

BEKI Bulletin

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June 2001 Vol. 7 Issue 6

ק"ק בית אל-כתר ישראל

Sivan 5761

Benei Mitzva Class Shabbat



Benei Mitzva celebrants who participated in the Benei Mitzva Preparation Program at BEKI this year will lead and participate in services on Shabbat morning 16 June. The program is directed by Liora Lew and Amy Pincus.

BEKI Upgrades Fire & Security System

During the spring, significant improvements were made to the fire alarm and security systems of our buildings. At the direction of the New Haven Fire Marshall, the two separate systems serving the building were integrated and additional horns and sensors were added. The fire alarm system was last upgraded in 1997, through the generosity of Sara Oppenheim (of blessed memory).

In addition, new areas of the building not previously covered were incorporated into the security system. Now included in the system are the Main

Office (Mary Ellen's office), the School & Volunteer Office, the Sisterhood Giftshop, and the School & Administrative Wing hallways. Steps were also taken to increase security at the doors, to enhance the safety of staff, faculty and children during school hours.

Thanks to Board Member Hugh Fryer for working with Alert Security and the BEKI staff in planning and implementing this important project. Funding for this project came from the synagogue's operating budget.

Administrative Announcements

How to Contact the BEKI Bulletin

Responses to "A Message from Rabbi Tilsen," questions for "Dear Rabbi" and Letters to the Editor can be sent to: Editor, BEKI-Bulletin, 85 Harrison Street, New Haven, CT 06515 or by email to jjtilsen@beki.org.

Rabbi Tilsen's mail and e-mail are opened directly and exclusively by the Rabbi himself and are as secure and confidential as mail and e-mail can be.

Calling BEKI

To call BEKI, dial (203) 389-2108.

When the automated attendant answers, dial any of the numbers below for the desired extension. You don't have to wait to hear the whole recorded greeting. If you don't have a "touch-tone" phone (i.e. a phone that dials by sending tones), wait to the end of the greeting and you will then be able to leave a message for the Administrator. A shortcut: To skip to the end of a greeting, press asterisk (*).

Extensions

Cemetery Association	57
Kadima & USY Youth Groups	30
KISS Program	33
Kitchen	19
Kulanu KeEhad Havura	33
Lower Lobby	17
Office Manager Mary Ellen Mack	14
Rabbi Tilsen	10
Rosenkrantz Library	11
Saul's Circle	33
Service Times Recording	88
Religious School.....	13
USY & Kadima Youth Groups	30

No Parking

Members and visitors are advised that parking is prohibited at all times on the East side of Harrison Street as indicated by the "No Parking" signs. Parking is usually available across Harrison Street, and ample parking is available in the BEKI lot at the rear of the building. When driving in the BEKI parking lot, please observe the 5 miles-per-hour speed limit, which is enforced by random speed bumps.

BEKI-Bulletin

The newsletter is published monthly by Congregation Beth El-Keser Israel for the benefit of its members. Congregation Beth El-Keser Israel is affiliated with the United Synagogue of Conservative Judaism.

To contribute articles or for inquiries regarding membership, donations, or special activities, call the Synagogue office (203) 389-2108, or write to 85 Harrison Street, New Haven, CT 06515-1724 or email: jjtilsen@beki.org

or see our web page created by Phill Simon: www.beki.org

For information about advertising, call the synagogue office. Deadline for submission of ads or articles is the 1st of the month preceding publication.

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BEKI-Bulletin

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A Message from Rabbi Tilsen & Dear Rabbi
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Editor	Rabbi Jon-Jay Tilsen
Associate Editor	Donna Levine
Associate Editor	Donna Kemper
Circulation Manager	Saul Bell
Production Editor	David Golden
Advertisement Editor	Sheila Gardner
Advertisement Associate Editor	Ronni Rabin
Photographer	Charles Ludwig

Summer Publication Deadline

The editorial deadline for the combined July-August BEKI Bulletin is 1 June. Please send all material for publication to jjtilsen@beki.org by 1 June.

