because

THE POWER AND THE MONEY



THE EPIC CLASHES BETWEEN
COMMANDERS IN CHIEF
AND TITANS OF INDUSTRY

TEVI TROY

they were less dependent on government support in building their companies. Finally, Elon Musk offers a cautionary tale of someone who grew enormously wealthy in part because of federal incentives and contracts, temporarily rose to great power by building a close relationship with Donald Trump, but ultimately found that alienating the powers that be could have deleterious effects on his business, and his reputation.

For current and future CEOs, this history can be a guide for how to engage with an increasingly powerful and involved federal government, especially in our era in which both Democrats and Republicans target corporations in their rhetoric and often in their policy prescriptions. For the rest of us, this is a cautionary tale of what happens when the federal government gets too big and too enmeshed in the activities of the producers and innovators in our economy: our costs go up while our freedom diminishes.



Tevi Troy is a best-selling presidential historian and former senior White House official. He previously served as Deputy Secretary of the U.S. Department of Health and Human Services, where he was the chief operating officer of the nation’s largest civilian agency, overseeing a \$716 billion budget and more than 67,000 employees. His latest book, *The Power and the Money: The Epic Clashes Between American Titans of Industry and Commanders in Chief*, was named one of the Best Books of 2024 by *The Economist*, *The Guardian*, *The Jerusalem Post*, and *The Week*. Dr. Troy lives in Silver Spring, Maryland, with his wife, Kami, and their four children.

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THE BRIEFING



Israel's AI Focus Turns Defensive

Just last week, new funding data showed a growing share of Israeli AI investment flowing into cybersecurity and infrastructure defense. Cloud-security firm Wiz, now valued above \$10 billion, is emblematic of the shift—using AI to stop attacks before systems are breached. By the end of 2026, digital defense is expected to rival traditional security as a national priority.

Walmart Pulls Food Dyes From Hundreds of Products

Walmart is pushing artificial food dyes out of hundreds of products it sells, forcing brands across its shelves to reformulate. When Walmart moves, the food industry listens. By this time next year, the pantry may look very different.





The Peanut Rule We Got Wrong

For years, parents were told to keep peanuts away. Then doctors flipped the guidance—and it worked. Research from Israel, where peanut snacks like Bamba are introduced, helped drive a 47%+ drop in peanut allergies among young children in the U.S. If reversing one bad rule saved tens of thousands of kids, what else are we still clinging to out of habit?

Kellogg Starts Draining the Rainbow

Kellogg says it will remove artificial dyes from cereals like Froot Loops, Apple Jacks and Frosted Flakes by the end of 2027. The move comes as General Mills, maker of Trix and Cheerios has also begun reformulating parts of its cereal lineup. When the biggest breakfast brands start fading the colors, the shift is already underway.

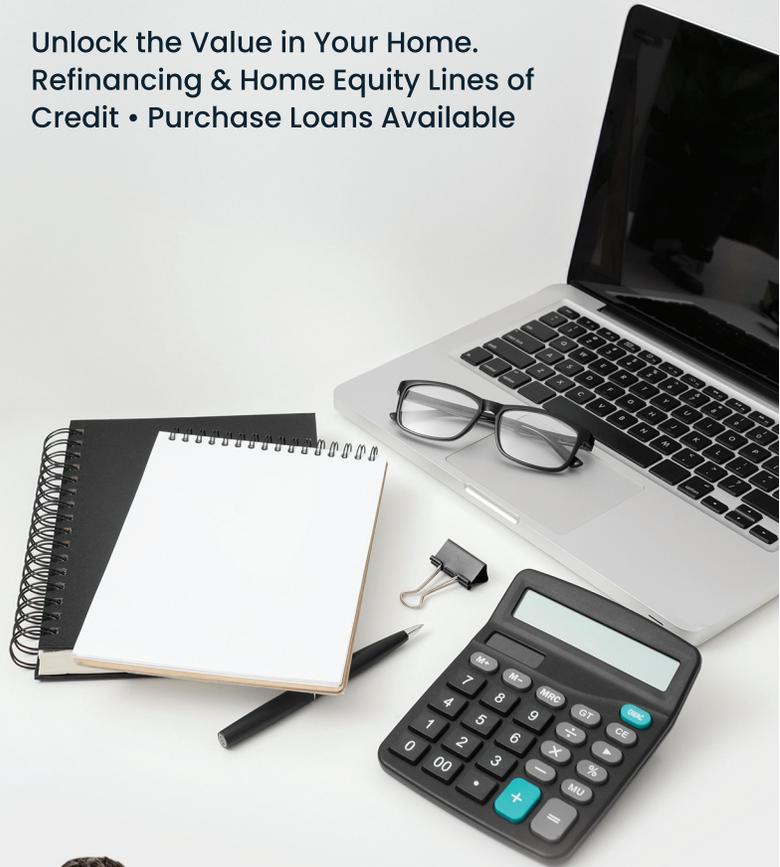


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THE BRIEFING

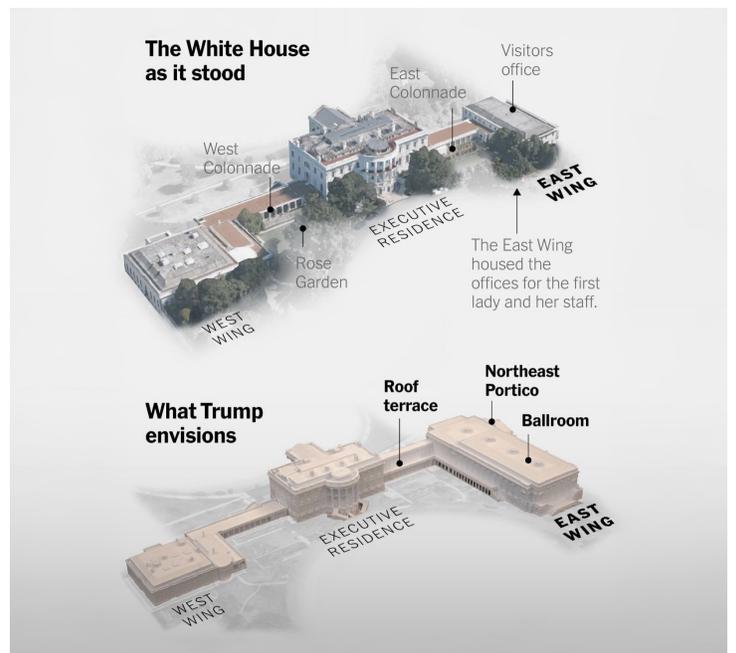


A Maryland Farm's Winter Cure for Stress

Mary's Land Farm in Ellicott City is offering a Winter Barn Experience where visitors spend 45 quiet minutes with goats, donkeys, cows, and bunnies in a heated barn. Apparently, comfort therapy is evolving in unusual ways.

A Long-Overdue Upgrade to the White House

President Trump is moving ahead with plans for a permanent White House ballroom, a roughly \$300 million addition meant to replace the temporary tents used for major state events. Construction is expected to wrap up in 2028. For a building that hosts the world—what took so long?





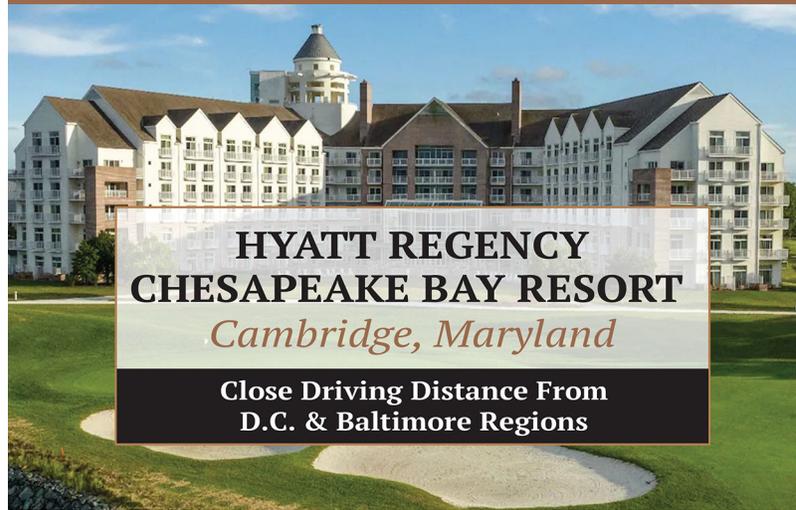
When Characters Become Code

The Walt Disney Company is investing \$1 billion in OpenAI, allowing iconic characters to appear in AI-generated videos through Sora under a three-year license. Once imagination becomes programmable, who controls the story next?



Rav Yitzhak Cohen listens quietly and intently as Rav Elya Brudny delivers a shmues at Yeshiva University, a moment filled with focus, respect, and shared Torah.

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Hegseth Calls for U.S. Leadership in AI and Defense Tech

The Sec. of War says America's edge in AI, drones, and space tech must accelerate fast, putting innovation at the center of defense planning. By 2027, deterrence may hinge more on algorithms than armor.



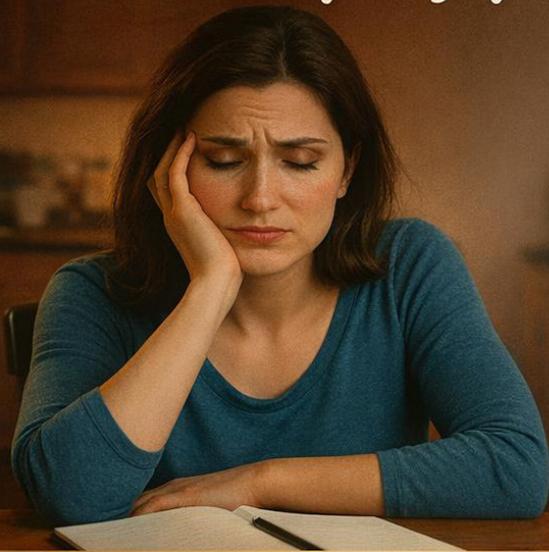
Fewer Kids in Maryland Classrooms

Maryland public schools are seeing a larger-than-expected drop in enrollment this year, with thousands fewer K-12 and pre-K students than projected. Demographics explain some of it—but rarely all of it. What are parents deciding quietly?