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Muriel Chorney

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With sorrow we note the passing of

- Bertha Fleischer
 - Lewis Meisel, husband of Harriet Meisel
 - James Kinsley, father of Dominic Kinsley (& Judith Hoberman)
 - Robie Kempton, brother of Dr. Lauren Kempton (& Brooks Parmelee)
- May the Memory of the Righteous Always be for a Blessing

Mazal Tov

- To Susan Stone & Roger Levine on the birth of their son Benjamin Henry Levine.
- To Stephen & Rachel Wizner on the aufrauf of their son Jake & Kira. During the course of the Torah service on Shabbat morning 23 June, the Congregation will recognize Jake & Kira as they prepare to enter the *huppa* (wedding canopy) for *qiddushin* (Jewish marriage).
- To Ahud Sela, son of Nadav & Rita Sela, on being selected as a Wexner Fellow to attend Rabbinical School at the [Jewish Theological Seminary of America](#) (JTSA).

- To Sasha Lehrer, daughter of Paulette Lehrer; Joshua M. Prober, son of Daniel & Sharon Prober; Ben Rubenstein, son of Alan Rubenstein & Carolyn Kone; and Daniel Zlotoff, son of Ronald Zlotoff & Donna Kemper, and of the late Beverly Zlotoff; on their graduation from MAKOM Hebrew High School. And Mazal tov to MAKOM faculty members Anne Johnston and Lauren Kempton.
- To George G. Posener on being honored on 18 June at Milford Hospital for establishing an interfaith chapel.
- To Grace Cohen Geisinger on celebrating a milestone birthday

A special qiddush will be sponsored on 9 June 2001 by Mimi Glenn and Dr. Aaron Gutman, in honor of Marcel Gutman's milestone birthday. Marcel's mitzva project is collecting eye glasses, eyeglass cases and hearing aids that are no longer in use. A special box is provided for these items in the BEKI coatroom. The items will be fixed and distributed overseas by the Lions Club of Woodbridge.

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Rabbi Attends RA Convention

During the first week of June, Rabbi Tilsen will be attending the annual Rabbinical Assembly convention, held this year in Toronto, Ontario. The Rabbinical Assembly is the global organization of about 1,600 Conservative-Masorti rabbis. Rabbis ordained at the [Jewish Theological Seminary of America](#) (New York), the [Ziegler School of Rabbinic Studies](#) at the [University of Judaism](#) (Los Angeles), the [Seminario Rabinco Latinoamericano](#) (Buenos Aires), the [Schechter Institute for Jewish Studies](#) (Jerusalem), and the [Neotheologische Seminarion](#) (Budapest) are members of the Rabbinical Assembly, along with rabbis who were ordained at non-Conservative seminaries who joined the Assembly through a separate process.

"At the convention, I will confer, converse and otherwise hobnob with my fellow rabbis," commented Rabbi Tilsen. "It is an opportunity for advanced Torah study as well as professional development."

Those wishing to contact Rabbi Tilsen with urgent business during the period of his absence may call Mary Ellen Mack at 389-2108 x14. The Rabbi expects to return to his desk on Wednesday 13 June.

20s-30s Havura Enjoys Dinner, Brunch

Jewish singles and couples in their 20s and 30s are invited to contact BEKI member Valerie Sandler (777-4784 or valerie.sandler@yale.edu) or Mary Ellen Mack (389-2108 x14 or beki@snet.net) for information on special events of interest. A Shabbat evening dinner is planned for Friday 22 June 2001. BEKI's 20s-30s Havura is primarily for adults without children, and meets about once a month at BEKI for Shabbat services, dinner and shmoozing and informal discussion.

People of any age with children are encouraged to contact Anne Johnston (389-2108 x33 or anne@beki.org) or Mary Ellen Mack (389-2108 x14 or beki@snet.net) for information on the Children's Shabbat Havura and other activities of special interest.

Introducing NAHARA

The local Conservative-Masorti *rabbanim* (rabbis) meet and work together cooperatively on issues of shared concern. Ten Conservative-Masorti rabbis live or work in the New Haven area, including Rabbi Amanda Brodie, Rabbi Richard Eisenberg, Rabbi Murray Levine, Rabbi Alan Lovins, Rabbi Ivan Marcus, Rabbi Gloria S. Rubin, Rabbi Benjamin Scolnic, Rabbi Eric Silver, Rabbi Alvin Wainhaus, and Rabbi Jon-Jay Tilsen.

Working together as the "New Haven Area Rabbinical Assembly" (NAHARA), the rabbis study together, confer on issues such as interfaith relations, and cooperate in providing *kashrut* (kosher) supervision, educational programs, and other religious services for their congregations. The Aramaic word *nahara* means "brilliance" and is the mnemonic acronym for the rabbi's association.

Reserving Haftara & Service participation dates

Those wishing to lead Early Friday Night services (6:00p) or Shabbat morning or afternoon services from July to December are urged to contact Rabbi Tilsen at 389-2108 x10 or jjtilsen@beki.org to join the "Rotations." Many BEKI members take turns leading the various parts of services. If you would like to learn to lead a service or read Torah or Haftara, or lead a Children's Havura, K-2 Kehila or Junior Congregation, or learn to do any of these, please contact Rabbi Tilsen.



Rabbi Begins Term as Board of Rabbis President

Rabbi Tilsen began a two-year term as President of the New Haven Board of Rabbis in April. "This was a year earlier than I had hoped to serve," commented Rabbi Tilsen. "Rabbi Michael Whitman, of Young Israel, was to serve next year, the second year of his term, but he and his family are relocating to Montreal. We are happy for him, but this is quite a loss for New Haven."

The New Haven Board of Rabbis serves as a forum for issues of common concerns for the rabbis in our region. About three dozen rabbis participate in the New Haven Board. "It is my hope," said the Rabbi, "that in this capacity I will be able to better serve the BEKI community and the greater New Haven civic and Jewish communities."

BEKI Master Plan: Phase One (A) Implemented

During the summer, Phase 1A of the BEKI Master Plan for Building Renovation is being implemented. Phase 1A includes replacing and relocating the 100-ton capacity main cooling tower and chiller. This is being done in a way that is consistent with future plans for reconfiguring and renovating the building. This project was necessary because the original plant, over 40 years old, was increasingly unreliable, inefficient and perennially leaking coolant in violation of environmental regulations. Maintenance costs for the unit in the past two years exceeded the cost of financing a replacement. As BEKI President Brian Karsif puts it, "The time has come."



In the next few months, Phase 1B will begin. This phase will include replacing the heating plant (burner, boiler) and the removal of asbestos from the utility room. Installation of a new, efficient multi-fuel system will allow for cleaner, less expensive and more flexible heating of the building.

Phase One does not include upgrading the distribution system, i.e. the pipes and fans that circulate the coolant or heat throughout the building. The distribution system upgrade is done most economically as part of the renovation of the areas of the building through which it passes, and would be included in later phases of the building renovation.

The total cost of Phase One renovations is in the area of \$250,000. This phase is being covered by the operating budget and through financing from our vendors or local banks. Your dues payments and Renaissance Campaign contributions help make this possible. Special thanks to Hugh Fryer and George Posener who have worked closely with Brian Karsif on this major project.





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Dear Rabbi

Dear Rabbi,

Is it permitted to use Razor Boards [skateboards with handles] on Shabbat?

Signed,
Cutting it Close

Dear Cutting it,

Halakha (Jewish law) teaches us to refrain from dangerous activities, and to follow safety rules in everything we do. Thus halakha requires those using Razor Boards, skateboards, skates and bicycles to wear helmets and other standard protective gear. Razor Boards present a particular hazard of internal injury should the rider crash and be thrown against the Board's handle.