Taken last week, Rav Hershel Schachter leads his regular Mishnah Berurah chaburah after Shacharis at Yeshiva University, a quiet reminder that every moment counts when it comes to Torah.

Struggling to make dinner that the whole family enjoys?



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A Visit, Rediscovered

A recently discovered photograph shows President Donald Trump visiting the Bobover Shul on 15th and 48th Street in Boro Park, meeting with members of the kehilla—reportedly sometime in the 1990s. With hindsight, the visit reads differently, a reminder that meaning is shaped by what comes after, not only by what came before.



When the White House Turned Into the White Shul

A throwback to 2020, right here in Washington. Davening outside the White House—quiet, orderly, and entirely unplanned. One of those moments that didn't make an announcement, but stayed with the city.

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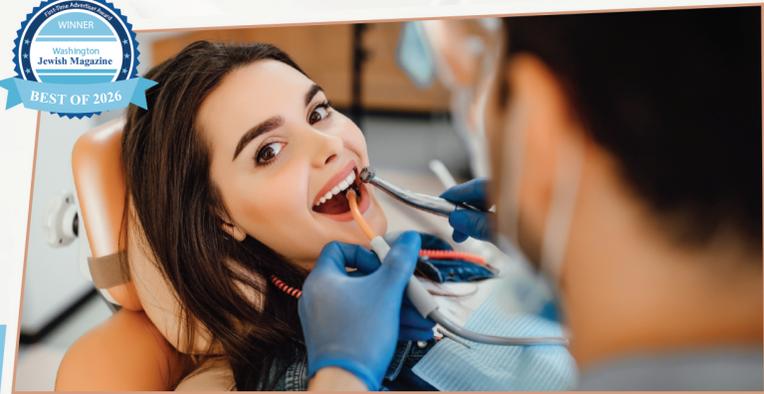


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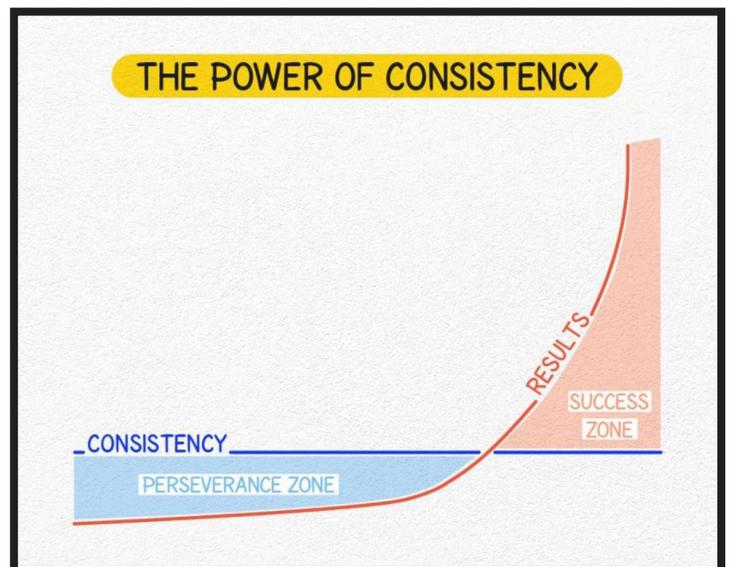
THE BRIEFING

Marked Down Without Comment

Taken one year ago. The shelves were already at 75% off. Sometimes the most honest commentary isn't written by pundits or politicians—it's priced, tagged, and left to speak for itself.



The Quiet Advantage of Showing Up



The results come later.

Chareidi Birthrate at 40-Year Low

New data from Israel's Institute for Chareidi Strategy and Policy shows the chareidi community at its lowest fertility level in nearly four decades, with average family size falling from 7.3 children two decades ago to 6.2 today. Researchers cite housing costs, financial pressure, and broader social changes—challenging long-held assumptions about chareidi demographics. Numbers change, but the questions they raise last much longer.



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Why don't we have more Restaurants??



YEHUDA MALKA

This may be the most-asked question about Silver Spring. Close second is "What time is Mincha?" on the Chabad Ana"sh chat.

Buckle up, because I'm going to give you my opinion, which you should absolutely treat as fact.

Kosher restaurants struggle not because the community won't support them, but because too many are designed for people with no other choice. From the supply chains that provide us kosher ingredients to the customers we try to attract. The difference between us and the non-Kosher industry is who we think we're compete against, and which diners we're competing for.

First disclaimer, it's not a money or community lifestyle issue. I'm not advocating that families begin radically increasing their dining out budgets. A restaurant is not a kollel) but don't tell the mashgiach, Or maybe, please do tell the mashgiach. It does not deserve your support.

Second, this isn't a critique of the people involved the owners and operators I know care deeply about the community and sacrifice nights, weekends, and holidays to serve it. This is about the structure we've built around them, and the limits that structure quietly imposes.

Some background:

I was born in Holy Cross hospital, and have been cooking since I was in pre-school (see the H.A.G.W.A.S.H. mother's day school project still on my parents' fridge.) Professionally, for the past fifteen years. I've seen restaurants here come and go. I've

asked myself our opening question right around the time the first "YGW - Building the Future" banner was erected.

Early in my career, I spent years working in non-Kosher kitchens, places where restaurants survive only if people choose them over every other option. That experience reshaped how I think about food, service, and what restaurants are actually competing against. I came back to the Kosher world with that lens, inspired to improve our options.

Being a chef is HARD. Operating a successful restaurant and running a profit is Expert Level Hard. Washington DC has seen over 90 restaurant closures in the past year, at least one of which just received its fourth consecutive Michelin star. Margins are thinner than butter spread on too much toast, staffing and staff management require more patience than child-rearing (along with many of the same skills), and tastes are (ever-changing) even in this economy. Finding the right location is huge, but rent pricing will make you want to vote for Mamdani, just in the hopes that, maybe this time, Socialism can actually be made to work.

So, in the minds of the successful restauranteurs, the job of a restaurant is to provide food and service so good that people will literally travel out of their way and wait in a block-long line for the privilege of paying 4x your food cost for something as simple as a bagel, lox, and cream cheese, but one that will create a lasting memory. Taste, it turns out, is a combination of signals generated by your taste and olfactory nerves that hits close

to the hippocampus and amygdala, places where memories are stored, so it's a good strategy for customer retention.

Kosher is not a hurdle to this. If you've been here long enough, maybe you remember the lunchtime line for Momi's shawarma at Max's. Or maybe you've had the opportunity to visit Zak the Baker in Miami or Izzy's BBQ in Crown Heights. If you have, you must have noticed that not everyone eating there is wearing a kippah or otherwise visibly Jewish (a Yankees cap and curlies is a dead giveaway.) The common theme in all three is one or more people who've dedicated their professional lives to mastering their craft.

My goal for our community isn't more kosher restaurants. It is more better ones; restaurants so good that being kosher is a feature, not the reason they exist. When a restaurant tries to compete for every type of customer, it gets sharper, more disciplined, and more sustainable – and the guests benefit most of all.

This is the mindset. How to make it happen is a whole other story.

Yehuda Malka is a chef with fifteen years of experience in the DC area hospitality industry. He has cooked everything from fast casual to fine dining, working in food trucks, Michelin-starred restaurants, and many places in between – proudly keeping kosher throughout. He lives in Kemp Mill with his wife and four sons, and can be reached at ydmalka@washingtonjewishlife.com.



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Greater Washington Daily Minyan Guide 2026



SHACHARIS

6:15 AM	Young Israel Shomrai Emunah	M-F
6:20 AM	Silver Spring Jewish Center	M, Th
6:25 AM	Southeast Hebrew Cong., Knesset Yehoshua	M-F
6:30 AM	Beth Sholom Congregation	M-F
	Chabad of Silver Spring	M-F
	Ohev Shalom Talmud Torah OLNEY	M-F
	Silver Spring Jewish Center	TW, F
	Young Israel Shomrai Emunah	S
	YGW	M, Th
6:35 AM	Ohr Hatorah	M, Th
6:40 AM	YGW	S, M, Th
6:45 AM	Kemp Mill Synagogue	M, Th
	Ohr Hatorah	T, W, F
	Young Israel Shomrai Emunah	M, Th
	Magen David Sephardic Congregation	M-Th
6:50 AM	Woodside Synagogue/Ahavas Torah	M, Th
	Silver Spring Jewish Center	S-F
6:55 AM	Young Israel Shomrai Emunah	T, W, F
7:00 AM	Chabad of Upper Montgomery County	M-F
	Kemp Mill Synagogue	T, W, F
	Southeast Hebrew Cong., Knesset Yehoshua	S
	Woodside Synagogue/Ahavas Torah	T, W, F
	Young Israel Ezras Israel of Potomac	M-F
7:05 AM	Keshet Israel	M, Th
7:15 AM	Kemp Mill Synagogue	M, Th
	Keshet Israel	T, W, F
	Ohev Shalom Talmud Torah/The National Synagogue	M-F
	Ohr Hatorah	S
	Young Israel Shomrai Emunah	M-F
7:30 AM	Chabad of DC	M-F
	Chabad of Potomac	M-F
	JROC	M-F
	Kemp Mill Synagogue	T, W, F
	Southeast Hebrew Cong., Knesset Yehoshua	M-F
	Young Israel Shomrai Emunah	S
	Young Israel Shomrai Emunah (Sfardi)	S-F
7:35 AM	Young Israel Shomrai Emunah	S-F
7:45 AM	YGW (Yeshiva Session Only)	S
7:50 AM	Magen David Sephardic Congregation	F
8:00 AM	Beth Sholom Congregation	S
	Kemp Mill Synagogue	S
	Keshet Israel	S
	Magen David Sephardic Congregation	S
	Ohev Shalom Talmud Torah OLNEY	S
	Southeast Hebrew Cong., Knesset Yehoshua	S
8:00 AM	Ezras Israel Congregation of Rockville (Days of Mussaf)	S
	Woodside Synagogue/Ahavas Torah	S
	YGW (High School; School-Contingent)	S
	Young Israel Ezras Israel of Potomac	S
	Young Israel Shomrai Emunah	S
8:05 AM	Ezras Israel Congregation of Rockville	M, Th