Razor Boards and the like are generally not considered within the "spirit" of Shabbat by most observant communities. Nevertheless, they do not entail the violations of halakha associated with automobiles or even bicycles. As long as it is understood that the device will be used within the *eruv* (Shabbat boundary) and operated in an especially safe manner, there may not be any specific

barrier to their use. We live in a mixed community, and in general, I would not want to deprive my children or myself of available pleasures on Shabbat unless there is a good reason to do so. Especially if riding a Razor helps children or parents come to shul or to share Shabbat with friends and relatives, such riding would be within our community standard.

Dear Rabbi,

I read your essay "[Will the "Real" Judaism Please Stand Up?](#)" on the BEKI website with great interest. I was particularly struck by the Conservative movement's *halakhic* (legal) reasoning behind the decision to create an egalitarian service, allowing women aliya, reading from the Torah, and simply being allowed to be on the bima. But there was an underlying issue which I want to discuss.

I recently joined a Conservative synagogue where I live with my fiancé. My background was secular/Reform and hers was secular/Conservative. Only through constant reading, participating in services, attending an Orthodox sponsored summer retreat which taught me for the first time how to don teffilin and the basic laws of observing Shabbat, and practicing my Hebrew reading, have I become better acquainted with our Jewish heritage than I ever was growing up.

Motivating this question is my discussions with Orthodox rabbis on why, according to them, Conservative Judaism is not Judaism. What Orthodox rabbis have told me is that Judaism has a core belief system, summarized in Maimonides' "Thirteen Principles of Faith." Because the Conservative movement does not accept Principle Nine, that the Torah (both "oral" and "written") is Divine and immutable from Sinai (the belief being an actual unique event with 600,000 male witnesses as proof that it happened), and Principle Thirteen, that the dead will be resurrected, the Orthodox rabbinate cannot accept Conservative conversions nor hold that Conservative Judaism is truly Judaism.

I find myself in agreement with the stand taken by the Conservative Rabbinate allowing women to read the Torah, as you explain it in your article, and being able to back it up with halakhic reason-

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Dear Rabbi

ing. However, the Orthodox rabbi tells me that if a Conservative or non-Orthodox Jew in general were to be serious, and intellectually explore the consequences of Conservative Judaism and Orthodox Judaism, they would choose, if honest with themselves, Orthodox Judaism. To him it boils down to, you must accept the traditional version that Torah (including the oral law) is in fact the word of God recorded by Moses at Mt. Sinai, and all the events described in the Torah, including the miracle narratives, actually happened; and you must follow it up with ritual and ethical observance and thus have authentic Judaism. If you do not conform to this belief, then you have a deviation from actual Judaism. I guess I am in a state of spiritual confusion and saddened that a major part of our community, the keepers of traditional believing Judaism, are in a sense telling me and other members of Conservative synagogues, that we are wrong.

Would the Talmudic sages of our past agree with this analysis, that if you do not conform to certain core beliefs, then it isn't Judaism, even if that synagogue's members perform the traditional rituals, yet allow driving to shul at the Sabbath, conduct the same prayer service, and act ethically according to traditional Jewish law?

Sincerely,
Perplexed

Dear Perplexed,

Thank you for your message. To do justice to your questions would require a book-length exposition, but I will try to address at least some of what you have raised and suggest a couple of sources for further reference.

Numerous sages have tried to reduce Judaism to some number of core teachings. Hillel said, "Do not do unto others," etc. The Thirteen Principles set out by Rambam is just one of many such sets and was not and is not universally accepted among mainstream observant Jews.

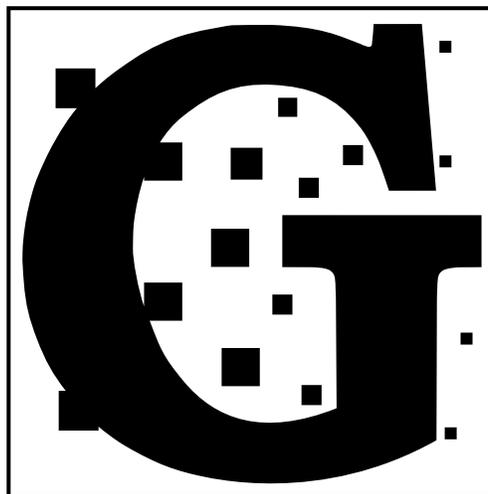
Even so, if you accept Rambam on this, then you might have to accept his teaching (in *Guide for the Perplexed*) where he tells us that much of the Torah, such as the talking donkey or the "angel" who fought with Jacob, is meant as accounts of pro-

phetic visions, not things that "really" happened in the normal sense of the words.

Generally speaking, the Conservative rabbis accept the notion of Torah mi-Sinai, but, like our ancestors, differ on exactly what is meant by this. Read the Biblical account yourself and see what the Torah itself says directly. Many of our sages taught, "Torah is given in human language." That fact inherently limits just how and what could be conveyed at Sinai. That is, the language and wording of Torah is limited by human capabilities at the outset.

Many or most of our sages (before the last couple hundred years) believed that at least parts of the Torah (by which I mean the *Humash*, the Five Books) was written by someone other than Moses, after his death. Typically, it is suggested that Joshua or the *Sofrim* (Scribes) were the writers. The Torah itself describes the death of Moses. Some sages said this was written by someone else later; others said that the Almighty dic-

Continued on page 8



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Continued from page 7

tated it to Moshe and Moshe wrote of his own death with tears in his eyes. A beautiful *midrash* (folklore), but in any case it is absolutely traditional to believe that at least parts of the Torah were not dictated verbatim to Moshe at Sinai.

Another passage that raised this question is in parashat Lekh Lekha, where the phrase “*ve-ha-Kena`ani az ba-arets* — the Canaanites were then in the land” is included parenthetically, as it were. It was only after the time of Joshua that the Canaanites were not in the land, and only in that period would a reader need to be reminded that the Canaanites were in the land during the period described in the narrative. Sure, one might answer, as some sages did, that this was written at the time of Moses with this phrase included only for the benefit of later generations. But the fact is that many sages (again, before the modern period, before the creation of “Orthodox” Judaism) believed that this phrase must have been written long after the time of Moses.

The reason given for saying that “Torah came

from Sinai letter for letter,” despite the actual more nuanced view, was to counter the claims of Christians and others who said that the Jewish People do not have the true transmission of Torah. To defend against this charge, many sages promoted the line that the Torah as we have it was dictated word for word by God at Sinai, despite their own certainty that this was not exactly the case.

The Talmud records that the *Humash* was originally written in an alphabet other than the “Syriac” characters we use today. Given this fact, it is a stretch to claim that the very spelling of the words in Torah, letter by letter, could possibly be exactly as given to Moshe at Sinai.

How did this revelation occur exactly? Did God dictate letter by letter to Moshe as he wrote it down? Did God dictate word by word? Was it possible that the revelation was visual as well as, or instead of, verbal, and it was up to Moshe to verbalize it? The Torah’s own account suggests that there was a mixing of the senses (e.g., seeing sounds) even among the people who stood at a distance. Exactly how this revelation took place is left up to *midrash* and our imagination.

It is not necessary to know exactly how we got the Torah to feel bound by Jewish law. By comparison, many people feel bound by American law, and recognize the legitimacy of the US Government, even though we know for a fact that it was founded by traitors to the Crown, by white male property owners, slave owners, and that it was not accepted by many people, so much so that a war was fought. Even so, most of us accept American law and the existence of the US Federal government as somehow legitimate and binding. How much more so a law that has been followed by, and developed by, our own ancestors for 3,500 years, for our own benefit and that of humanity, based on Divine revelation (regardless of how you define “revelation”).