8:15 AM	Ezras Israel Congregation of Rockville	S-F
	Ohr Hatorah	M-Th
	Silver Spring Jewish center	M-F
8:20 AM	Ohr HaTorah	M-F
8:30 AM	Beth Joshua Congregation / Berman Hebrew Academy	S-F
	Chabad of DC	S
	Chabad of Potomac	S
	Chabad of Upper Montgomery County	S
	JROC	S
	Ohev Shalom Talmud Torah/The National Synagogue	S
	Silver Spring Jewish Center	S
	YGW (Summer Only)	S-F
8:45 AM	Young Israel Shomrai Emunah	S-F
9:00 AM	Chabad of Silver Spring	S
	Kemp Mill Synagogue	S

MINCHA

1:00 PM	Silver Spring Jewish Center	M-Th
1:50 PM	YGW	Summer
2:20 PM	YGW	School Days
2:45 PM	YGW	S-Th
4:30 PM	Ohev Shalom Talmud Torah OLNEY	S-Th

MINCHA/MAARIV Before Shkiah, S-TH

Beth Sholom Congregation
Chabad of Potomac
Chabad of Silver Spring
Chabad of Upper Montgomery County
Ezras Israel Congregation of Rockville
JROC
Kemp Mill Synagogue
Keshet Israel
Magen David Sephardic Congregation
Ohev Shalom Talmud Torah/The National Synagogue
Ohr Hatorah
Silver Spring Jewish Center
Southeast Hebrew Congregation, Knesset Yehoshua
Woodside Synagogue/Ahavas Torah
Young Israel Ezras Israel of Potomac
Young Israel Shomrai Emunah (Ashkenaz)
Young Israel Shomrai Emunah (Sefarhadi)

MAARIV

8:15 PM	OSTT (OLNEY)	S-Th
	SHC, Knesset Yehoshua	M-Th
8:45 PM	YGW	
9:00 PM	Silver Spring Jewish Center	Fall/Winter
9:30 PM	YGW	Summer
	Silver Spring Jewish Center	Spring/Summer
9:45 PM	Ohr Hatorah	M-Th
10:00 PM	YGW	

BETHESDA
 Magen David Sephardic Congregation [S]
 11215 Woodglen Dr, North Bethesda, MD 20852

GAITHERSBURG
 Chabad of Upper Montgomery County [Ar]
 11520 Darnestown Rd, Gaithersburg, MD 20878

OLNEY
 Ohev Shalom Talmud Torah (OSTT)
 18320 Georgia Ave, Olney, MD 20832

POTOMAC
 Beth Sholom Congregation
 11825 Seven Locks Rd, Potomac, MD 20854

Chabad of Potomac [Ar]
 11621 Seven Locks Rd, Potomac, MD 20854

Young Israel Ezras Israel of Potomac
 11618 Seven Locks Rd, Potomac, MD 20854

ROCKVILLE
 Beth Joshua Congregation/
 Berman Hebrew Academy
 13300 Arctic Ave, Rockville, MD 20853

Ezras Israel Congregation of Rockville
 Ring House TV Room
 1801 East Jefferson St, Rockville, MD 20852

JROC
 11304 Old Georgetown Rd, Rockville, MD 20852

SILVER SPRING
 Chabad of Silver Spring [Ar]
 519 Lambertson Dr, Silver Spring, MD 20902

Kemp Mill Synagogue
 11910 Kemp Mill Rd, Silver Spring, MD 20902

Ohr Hatorah
 1009 Kersay Rd, Silver Spring, MD 20902

Silver Spring Jewish Center
 1401 Arcola Ave, Silver Spring, MD 20902

Southeast Hebrew Congregation, Knesset Yehoshua
 10900 Lockwood Dr, Silver Spring, MD 20901

Woodside Synagogue/Ahavas Torah
 9001 Georgia Ave, Silver Spring, MD 20910

Yeshiva Gedola of Greater Washington (YGW)
 1216 Arcola Ave, Silver Spring, MD 20902

Young Israel Shomrai Emunah
 [Ashk + S] 1132 Arcola Ave, Silver Spring, MD 20902

Chabad of Aspen Hill
 13411 Arctic Avenue, Rockville

Chabad of Potomac Village
 10500 Burbank Drive, Potomac, 20854

Chabad of Greater Laurel
 312 Marshall Avenue, Suite 104, Laurel, 20707

Bais Menachem Chabad Jewish Student Center UMD Chabad
 7403 Hopkins Avenue, College Park, 20740

Chabad of Germantown
 22101 Ridge Road, Germantown, 20876

Chabad of Greater Bowie, Greenbelt and Beltsville
 6101 Highbridge Rd, Bowie, MD 20720

WASHINGTON
 Chabad of DC [Ar]
 2110 Leroy Pl. NW, Washington, DC 20008

Keshet Israel
 2801 N Street, NW Washington, DC 20007

**Ohev Shalom Talmud Torah/
 The National Synagogue**
 1600 Janquill St NW, Washington, DC 20012

Chabad Lubavitch of the AU Community
 4357 Westover Place NW, Washington, 20016

Chabad Georgetown
 3313 N Street NW, Washington, 20007 DC

Chabad GW University
 2211 Washington Circle NW, Washington, 20037

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 3838 Prince William Dr, Fairfax, VA 22031

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 2107 Chain Bridge Rd, Vienna, VA 22182

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Through the Jewish World



RABBI GEDALIA WALLS

In April 2025, a few days before Pesach, I took some time to visit some of the Jewish museums in Vienna, Austria. One such location was the Judenplatz, or Jewish Square, a name applied to the emptied section of the city in 1437 CE. Until that time, there stood a small shul (currently excavated as the lower level of the Museum Judenplatz) that served as the main shul of Vienna's Jewish Community for several hundred years.

Located in the heart of Vienna's First District, the Judenplatz served as the vibrant center of Jewish life during the Middle Ages. The square was home to the renowned Or Zarua Synagogue, where giants of the Rishonim like Rabbi Isaac ben Moses of Vienna (the Or Zarua) and later Rabbi Israel Isserlein (author of the Terumat HaDeshen) contributed to the city's status as a preeminent seat of Ashkenazi scholarship. However, this flourishing era ended abruptly with the Wiener Geserah (the enactment of Vienna in Yiddish) of 1420-1421.

This tragedy unfolded in three devastating phases: first, the mass arrest and dispossession of Austrian Jews in May 1420; second, the expulsion of the destitute and forced conversion of children; and finally, the horrific execution of the remaining community in March 1421. After a three-day siege in the synagogue, many chose Kiddush Hashem (sanctification of God's name) through collective suicide, while the survivors were burned at the stake in Erdberg. Today, the square's Holocaust Memorial and the subterranean remains of the medieval synagogue stand as a somber testament to this "Land of Blood." Even the Rabbi of Mainz, Rabbi Yaakov Moelin or the Maharil, was witness to the tragedy as it spread across the Rhineland.

One fascinating relic of this era was the key to the shul itself. During the excavation, archeologists discovered the key to the shul door left right inside of it. A sign that nothing would protect the Jews of Vienna at that time. The community would slowly return in the late seventeenth century, and the Edict of Tolerance in 1782 would allow Jews to return for a second attempt, until destroyed yet again by World War II.

Walking through Vienna's Judenplatz reminded me of a glorious history of the greatest scholars of Ashkenaz, a resolve to preserve the Jewish people and their customs for centuries. One can only imagine the sound of Torah learning that once rang into the Judenplatz many centuries ago, and it houses Jewish schools today such as a Beis Midrash dedicated in honor of the Or Zarua.

Rabbi Gedalia Walls is a respected dayan and posek, recognized for bringing both depth and clarity to Torah learning and halachic guidance for communities worldwide. With more than fifteen years of expertise in gittin, giyur, and complex halachic litigation, he has also contributed to high-level resolutions connected to Washington, D.C. Beyond his rabbinic leadership, Rabbi Walls is a noted health and wellness authority. He welcomes inquiries at gedaliawalls@gmail.com.



Wednesdays with Avrom

Insightful Lessons from a Remarkable man

Jared Dunkin

Thirty years ago, I was deeply moved by Mitch Albom's *Tuesdays with Morrie*. I was in college at the time, and like many readers, I was determined to find my own "Morrie" – a mentor who could provide a roadmap for a life well-lived.

Many years later, I found that person in Rabbi Avrom Landesman. A lifelong Woodside resident and attorney, Avrom was a foundational architect of the Silver Spring Jewish community, helping establish Woodside Synagogue, the Yeshiva of Greater Washington, and the Torah School of Greater Washington. Yet, to those who know him, he is simply the wisest, humblest, happiest, kindest, and funniest person we have ever met.

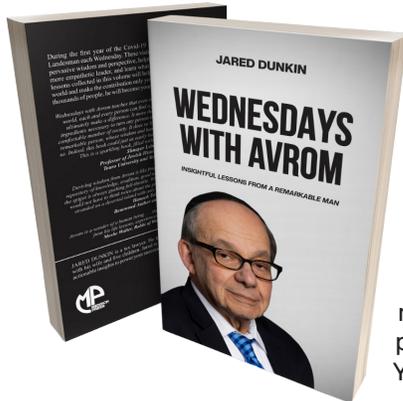
Following a health scare he faced at age 85 during the COVID-19 pandemic, I realized I had to seize every possible moment with him. What began as a year of weekly visits has become a sacred routine: each Wednesday, my wife brings two soups and fresh baked goods, while I bring my deepest questions and concerns about how to be a better husband, father, leader, and human being. To this day, our meetings remain the highlight of my week.