As for bodily resurrection, it is questionable as to whether Rambam himself actually believed this. In any event, many great sages through the ages have not believed this, or at least have not known what could possibly be meant by it. What happens to someone who was born missing a limb - is he

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Dear Rabbi

resurrected whole? Is the grandfather the same age as his son? Is her first, second and third husband resurrected along with her fourth? Where are these people living? If someone wants to believe in bodily resurrection, they are free to do so. To claim it is an essential part of normative Jewish teaching is in my opinion unwarranted. No one knows exactly what happens to us after death, and we are not meant to know. The only thing that our sages agree on is that there is some kind of eternal existence to our souls, and that we are held accountable for our actions, but how this works is a mystery beyond our understanding.

I believe that fundamentalist Orthodoxy is an aberration and does not represent the mainstream of Jewish tradition. I believe that the world was created millions of years ago, and that dinosaurs once roamed this planet. If someone wants to believe that God created fossils of dinosaurs 5,761 years ago, they are free to believe that, but I wouldn't want them to pass that teaching off as "traditional Judaism."

There is a strong rationalist tendency in Judaism, which includes a system of respectful teaching that allows for varying opinions on many important issues. The traditional Judaism that I follow respects the intellectual integrity of each person and does not ask us to believe things contrary to reason.

Part of my personal journey included studying in a variety of settings, including with Orthodox groups and *Habad*, as well as in secular universities, along with the [Jewish Theological Seminary](#). I can only tell you that my personal study of the original texts was eye opening, and that it seems to me that the approach of the Conservative Movement is the most authentic with respect to the traditions of our ancestors. Even more importantly, I believe it is the best path for us to follow to preserve a meaningful and authentic Judaism that our children can observe. My family was Conservative-affiliated, and my extended family runs the gamut from Orthodox to Pagan, and I had no pressure to go in any particular direction; my orientation is in large part the result of my study. I would agree with your non-Conservative rabbis in urg-

ing you to continue your own study, with an open mind, and with respect for your own intellect and that of others.

A couple of particular books that might be especially helpful in understanding *halakha*, are Rabbi Joel Roth's *The Halakhic Process: A Systemic Analysis* (New York: JTSA) 1986, and Menachem Elon's *Principles of Jewish Law* (even though Elon identifies as Orthodox). The other book to read is Judith Hauptman's *Rereading the Rabbis: A Woman's Voice* (Westbrook Press) 1999. Moreover, read the *Mishna* and *Shulhan Arukh* (or *Mishna Berura*), or study Rambam's writings yourself and draw your own conclusions.

I hope this is in some way helpful. To complete Hillel's summation of Judaism, "Do not do unto others what you would not have them do unto you. All the rest is commentary. Now go and study!"