The lessons I learned are shared in my book, *Wednesdays with Avrom*. It captures his unique ability to use humor to dismantle the "ruminations" that pull us away from the present. He once told me about a man who refused to tell a stranger the time because he imagined a chain of events ending with the stranger marrying his daughter. The man concluded, "I'll be damned to get a son-in-law who doesn't even own a watch!"

In an age where we carry little devices in our pockets designed specifically to steal our attention, Avrom's wisdom is more relevant than ever. He taught me that "if you try to be in too many places at once, you are actually nowhere". True fulfillment comes from being "all in" – giving 100 percent of your mind to

wherever your body happens to be, whether at work, with family, or in prayer. He showed me that by mastering these transitions, we can experience the "tremendous power of each moment".

Wednesdays with Avrom is available on Amazon. In the spirit of Avrom's lifelong commitment to the community, all proceeds are donated to Yad Yehuda of Greater Washington.



Jared Dunkin is a tax attorney who lives in the Kemp Mill community with his wife and five children. He is also the author of *The Cat's Meow* and *Brass Tax*.



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Esther at Agincourt



JOSH SEIDEMANN

I thought about Biblical intertextuality in, of all places, Las Vegas.

For more than a decade, I've attended the Consumer Electronics Show (CES) - an immense conference that sprawls across 23 million square feet and attracts more than 150,000 people each year. And for most of those years, I've benefitted from the kindness of strangers. Specifically, a team dispatched from B&H Photo Video that organizes minyanim and kosher meals for attendees. There are far more potential participants than the 40 or so who join, but for those of us privileged enough to be there, it's a group where warmth and camaraderie pervades - where Chasidim and modern Israelis daven in the same minyan (and *noch besser* at a Sephardic *beit k'neset* led by a Lubavitch rabbi) and gather at the same table for meals. So how does Biblical exegesis fit into this equation?

Biblical texts often echo each other. Sometimes these parallels serve legal interpretation through *gezerah shavah*. Other times they illuminate lessons through shared imagery or linguistic patterns - what scholars call intertextuality.

Consider two moments of apparent resignation, separated by 1,100 years but linked by nearly identical linguistic construction.

Toward the end of Breishis, Jacob reacts to his sons' insistence that Egypt's viceroy (Joseph, though unbeknownst to Jacob

at this point) has demanded Benjamin's presence to secure Shimon's release from prison. Jacob initially refuses. As famine intensifies, he relents. Even as he strategizes - instructing his sons to bring gifts, praying for G-d's protection - Jacob voices resigned acknowledgement: "*v'cha'asher sha'cholti, sha'cholti*" - "As I have been bereaved, so am I bereaved" (Gen. 43:14). Rashi explains Jacob's sadness as expressing, "Just as I have been bereaved of Joseph and Shimon, so will I be bereaved of Benjamin."

Fast forward to Megilas Esther. When Mordechai urges Esther to intervene with King Achashverosh against Haman's plot, she responds: "*v'cha'asher avadi'ti, avadi'ti*" - "And if I perish, I will perish" (Esther 4:16).

These are the only two instances of this syntactic pattern: *v'cha'asher* + perfect verb + same verb repeated. And if Biblical language is not random, then we are compelled to derive comparative meaning.

Both passages signal resignation of the subjects to forces beyond their control. But they express different strains of consequence.

Jacob's resignation is personal. G-d has already assured Jacob of his family's national future - at the ladder (Gen. 28:13-15) and later at Beth-El, shortly before Rachel's death (Gen. 35:12). Jacob understands that no matter the circumstances - even the potential catastrophic loss of three sons - his surviving heirs would return to inherit

the land. The nation would endure.

Esther has similar justification to view her fate as personal rather than national. One commentary suggests the doubled language reflects her recognition of dual threats: Whether by visiting the king without being summoned or whether by Haman's decree, Esther perceives that she might perish (Da'at Mikra). Yet Esther, too, understands that the national fate would evolve independent of her involvement: Mordechai had already messaged, "Do not think that you, of all the Jews, will escape by being in the king's palace. For if you keep silent at this time, relief and help will come to the Jews from another source, while you and your father's house will perish" (Esther 4:13-14).

Esther's situation presents a conundrum. Mordechai was clear - Esther's intervention is largely unnecessary in the grand scheme because events would evolve toward a desired outcome regardless of her actions. Nevertheless, it was an opportunity she could (if not should) seize: "And who knows," Mordechai asks rhetorically, "Perhaps it was for such a time that you became queen?" (Esther 4:15).

In this context, Esther's response becomes more profound. She recognizes her personal fate will not affect ultimate national outcomes, yet she assumes the risk anyway.

This speaks to a fundamental tension in

leadership: Are we mere cogs in a greater machine (“Relief and help will come from another source”) or the “right person at the right time” (“Perhaps it was for such a time . . .”)?

Even as Esther is assured the cause will succeed without her, she chooses to act, accepting personal risk for an outcome that transcends her individual survival. And this occurs even as Mordechai seems to dilute the nobility of her choice: If “relief and help will come from another source,” then Esther’s efforts are fungible. The nation doesn’t need *Esther* to act, just *someone* to act, even if that action (or actor) remains wholly undefined.

Through this lens, what might have been resignation transforms to recognition: Esther recognizes the risk, recognizes she’s expendable, and yet knowing “relief and help will come from another source,” she acts anyway. The line between historical necessity and individual agency fades.

Shakespeare understood this tension. When Henry V rallies his vastly outnumbered army at Agincourt, he recasts duty to privilege:

We few, we happy few, we band of brothers.

For he to-day who sheds his blood with me

Shall be my brother . . .

And gentlemen in England now a-bed

Shall think themselves accursed they were not here.

(Henry V, Act 4, Scene 3)

Leadership settles a paradox: The cause transcends any individual’s leadership, even while depending upon the leader’s actions.

Which brings us back to Vegas. I knew the “ringleader” of the B&H crew as Mr. Tyrnauer – a big, gregarious guy with an always-on smile and two simple rules: Meals were on the house, but you finished what was on your plate. Woe to the diner who attempted to hide uneaten vegetables beneath a napkin. And you couldn’t claim ignorance, since the food was always presented French service with the opening line, “A *halbe* or a *ganze*?” (“Half or full portion?”).

On my second night in Las Vegas this year, I saw a portrait of Mr. Tyrnauer in the shul kitchen. I asked his lieutenant Pinchos when Mr. T would arrive, since I hadn’t seen him the day before. Pinchos paused and apologized: “I’m sorry to tell you, Mr. Tyrnauer passed away suddenly nearly a year ago.” The team had debated whether to continue. They decided to forge forward as a merit to the memory of Mr. Tyrnauer, *Yisrael ben Eliyahu Dovid ha’Levi, a’h.*

This was leadership and succession – even if unplanned.

Smaller perhaps than the national question surrounding Esther’s decision, but echoing themes that while humility recognizes replaceability, leadership is the response to temporal needs whose particularity we can serve, and whose opportunities we can embrace.



Josh Seidemann is a senior telecom attorney with broad experience across private practice, government, and national trade associations. He specializes in emerging technologies and Federal regulatory policy shaping rural U.S. markets, and has worked extensively with public and private sector organizations to advance telehealth, distance education, and rural economic development. In addition to his legal and policy work, he is a recognized thought leader who publishes regularly in trade and academic outlets on the intersection of technology and industry.



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Pinny for Your Thoughts



Insights from Pinny Roth, LCSW-C on
Love, Connection, and Mental Wellness

PINNY ROTH, LCSW-C

The Marriage Cycle No One Warns You About *Withdrawal, panic, repeat*

Dear Pinny,

Last week I shut down during an argument with my wife, and she completely fell apart. She said I “abandoned” her, that I always do this, that I’ll never truly see her. I wasn’t trying to hurt her—I just needed space to process things. But she’s right that I do withdraw a lot.

Here’s what confuses me: my wife had a difficult childhood where she never felt seen or heard by her parents. I understand that must have been painful. But I’m not her parents—I’m trying my best here. When she comes at me intensely during conflict, my instinct is to step back and calm down. Why does that small moment of me needing space trigger such a massive reaction in her? And how do I stop this cycle where my withdrawal makes her panic, which makes me withdraw even more?

Sincerely,

S.S.

Dear S.S.,

Thank you for your question—it takes courage to examine these painful patterns. The dynamic you’re describing is one of the most common (and heartbreaking) cycles couples get trapped in.

Your wife’s childhood wound didn’t heal when it ended. It created a deep fear that the connection she desperately needs will always be denied to her, especially in marriage. When you shut down during conflict, her nervous system doesn’t register it as you needing space to think. It experiences it as confirmation: “See? I am too much. He’s never going to truly see me. This ache will be forever.”

That’s why her reaction feels disproportionate. It’s not just about this argument—it’s about a lifetime of longing colliding with a prophecy that feels like it’s coming true.

Meanwhile, you’re trying to regulate

yourself by withdrawing, which is reasonable! But that very act triggers her abandonment wound, which intensifies her pursuit of you, which triggers your need to retreat further. The cycle perpetuates itself, and ironically, both of your protective reactions push away the very connection you’re both seeking.

Here’s the path forward: Healing begins by naming this pattern together. Try saying to her: “This isn’t just about right now—it’s about what you’ve carried for a long time, and I want to understand that better.” This shifts the conversation from blame to curiosity.

Then focus on staying present even when it’s uncomfortable. When you feel the urge to turtle, try saying out loud: “I’m feeling overwhelmed right now, but I don’t want to shut you out. Can we take a breath together and slow this down?” This signals to her nervous system that you’re not abandoning her—you’re just regulating so you can stay connected.

The goal isn’t perfect connection every time. It’s learning to recognize the cycle and interrupt it together, rather than letting old fears drive your responses.

Warmly,

Pinny Roth, LCSW-C

Richard “Pinny” Roth, LCSW-C, is a Silver Spring-based therapist who uses his gifts of connectedness, warmth, humor, and deep insight to help his clients make sense of their emotional patterns. Trained in Emotionally Focused Therapy under master instructor George Faller, Pinny integrates his clinical expertise with innate ability to create clarity, guiding his clients toward achieving their goals. When he’s not in session, he’s focused on his “inpatient” caseload—his six lively boys and markedly outnumbered wife!

Want your question published? Text it to **(301) EFT-6353** or email info@eft.center.

Leaving Shabbos Without Running Away



YITZCHAK KAMINETSKY

When I first learned this halachah, I did not think it would be particularly relevant. Then, over the course of two weeks, I saw it come up twice, and it stayed with me.

The Gemara teaches that during Maariv on *Motzaei Shabbos*, we insert Havdalah—*Atah Chonantanu*—into the berachah of *Atah Chonen*, the blessing of knowledge. The Gemara explains this placement with the phrase, “*Im ein da’as, havdalah minayin*”—without understanding, how can one distinguish? Havdalah, at its core, is an act of discernment.

Interestingly, no one ever “klops” before Shemoneh Esrei on *Motzaei Shabbos* to remind the tzibbur to say *Atah Chonantanu*, as we do for Rosh Chodesh or other important insertions. Part of the reason is practical—we would be knocking every week—but part of it is halachic. If one forgets *Atah Chonantanu*, there is no need to repeat Shemoneh Esrei, since Havdalah will be recited later *al hakos*.

There is another halachah related to Havdalah that at first seems unrelated. Even if one did say *Atah Chonantanu* in Maariv, it is still forbidden to eat until Havdalah is made over a cup of wine. These two halachos—one about tefillah and one about eating—appear to function independently.

Yet the Gemara draws a connection between them. If a person makes two mistakes—first, forgetting *Atah Chonantanu* in Maariv, and second, eating before making Havdalah *al hakos*—the halachah is that he must repeat Maariv. The Shulchan Aruch records this ruling in *Orach Chayim 294*.

Most people are careful enough not to make both mistakes. However, the *Rashba*, cited by the *Biur Halachah*, takes this a step further. He writes that this applies not only to eating before Havdalah, but even to doing melachah. If one forgot *Atah Chonantanu* and then performed melachah—such as driving home from shul—before saying “Baruch hamavdil bein kodesh l’chol,” he would also be required to repeat Maariv.

Although the *Biur Halachah* notes that we are generally lenient and do not rule like the *Rashba*, the takeaway remains clear. Havdalah—whether in *Maariv* or *al hakos*—is not meant to be rushed or treated as a mere technicality, as if Shabbos were a burden we cannot wait to unload. The way we transition out of Shabbos and into our weekday activities often reflects how much we truly valued the Shabbos we just experienced.

Yitzchak Kaminetsky is a member of the Greater Washington Community Kollel and serves as an Assistant JSU Coordinator with NCSY. A graduate of Yeshiva University, he received semicha from RIETS, and is currently pursuing a graduate degree at the Azrieli School of Education and Administration. He previously held rabbinic appointments in New York, including roles at Congregation Beth Shalom of Lawrence and the Jewish Center in Manhattan. He lives in the Washington area with his wife, Elisheva, and their two children, and can be reached at ykaminetsky@washingtonjewishlife.com.

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The 5-Second Test: Why Most Small Business Websites Lose Customers

DAVID GOODMAN

Most small business owners don't have a website problem. People simply cannot tell what the business does.

When someone lands on your homepage, they aren't there to admire your logo. They are trying to answer one question fast: "Is this for me?"

That decision happens quickly. If your website does not clearly spell out what you do, who it is for, and what to do next, most visitors leave. They click on a competitor who made it easier.

Here are the three most common mistakes and how to fix them.

Mistake #1: Making It About You Instead of the Customer

Many websites lead with company history or a "Welcome" message. That information is not bad. It is just in the wrong place. A homepage is not where people go to learn more. It is where they decide whether to trust you.

Lead with what the customer actually cares about:

- What you do
- Who it is for
- What changes after they purchase your product/service

In other words, clarity beats cleverness.

Mistake #2: Wasting Your Most Valuable Real Estate

The “Above the Fold” section is the area visible before someone scrolls. This is where most websites lose people.

Generic headlines like “Quality Service You Can Trust” sound nice, but they are meaningless. They could apply to almost any business.

The “Before & After” Fix:

The Mistake: “Excellence in Everything We Do.”

The Fix: “Emergency Pipe Repair in [Your City]. Same-Day Service. Call for a Quote.”

The Mobile Reality: A huge chunk of local traffic comes from smartphones. On a phone, above the fold is tiny. If someone has to hunt for a menu or scroll just to find your phone number, you have already lost them.

Make your “Call Now” or “Book Now” button impossible to miss.

Mistake #3: Trying to Impress Instead of Making It Easy to Take the Next Step

Many sites prioritize flashy design over results. They rely on stock photos and buzzwords that distract instead of helping someone take action.

The best small business websites are simple:

- Clear language (no jargon)
- Real photos (your team and your work)
- Proof that reduces doubt (reviews, guarantees, results)
- One clear next step (don’t give five choices, give one)

Your Website Has One Job

A website does not need to be fancy. It needs to be obvious. If a stranger can land on your homepage and immediately understand what you offer and how to take the next step, you are ahead of most competitors.

The best websites do not win because they are beautiful. They win because they are clear. They respect the customer’s time by making it easy to get what they came for.

David Goodman lives in Silver Spring with his wife and four children. He runs a marketing agency focused on helping businesses turn their websites and advertising into reliable sources of leads and revenue.

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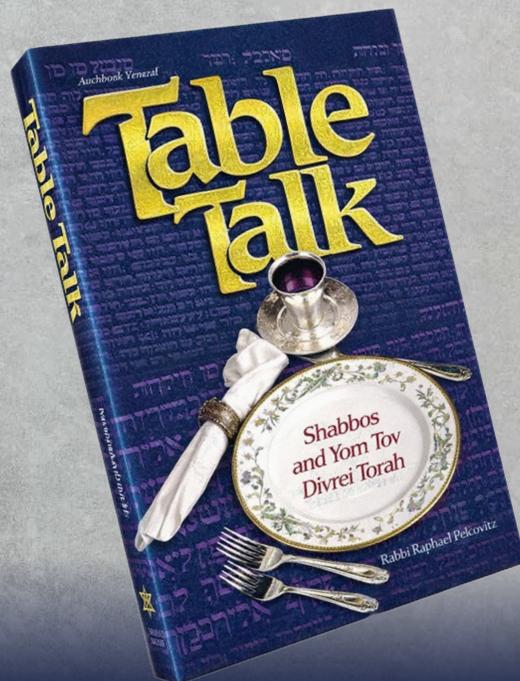


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Message in a Jar

Rabbi Raphael Pelcovitz



The Torah recounts the story of the manna – the Heavenly food that sustained the Jewish people in the wilderness. The food provided by the Almighty to the Jewish people in the wilderness was called manna, and the Torah describes in great detail its appearance, the quantity apportioned to each family, how it was gathered, and the unique relationship between Shabbos and this Heavenly food. The description of the manna is found not only in the Torah's narrative of the wilderness, but also in the Book of Bamidbar (11:7), where certain additional details are given.

It is interesting to note that when the phenomenon of the manna is first introduced (16:4), the verses relate how the manna appeared on the surface of the wilderness, to the amazement of the Children of Israel, who were commanded by Moshe to gather a specific amount in accordance with their daily requirements. They were prohibited from leaving over any of the manna from day to day except on the sixth day, when they gathered a double portion of it in preparation for Shabbos.

A close study of the verses in this chapter shows that, after introducing the subject of the manna, its actual description is not given until the conclusion of the chapter. Then we are told, in verse 31: "It was like coriander seed, it was white, and it tasted like a cake fried in honey." The question arises as to why the Torah does not give us this description among the details at the very beginning of the

chapter, when we are introduced to this great miracle.

One of the great Bible commentators of recent years, Rabbi Yehoshua Leib Diskin, asks why it was necessary to describe the appearance and shape of the manna, both here and in Sefer Bamidbar. He explains that the reason can be found in Moshe's directive to Aharon (verse 33) that he should take a jar, put manna into it, and set it aside for safekeeping for all generations. Rashi comments, regarding this directive, that in the days of the prophet Yirmiyahu, when he admonished the Jewish people for neglecting the study of Torah, they responded that they could not abandon their work and occupy themselves with Torah, for then they would have no source of livelihood. Yirmiyahu countered their argument by taking out the tzintzenes haman – "the jar of manna" – and saying to them, "Behold and observe this container of manna, for this is how your forefathers were sustained during their journey in the wilderness." He continued: "Harbeh shluchim yesh laMakom l'hachin mazon l'yere'av" – "G-d has many ways of providing food for those who fear Him."

We see from this episode that the container of manna served to remind the Jews of the great miracle which occurred and to reassure them that they would have food, just as their forefathers did in the wilderness, providing they would keep the faith and place their reliance on Hashem. However, the question is: How could the Jews be sure that this was

indeed a sample of the manna, and that the contents of this jar were authentic?

The answer must be because it fit perfectly the description given in the Torah of the appearance of the manna, which was like coriander seeds that are normally black, but these were white and shiny like crystal beads! The uniqueness of its appearance substantiated and authenticated the contents of the jar as being a sample of the miraculous Heavenly food which sustained our forefathers in the wilderness.

It is for this reason that the description of the manna is not given at the beginning of the chapter, but at the end. The Torah wanted to link this description to the verse which speaks of the tzintzenes haman that was set aside as a testimony of G-d's concern for His people and His readiness to feed them. This willingness was one which would repeat itself in all times, especially for those who are prepared to dedicate themselves to the study of the Almighty's Torah.



Rabbi Raphael Pelcovitz זצ"ל, was the beloved rabbi emeritus of the renowned White Shul in Far Rockaway and one of the most respected figures in American rabbinic life. A master teacher, he possessed a rare ability to convey Torah with warmth, clarity, and depth, inspiring generations of students and congregants alike.

Gratitude

Aviva Waxman

I once heard a thought about Tu Bshvat, I don't remember from who or when but it is beautiful none the less so I will share it with you.