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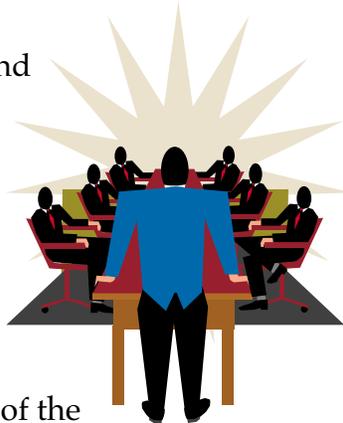
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12 Sivan 3	13 Sivan 4	15 Sivan 5	16 Sivan 6	17 Sivan 7	18 Sivan 8	19 Sivan 9
9:00a Shaharit 9:30a Religious School 9:30a Cong. Breakfast 5:45p Minha-Maariv	7:00a Shaharit 7:45a Rashi Study Grp 5:45p Minha-Maariv 7:45p Executive Board	7:00a Shaharit 5:45p Minha-Maariv	7:00a Shaharit 4:15p Religious School 5:45p Minha-Maariv	8:15a Shaharit 5:45p Minha-Maariv 8:00p A.A.	7:00a Shaharit 6:00p Minha-Maariv 8:06p Candles	9:15a Shaharit <p style="text-align: center;"><i>Darshanim: Morton & Ruth Silver</i></p> Kiddush Sponsor: Mimi Glenn 10:45a Children's Programs 10:45a Cosmic Conversations 5:45p Minha
19 Sivan 10	20 Sivan 11	21 Sivan 12	22 Sivan 13	23 Sivan 14	24 Sivan 15	25 Sivan 16
9:00a Shaharit 9:30a Religious School Graduation & Promotion 5:45p Minha-Maariv	7:00a Shaharit 5:45p Minha-Maariv 7:45p General Board	7:00a Shaharit <p style="text-align: center;"><i>12:00p Sisterhood Book of Life Luncheon Honoring Gloria Cohen</i></p> 5:45p Minha-Maariv	7:00a Shaharit 5:45p Minha-Maariv	<p style="text-align: center;"><i>Office Closed for Vacation</i></p> 8:00a-3:00p KISS 8:15a Shaharit 5:45p Minha-Maariv 8:00p A.A.	7:00a Shaharit 8:00a-2:30p KISS 6:00p Minha-Maariv 8:11p Candles	9:15a Shaharit <p style="text-align: center;"><i>Kiddush Sponsor: Benei Mitzva Program Class of 2001</i></p> 10:45a Children's Programs 10:45a SSLM 5:45p Minha
26 Sivan 17	27 Sivan 18	28 Sivan 19	29 Sivan 20	30 Sivan 21	1 Tammuz 22	2 Tammuz 23
9:00a Shaharit 5:45p Minha-Maariv 6:10p-7:25p Beyond Alef-Bet	<p style="text-align: center;"><i>Office Closed for Vacation</i></p> 7:00a Shaharit 7:45a Rashi Study Grp 5:45p Minha-Maariv	7:00a Shaharit 5:45p Minha-Maariv	7:00a Shaharit 5:45p Minha-Maariv	<p style="text-align: center;"><i>Rosh Hodesh</i></p> 8:15a Shaharit 5:45p Minha-Maariv 7:30p Book Group 8:00p A.A.	7:00a Shaharit 6:00p Minha-Maariv 6:30p 20s/30s Havura Group Dinner 8:00p Late Service 8:13p Candles	9:15a Shaharit Aufrauf: Jake & Kira Wizner Kiddush Sponsor: Steve & Rachel Wizner 10:45a Children's Programs 10:45a Cosmic Conversations 5:45p Minha
3 Tammuz 24	4 Tammuz 25	5 Tammuz 26	6 Tammuz 27	7 Tammuz 28	8 Tammuz 29	9 Tammuz 30
9:00a Shaharit 5:45p Minha-Maariv 6:10p-7:25p Beyond Alef-Bet	7:00a Shaharit 7:45a Rashi Study Grp 5:45p Minha-Maariv <p style="text-align: center;"><i>7:30p Annual Congregation Meeting</i></p>	7:00a Shaharit 5:45p Minha-Maariv	7:00a Shaharit 5:45p Minha-Maariv	8:15a Shaharit 5:45p Minha-Maariv 8:00p A.A.	7:00a Shaharit 6:00p Minha-Maariv 8:00p Late Service 8:13p Candles	9:15a Shaharit <p style="text-align: center;"><i>Darshan: Moshe Meiri</i></p> Kiddush Sponsor: Rita and Nadav Sela 10:45a Children's Programs 10:45a SSLM 5:45p Minha

KISS 14-15 June

The last meetings of the KISS (Kids in Shul when there is no School) program for the current academic year will be on Thursday 14 & Friday 15 June. For reservations or information, call Anne Johnston (389-2108 x33 or anne@beki.org) or Mary Ellen Mack (389-2108 x14 or beki@snet.net).