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On Tu Bshvat we take the time to thank Hashem for the trees and the fruit they bare. Trees, as we know, through the process of photosynthesis, give off oxygen. Humans, then, inhale the oxygen to fuel cellular respiration, one of our most important processes for human survival. The process then flips, when we exhale carbon dioxide which the trees then use to restart the process of photosynthesis. Both trees and humans could not survive without each other and therefore Tu Bshvat is a time to reflect with gratitude that God created the trees which through their "Breathing" process we receive oxygen.



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Tu Bshvat is all about gratitude down to the most basic things we have, the fact



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that we can breathe. Each of us in our lives has so much to be grateful for and so much we have that we can give to others, which can be life altering for the next person.



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and giving through the skills each of us have. I feel an overflowing gratitude to Hashem that I get to work in a field I absolutely love, where I get to use my talents and skill to make people's homes and lives beautiful and more joyful. I am so grateful to each and every one of my clients (even the difficult ones:)) that through them I get to work and I get so much enjoyment from it.



Velvet Round Throw Pillow for Couch Decor 15-Inch (Fruit)

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This Tu Bshvat, take the time to acknowledge the little gifts we have that we usually take for granted and think about what you have that you can give to "fuel someone else's oxygen". And of course we must take the time thank God for everything he has given us, and definitely for the trees.

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Aviva Waxman is the owner of Sheva Interiors, an interior design firm covering Maryland and DC. Aviva loves to work with her clients to bring out their style in a contemporary and You-nique way. She can be reached at shevainteriors@gmail.com

OUR TOP 14

TRADER JOE'S Kosher Finds

1 Cinnamon Sugar Waffles

Made with a fragrant, cinnamon-infused batter and dotted with cinnamon-sugar bits throughout, these Waffles are the epitome of cozy. Pop them in the toaster, oven, or air fryer, breathe in their Cinnamon-y goodness, and serve with a pat of Cultured Butter for a quick breakfast. Or gild the lily and top them with a scoop of Panettone & Chocolate Gelato Style Frozen Dessert for a dreamy dessert.



2 Yangnyeom Sauce

Trader Joe's Yangnyeom Sauce offers all the same satisfying gochujang spice and sugary sweetness that made yangnyeom chicken famous. And while it is indeed incredibly delicious on some crispy-fried chicken, that's just the beginning, as far as we're concerned. We recommend trying it on everything from roasted veggies to grilled short ribs, air-fried salmon, shrimp tacos, and omelettes.



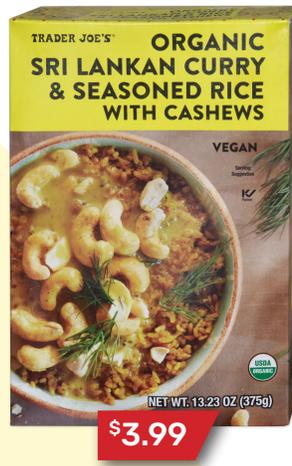
3 Spicy Mango Habanero Guacamole

Chunks of golden Mango provide the sweet. The spicy comes from a combination of jalapeño peppers and Habanero pepper purée. These sweet & spicy components are complemented by just a handful of other fresh (never frozen) ingredients, including onion, red bell pepper, and cilantro. Of course, we can't forget the avocados! Our Mexican supplier acquires Hass variety avocados from nearby farms and scoops them by hand to create the creamy and delicious Guacamole base.



4 Organic Sri Lankan Curry & Rice

Just take a look at the flavors, aromas, and textures to be found within Trader Joe's Organic Sri Lankan Curry & Seasoned Rice with Cashews, for example. Made for us by an esteemed supplier in Sri Lanka, this all-in-one Curry kit contains a packet of stupendously savory, heirloom variety, wild Sri Lankan Rice and a packet of captivatingly creamy coconut Curry sauce, both of which are generously seasoned with spices like cinnamon, curry leaves, cumin seeds, and coriander. To top it all off, you'll also find a packet of rich, roasted Cashews to provide a bit of protein, along with some complementary crunch.



6 Fresh Mozzarella Cheese Log

This is a product that really makes us want to have a Caprese salad for lunch. Or dinner. And because Trader Joe's Fresh Mozzarella Log is so fresh and so easy to use, making that salad will be easier than ever. Inside the package are slices of fresh mozzarella, perfectly sized to perch atop a substantial slice of tomato, and longing to be topped with a basil leaf. Instant Insalata Caprese, no cheese slicing required.



5 Hot Honey Popcorn

Savory, salty, sweet, and spicy, all at once, Trader Joe's Hot Honey Popcorn eats a bit like kettle corn with a capsaicin-loaded twist. We find that it's ideal for all sorts of snacking situations, and especially excels when employed as a movie snack.



7 Gnocchi

If you're a pasta fan, and a TJ's shopper, you really do deserve the best possible pasta—and these fluffy little dumplings really deliver! Trader Joe's Gnocchi are soft, shelf stable, pillows of potato that require little effort to yield a tasty and comforting meal. Boil these beauties for about two minutes before bathing them in salted butter with fresh sage leaves for a luxuriously simple feast.



8 Sri Lankan Organic Mango Chutney

A simultaneously sweet, savory, and spicy spread that brings a captivatingly complex hit of flavor to everything from curries and charcuterie boards, to sandwiches and samosas, to roti wraps and roasted meats.

Made for us by a supplier in Sri Lanka, this magnificently Mango-forward Chutney is made with a thick, yet smooth and spreadable base of organic cane sugar and organic coconut sap vinegar, to which our supplier adds big, toothsome chunks of organic mango. They then flavor each batch with a suite of awesomely aromatic (and organic!) spices and seasonings that includes cinnamon, cardamom, chili powder, and garlic.



9 Organic Basmati Rice

Luxuriously long-grained and alluringly aromatic (its name comes from the Hindi word for "fragrant," in fact), basmati rice is one of those staples that we like to have handy at all times. What we don't always have handy are the tools (or the time!) to cook it from scratch, especially when we want to enjoy it as part of a work lunch or a quick, weeknight dinner. That's why we offer our quick and convenient Trader Joe's Organic Basmati Rice in our freezers. Each box contains three pouches of frozen Organic Basmati Rice, which, after just a few minutes in the microwave (or a little longer on the stovetop, if you'd prefer) are ready to be plated with all manner of proteins, accompany all kinds of curry, or soak up all sorts of sauces.



10 Organic Mango Vinaigrette Dressing



A fairly simple blend of organic mango purée, vegetable oil, distilled white vinegar, and cane sugar (plus organic orange juice concentrate, dried red bell peppers, and garlic powder for added vim and vigor), our Organic Mango Vinaigrette lends itself to all sorts of applications. You can, of course, add a splash to salads (spinach + feta + toasted almonds + Organic Mango Vinaigrette = yum), or you can use it as a marinade for grilled chicken.

12 Kouign Amann



Originating in west Brittany, France in the 1860s, the kouign amann (pronounced QUEEN ah-MAHN, from the Breton "kouign" for "cake," and "amann" for "butter") has become quite popular among pastry appreciators over the past decade, and is considered by many a home-baker to be the crown jewel of their repertoire. Resembling something like a miniature, folded-up croissant cake, kouign amann are made with luxurious layers of carefully laminated dough, which are slowly baked and steamed to create a captivating, caramelized sugar flavor and phenomenally flaky texture.

13 4 Chocolate Croissants



Made with creamy butter and filled with rich, semisweet Belgian chocolate, Trader Joe's Chocolate Croissants bring high-end bakery quality to your home kitchen with minimal effort. Remove them from the package and let them proof overnight (just as a French bakery would); in the morning you'll find the Croissants have nearly tripled in size! Brush with an egg wash, then bake 20-25 minutes until the Croissants are a deep golden brown. Let them rest for 10 minutes (distract yourself by brewing a pot of coffee), and then prepare to delight in the gooey melted Chocolate and warm, flaky Croissant dough. Yummmmm.

11 Whipped Cream Cheese Spread

A superbly savory Spread for all sorts of situations, we recommend topping a toasted bagel with Everything But the Pizza at brunch, spreading it on a sandwich for lunch, and stuffing it into a sliced filet of BBQ Cut Salmon and air-frying it for dinner. And when it's time to break out some hors d'oeuvres, it can be enjoyed simply as a dip with your favorite crackers or chips. And if you happen to have time for something a little more involved, it also provides a fun, Pizza-y twist when used in place of regular cream cheese in pastry pinwheels, jalapeño poppers, and crab rangoon.



14 Dark Chocolate Covered Pistachios

For just a moment, consider the complementary nature of dark chocolate and pistachios with us, won't you? In terms of flavor, there's the earthy, delicately sweet notes of a finely roasted pistachio, which plays remarkably well off of the rich, ever-so-slightly bitter elements of dark chocolate. And texture-wise, the tooth-sinking smoothness of dark chocolate superbly rounds out a pistachio's tender interior after its initial, delicately snappy bite. It's like they were made for each other—a match made in snacking heaven, if you will.



Understanding Tu B'Shevat: Insights into a Timeless Debate



**RABBI EPHRAIM
MIRETZKY**

REGIONAL EXECUTIVE
DIRECTOR, GREATER
WASHINGTON NCSY

While the holiday of Tu B'shevat is just the date of the hebrew calendar, the mishna in Rosh Hashana brings a machlokes between Beis Shamai and Beis Hillel. Beis Shamai says that this day should be the first of Shevat and Beis Hillel says it should be the 15th of Shevat, which as we know is Tu B'shevat. However, what is the significance of this day and what are the underpinnings of the machlokes between Beis Hillel and Beis Shamai?

The Lubavitcher Rebbe, and others as well, develop a common theme to help us understand the machlokes between Beis Hillel and Beis Shamai throughout Shas. One of those places which we can use as a reference for this is the gemara in Shabbas 23b which discusses what is the proper way to light the menorah. Beis Hillel says we start with 1 on the first day and we are way up to 8. Beis Shamai says we start with 8 on day 1 and subtract a candle for each day until on day 8 we only light 1 candle.

While the gemara brings specific reason for each opinion, the Rebbe uses this gemara to understand the underlying theme when Beis Hillel and Beis Shamai argue. The distinction he makes is koach and poel. Beis Shamai will hold of koach, loosely translated in this context as potential. On day 1 of Chanukah we are commemorating that there was the koach of 8 more nights of miracles. This contrasts with Beis Hillel who holds of poel, which is what is in front of us right now, as on the 1st night of chanukah we had only one night of nes so we only light one candle, and on the 2nd night it has been two nights of miracles until 8.

This same approach to understanding Beis Hillel and Beis Shamai can be utilized in the mishna in Rosh Hashana quoted above. The mishna is discussing what day should be the rosh hashana l'ilan, for the trees. What is the purpose of this rosh hashana? It establishes the year for maaser for ones fruits. If it grew before the Rosh Hashana L'ilan it was to

be calculated for the year before, and if it grew after the Rosh Hashana L'ilan it would be calculated for the year after. This would make a difference on the total fruit one grew in that specific year which one would need to know to quantify the total maaser he would need to give.

We paskin like Beis Hillel that this day is the 15th, but how do Beis Hillel and Beis Shamai get to their dates? The Rebbe quotes the gemara in Rosh Hashana 16a that the day we are judged on water is Sukkos, which is the 15th of Tishrei. However, on Rosh Hashana, nidonin al hakol, everything is judged. The rebbe says on Rosh hashana we are also judged on the water. If so what is the difference between our judgement for water on Rosh Hashana and on Sukkos? On Rosh Hashana we are judged, but this is only in koach, the potential. The final judgement with the poel, is on sukkos.

This explains the reasoning for the machlokes for the day of Rosh hashana l'ilan. Beis Shamai, who holds of koach/potential, bases his date for Rosh Hashana l'ilan on the koach date of when the rain for that year will fall. This is the 1st of Tishrei, which 4 months later is the 1st of Shevat. Beis Hillel, who holds of poel for the rain, bases his date off the first day of sukkos which is the 15th of Tishrei. 4 months later is the 15th of Shevat.

This can be wrapped up with an idea of the Satmar Rebbe quoted in the sefer Maayan Hamoed. We saw that Tu b'shevat is the Rosh Hashana for ilan, for the tree itself. The gemara in Megilah 31b says that Shavuos is the rosh hashana for peiros hailan, the fruits of the tree. What is interesting is that the minhagim done on these chagim do not seem to allign with what they are a Rosh Hashana for. On Tu B'shevat which is the Rosh Hashana

l'ilan we eat fruits and on shavuos which is Rosh Hashana for the peiros hailan, we put trees in shul. At first glance it would make sense to eat fruits on the rosh hoshana for peiros hailan(shavuos) and place trees in the shul on the rosh hashana for the ilan(tu bshvat). But we do exactly the opposite! Why is this?

On Shavuos, when we are judged on peiros hailan, it is best to look back and ask where this fruit came from. This fruit didn't pop out of nowhere. What are its roots that got it here? It has a mesorah. When one celebrates the fruit, one puts trees in the shul to remind us that when we learn Shavuos night that the fruit came from trees. The torah came from something. While Shavuos is about the poel, the torah in front of us, it is important to look back at the koach, the potential of what the torah came from

On Tu b'shevat we celebrate with the product. Tu B'shevat is during the winter, and when one looks at a tree they see a froze and barren tree, but there is sap flowing inside ready to go. There is potential inside this tree just waiting for the right situation and enviorment to thrive in. So on tu bshvat we remind ourselves of that koach/potential by taking the fruits which are the results, the poel of the tree.

So, this Tu b'shevat we should be looking both at the actuality in front of us, and at the potential inside ourselves and those we find ourselves around. Ki ha'adam eitz hasedah, a person is compared to a tree of the field with infinite potential. We should all be zoche to reach that potential and help out family, friends, and community around us realize the poel and koach that we all have.

Rabbi Ephraim Miretzky serves as Regional Director for Greater Washington NCSY, leading impactful programs that inspire Jewish youth and foster leadership. Rabbi Miretzky can be reached at Miretzkye@ncsy.org.



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Greater Washington
Daily Shiurim Guide 2026



SUNDAY

6:30 a.m. Sunday Morning Daf Yomi with Mr. Judah Lifschitz/Rabbi Hess @ Yeshiva of Greater Washington (Beis Medrash)
7:15 a.m. Daf Yomi with Rabbi Rappaport @ OSTT Olney
Following 7:15 a.m. Shacharis Sunday Morning Kollel Zichron Amram @ Ohr HaTorah
8:45 a.m. Mishnah Brura - Shabbos with Rabbi Ben-Horin @ OSTT Olney
8:15 a.m. (Approx.) Daf Yomi (Rabbi Uriel Charlap) @ Ohr HaTorah
9:30-10:30 a.m. Sunday Brunch & Learn (For men) @ YISE, 1132 Arcola Ave, Kemp Mill
Illuminating Inquiries in Halacha - Rabbi Mandel
Judaism 102 - Rabbi Shaps
Navigating Navi - Rabbi Grossman
9:45 a.m. Tanya Class (Rabbi Wolvovsky) @ Chabad of Silver Spring (Zoom)
7:30 p.m. Parsha Exploration (Rabbi Yitzchok Grossman) @ KMS (Zoom)
ID: 655-813-1022, Password: 365636
8:15 p.m. Tehillim Expositions (Rabbi Schwartz) @ Greater Washington Community Kollel (Zoom)
8:00-8:45 p.m. Hilchos Shabbos (Teens) (Rabbi Zaks) @ SSJC (Ma'ariv follows)
8:45-9:30 p.m. Daf Hashavua (Rabbi Frank) @ Ohr HaTorah
9:00-9:45 p.m. Night Kollel (Ma'ariv follows) @ Ohr HaTorah

MONDAY

6:00-6:45 a.m. Morning Kollel and Daf Yomi (Rabbi Uriel Charlap) @ Ohr HaTorah
6:30 a.m. Daf Yomi (Mr. Judah Lifschitz/Rabbi Hess) @ Yeshiva of Greater Washington (Beis Medrash)
7:30 am Daf Yomi with Rabbi Rappaport @ OSTT Olney
11:00 a.m. "Da'as Atzmeinu" (Laura Goldman) @ KMS (Zoom, Classroom B)
12:00-12:15 p.m. Rashi a Day (Rabbi Weinberg) @ KMS (Zoom)
8:30-9:30 p.m. Evening Learning @ SEHC (For men) @ 10900 Lockwood Drive, Silver Spring
Michtav M'Eiyahu - Rabbi Musicante
8:45 p.m. Semichas Chaver Program (Rabbi Shaps) @ YISE (For men)
9:00 p.m. Daf Yomi (Mr. Judah Lifschitz) @ Yeshiva of Greater Washington (Beis Medrash)
9:15-9:45 p.m. K'tzos Hachoshen (Rabbi Frank) @ Ohr HaTorah

TUESDAY

6:00-6:45 a.m. Morning Kollel @ Ohr HaTorah
6:30 a.m. Daf Yomi (Mr. Judah Lifschitz) @ Yeshiva of Greater Washington (Beis Medrash)
7:30 am Daf Yomi with Rabbi Rappaport @ OSTT Olney
12:00-12:15 p.m. Rashi a Day (Rabbi Weinberg) @ KMS (Zoom)
8:00 p.m. Jewish Unity Learning (Greater Washington Community Kollel, For men and women) @ KMS (In Person)
8:00 p.m. Machshava Shiur (Chazon Ish: Emunah/B'tachon) (Rabbi Zaks) @ SSJC (Ma'ariv follows)
8:00 p.m. Halacha Class (Rabbi Wolvovsky) @ Chabad of Silver Spring (In Person)
8:15 p.m. Inspired Tefillah (Mrs. Sara Malka Winter) @ Greater Washington Community Kollel (Zoom, For women)
8:30-9:30 p.m. Evening Learning @ SEHC (For men) @ 10900 Lockwood Drive, Silver Spring
Timely Topics in Halacha - Rabbi Grossman & Rabbi Mandel
9:00 p.m. Daf Yomi (Mr. Judah Lifschitz) @ Yeshiva of Greater Washington (Beis Medrash)
9:15-9:45 p.m. A Deeper Understanding of Tefillah (Rabbi Frank) @ Ohr HaTorah

WEDNESDAY

6:00-6:45 a.m. Morning Kollel and Daf Yomi (Rabbi Uriel Charlap) @ Ohr HaTorah
6:30 a.m. Daf Yomi (Mr. Judah Lifschitz/Rabbi Hess) @ Yeshiva of Greater Washington (Beis Medrash)
7:30 am Daf Yomi with Rabbi Rappaport @ OSTT Olney
9:00 a.m. Siddur Class (Esther Dziadek) @ KMS (Zoom)
ID: 970-1398-4837, Password: 613
12:15 p.m. LINKS Learning (Rabbi Shaps) @ Greater Washington Community Kollel (Zoom)
8:00 p.m. Bereishis: An In-Depth Study (Mrs. Sara Malka Winter) @ Greater Washington Community Kollel (For women)
8:00 p.m. Hilchos Shabbos Class (Rabbi Weinberg) @ KMS (Zoom, Classroom B)
8:00-8:45 p.m. Hilchos Shabbos (Teens) (Rabbi Zaks) @ SSJC (Ma'ariv follows)
8:30-9:30 p.m. Evening Learning @ SEHC (For men) @ 10900 Lockwood Drive, Silver Spring
Yesodei Hatorah: Gemara Skills Building - Rabbi Sussman
9:00 p.m. Daf Yomi (Mr. Judah Lifschitz) @ Yeshiva of Greater Washington (Beis Medrash)