Annual Congregational Meeting

All BEKI members, prospective members, and their families are invited to the Annual Congregational Meeting, Monday 25 June 2001 at 7:30p in the Social Hall. This is an excellent opportunity to learn of the accomplishments of the Congregation during the past year as well as challenges and plans for the upcoming year.



TNS Graduation

Graduation and promotion exercises for students of BEKI's Religious School will be on Sunday morning 10 June. Everyone is invited to share in this celebration.

At this graduation, we will also wish a *yishar kohekh* ("more power to you") and *toda raba* ("thank you!") to outgoing Principal Terri Stern. We are grateful to Terri for her teaching and direction for these past several years, and we wish her every success in her new endeavors. We also hope to continue to see her at the School as a distinguished visitor.

We also thank George G. Posener for providing a special gift to each student. George's presence and presents have become a hallowed tradition for our school.

Darshanim in June

Stephen Wizner will serve as *Darshan* (Torah commentator) on Shabbat morning 2 June, parashat Naso.

Morton & Ruth Silver will serve as *Darshanim* (Torah commentators) on Shabbat morning 9 June, parashat BeHa'alotekha.

Rav Moshe Meiri will serve as *Darshan* (Torah commentator) on Shabbat morning 30 June, parashat Huqat.



Stephen Wizner

Sisterhood News

The Annual Book of Life Luncheon will be held on Tuesday 12 June 2001 at 12 noon. This year BEKI Sisterhood has chosen Gloria Cohen as the "Woman of Valor" for her many years of dedication to the synagogue and the Purim Basket project. Invitations are in the mail. Please join us for lunch on 12 June to honor Gloria!

Adele Tyson, Sisterhood President.

Friday Night Services

Friday night services are held each Friday night at 6:00p to 6:45p, and on special days at 8:00p to 9:00p (in addition to the 6p service). During June, 8:00p "Late" services are scheduled for several Friday nights. The Late service is usually conducted by Irving Weinstein, Kevin Mack and Rabbi Tilsen.



Torah for the Hungry Mind: Adult Studies at BEKI

Book Group

BEKI's monthly Book Group meets on Thursday 21 June at 7:30p in BEKI's [Rosenkrantz Family Library](#). For further information, contact Helen Rosenberg at 389-9594 or Marc Schwartz at marc.schwartz@healthcalls.com.

Rashi Study Group

Each Monday morning from 7:45a to 8:30a adults meets in the [Rosenkrantz Family Library](#) to read Rashi's commentary on the Torah. It is possible to participate for a single meeting or to begin at any time. Knowledge of Hebrew is not necessary. Rashi purported to explain the peshat of the Biblical text, i.e., the meaning in its historical, literary and linguistic context. Visitors and new participants are welcome. The Rashi Study Group has been meeting weekly since 1994.

AA Meeting

A Thursday night [AA meeting](#) is held at BEKI every Thursday night at 8:00p. The weekly Meeting has been held at BEKI since May 1997. Open

to any person who can benefit from a recovery program, the meeting is held according to standard AA procedure. This is not a specifically Jewish recovery group, although a large proportion of participants are Jewish. For information on the weekly meeting call Jay at (203) 387-6019 or email Jay at jay@jacsweb.org.

Beginning Hebrew II

An eight-week introduction course to the Hebrew language, "Beginning Hebrew II: Beyond Alef-Bet," will be offered at BEKI on Sunday nights beginning 17 June. The class will meet from 6:15p to 7:20p on Sundays 17 & 24 June, 1, 8, 15, 22, 29 July, and 5 August. There is a registration and book fee of \$40 per person or \$50 for two people sharing one book, or \$18 for one person who already has the textbook.

To pre-register (required to secure a textbook for the first class), contact Mary Ellen Mack at 389-2108 x14 or beki@snet.net.

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