THURSDAY

6:00-6:45 a.m. Morning Kollel and Daf Yomi (Rabbi Uriel Charlap) @ Ohr HaTorah
6:30 a.m. Daf Yomi (Mr. Judah Lifschitz/Rabbi Hess) @ Yeshiva of Greater Washington (Beis Medrash)
7:30 a.m. Daf Yomi with Rabbi Rappaport @ OSTT Olney
7:30 p.m. Thursday Night Shiur with Rabbi Ben-Horin @ OSTT Olney
8:45-9:05 p.m. Halacha/Parsha Shiur for Women (Rabbi Frank) @ Zoom
8:15 p.m. Yesodei Hatorah: Gemara Skills Building (Rabbi Sussman) @ Greater Washington Community Kollel (Zoom, For men)
8:30 p.m. Parashas Hashavua (Rabbi Grossman) @ Greater Washington Community Kollel (Zoom)
9:15-9:45 p.m. Tanach Shiur (Rabbi Frank) @ Ohr HaTorah
9:20 p.m. Daf Hashavua (Rabbi Frank) @ Ohr HaTorah
After 10:00 p.m. Ma'ariv - Chumash Shiur (Rabbi Riengold) @ Yeshiva of Greater Washington

FRIDAY

6:00-6:45 a.m. Morning Kollel and Daf Yomi (Rabbi Uriel Charlap) @ Ohr HaTorah
6:30 a.m. Daf Yomi (Mr. Judah Lifschitz/Rabbi Hess) @ Yeshiva of Greater Washington (Beis Medrash)
7:30 am Daf Yomi with Rabbi Rappaport @ OSTT Olney

SHABBOS

9:00 a.m. Chassidus Class (Rabbi Wolvovsky) @ Chabad of Silver Spring (Before Davening)
Post-Kiddush 5th/6th Grade Boy Learning @ Ohr HaTorah Beis Medrash
20 Minutes Before Later Mincha Iyun Chaburah (Rabbi Frank) @ Ohr HaTorah
25 Minutes Before Ma'ariv (Motzei Shabbos) Mishna B'rurah Shiur (Rabbi Frank) @ Ohr HaTorah
10:30 a.m. (Winter Only) Daf Yomi (Mr. Judah Lifschitz/Rabbi Hess) @ Yeshiva of Greater Washington (Beis Medrash)
3:40 p.m. New Series! Bitachon Gems with Rabbi Rappaport @ OSTT Olney

Motzei Shabbos Parent Child Learning and Melave Malka (Winter)

@ KMS (Grades 1-6) | @ YISE (Grades 1-6) | @ SSJC (Grades 1-6) | @ YGW/Ohr HaTorah (Grades 1-6)

BETHESDA

Magen David Sephardic Congregation [S]
11215 Woodglen Dr, North Bethesda, MD 20852

GAITHERSBURG

Chabad of Upper Montgomery County [Ari]
11520 Darnestown Rd, Gaithersburg, MD 20878

OLNEY

Ohev Shalom Talmud Torah (OSTT)
18320 Georgia Ave, Olney, MD 20832

Woodside Synagogue/Ahavas Torah

9001 Georgia Ave, Silver Spring, MD 20910

Yeshiva Gedola of Greater Washington (YGW)

1216 Arcola Ave, Silver Spring, MD 20902

Young Israel Shomrai Eemunah

[Ashk + S] 1132 Arcola Ave, Silver Spring, MD 20902

POTOMAC

Beth Shalom Congregation
11825 Seven Locks Rd, Potomac, MD 20854

Chabad of Potomac [Ari]

11621 Seven Locks Rd, Potomac, MD 20854

Young Israel Ezras Israel of Potomac

11618 Seven Locks Rd, Potomac, MD 20854

ROCKVILLE

Beth Joshua Congregation/
Berman Hebrew Academy
13300 Arctic Ave, Rockville, MD 20853

JROC

11304 Old Georgetown Rd, Rockville, MD 20852

SILVER SPRING

Chabad of Silver Spring [Ari]
519 Lambertson Dr, Silver Spring, MD 20902

Kemp Mill Synagogue

11910 Kemp Mill Rd, Silver Spring, MD 20902

Ohr Hatorah

1009 Kersey Rd, Silver Spring, MD 20902

Silver Spring Jewish Center

1401 Arcola Ave, Silver Spring, MD 20902

Southeast Hebrew Congregation,

Knesset Yehoshua
10900 Lockwood Dr, Silver Spring, MD 20901

WASHINGTON

Chabad of DC [Ari]
2110 Leroy Pl. NW, Washington, DC 20008

Keshet Israel

2801 N Street, NW Washington, DC 20007

Ohev Shalom Talmud Torah/

The National Synagogue
1600 Jonquil St NW, Washington, DC 20012

Chabad of Aspen Hill

13411 Arctic Avenue, Rockville

Chabad of Potomac Village

10500 Burbank Drive, Potomac, 20854

Chabad of Chevy Chase

3604 East West Highway, Chevy Chase

Chabad of Greater Laurel

312 Marshall Avenue, Suite 104, Laurel, 20707

Beis Menachem Chabad Jewish Student Center UMD Chabad

7403 Hopkins Avenue, College Park, 20740

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22101 Ridge Road, Germantown, 20876

Chabad of Greater Bowie, Greenbelt and Beltsville

6101 Highbridge Rd, Bowie, MD 20720

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4357 Westover Place NW, Washington, 20016

Chabad Georgetown

3313 N Street NW, Washington, 20007 DC

Chabad GW University

2211 Washington Circle NW, Washington, 20037 DC

VIRGINIA

Chabad of Northern Virginia
3939 Prince William Dr, Fairfax, VA 22031

Chabad Tysons Jewish Center

2107 Chain Bridge Rd, Vienna, VA 22182

Chabad of Alexandria-Arlington

1307 N Highland St, Arlington, VA 22201

Chabad of Springfield and Burke

8322 Traford Ln Suites A & B, Springfield, VA 22152

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for additions or edits.



The Delivery That Wasn't on the Menu

How Cafe K owner Dan Kugler turned a Silver Spring kosher food order into a masterclass in hospitality—making Cafe K one of Silver Spring's most talked-about kosher restaurants

In the heart of downtown Silver Spring, Cafe K makes an immediate impression. The café is modern, warm, and beautifully designed—inviting without trying too hard, elevated yet comfortable. It's the kind of space that feels thoughtful the moment you walk in. But what truly defines Cafe K goes far beyond its look or its menu. Owner Dan Kugler brings an approach to hospitality that feels increasingly rare: attentive, instinctive, and deeply personal. His care for customers isn't performative—it's sincere, grounded, and quietly exceptional.

What follows is a Facebook post that captured that spirit in a single, unforgettable moment. Shared by a customer, the story spread quickly—not because it was planned, but because it was real. It offers a candid glimpse into the values behind Cafe K, and into the kind of leadership and humanity that leave a lasting impression far beyond one meal.



**Elan Kornblum**

December 22, 2025 at 10:30 AM



Bh

Hi Elan,

My name is _____. We have not met, but I am deeply appreciative of you, your kosher food group, and all of the incredible chesed and achdut you have inspired across continents.

In my single years, I used to consider myself a foodie. My favorite activity was eating out. Over the last couple of years, however, I've found myself even more excited by posts about the weddings people run to attend, the tePlot for Israel's Pnest, and anecdotes like your visit to the Ohel.

I'm writing to share a truly delicious story about a tzadik named Dan, the owner of a new restaurant in Silver Spring called Cafe K.

I live in Riverdale, NY, and today I was trying to send food to our friend's mother—aka "Savta." She had just spent weeks in Riverdale caring for her daughter and her four beautiful grandchildren, all under the age of ten (G-d bless them). I'm tired just thinking about it. After weeks of taking care of everyone, Savta returned home to Silver Spring—just in time to get the Bu.

Our family had it. Savta's family had it. It's a monster. We all prayed she had escaped it in time, but she didn't. It hit her hard.

I'm not very familiar with the kosher scene in Maryland, aside from reading a lot about David Cho's and this group (great crunchy noodles) and that sweet son who always posts about his dinners with his mom (she has a great smile). I assumed I'd find plenty of options on Uber Eats, but there really weren't many restaurants that delivered.

I placed an order through Cafe K, relieved to find something, but when it came time to pay, it switched to "pickup only," and they were closing at 3:00 PM. If I had more time, I might have panicked less—but this Syrian woman has Aleppo genetics that make it physically impossible to make any Savta wait for food.

I called the restaurant and asked for the manager. Dan, the owner, answered the phone. I explained the story about Savta and asked if he would deliver, holding my breath for his response.

He didn't hesitate for a millisecond.

"We don't deliver," he said, "but I'm going to take your order and deliver it myself."

He then added that he was on his way to the hospital because his son was having surgery—and he would deliver it on the way.

I was stunned. I actually froze and didn't know what to say next. I had fully prepared myself for several rounds of imploring, and I was not above bribery. Honestly, if I were in his position, I don't think I'd have the presence of mind to make a food delivery stop on the way to the hospital.

But it didn't end there.

Dan insisted there would be no charge for the delivery. He included a handwritten note to Savta in the bag, and about twenty minutes later, my phone was ringing off the hook.

Savta had received a full feast, hand-delivered by this shaliach mitzvah, and thank G-d, she was happy.

Two minutes later, Dan called me to let me know the mission was a success. He mentioned he was calling from his personal cell phone and told me to keep the number in case I ever needed anything in the future.

I have never enjoyed placing—and paying for—food more in my life. I thanked him profusely. He was incredibly modest and mentioned that he opened this business because he genuinely cares about hospitality.

Emet. His tent is open on all sides. Avraham Avinu better watch his six.

May Dan's son and Savta have immediate and complete recoveries.

May Cafe K's business—and Dan's parnassah—explode beyond nature.

Mi camocha Yisrael. No. One.

I know things look grim these days, but Am Yisrael should not worry.

The light is strong. Mashiach is coming.

And the kosher food is going to be banging.

Everywhere. Forever.

G-d willing, we will all see each other very soon, in health and good times.

I'll be the one with the endless table of matza

and an Islanders cap.



Stories like this are the reason Cafe K is already resonating so strongly within the community. In an era where convenience often replaces connection, Dan Kugler and Cafe K remind us what hospitality can still look like when it's driven by genuine care. It's not just about kosher food, or beautiful space—it's about people, responsibility, and showing up when it matters most. And that's why this café is quickly becoming one of Silver Spring's most talked-about places, for reasons that go far deeper than what's on the menu.



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