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BEKIbulletin

May 2004

Lyar 5764 Vol. 10 Issue 5

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Tiqun Leil Shavuot This year we specially welcome our neighbors from Congregation Or Shalom to our annual Tiqun Leil Shavuot Sweeter than Honey Night of Study, on Tuesday 25 May 2004

The evening begins with a brief Mincha Afternoon Service, from 8:00p to 8:10p. Dairy and pareve refreshments will be served. The brief Festival Evening service, from 8:30p to 8:50p, will be followed at 9:00p by a forum on interfaith relations, featuring Rabbi Alan Lovins (left) and Peter Nagle, along with people from The Benedictine Grange in West Redding, a Catholic community.



After another break for refreshments, exploration of Torah continues with additional presentations, by Rabbi Alvin Wainhaus (left, bottom) of Or Shalom, on "The Golden Calf: What Went Wrong?" and then by Rabbi Moshe Meiri on *Mishna Bava Metsia 3:1*.



LaG BeOmer Kumsitz

On Sunday evening 09 May 2004, from 6:15p to 8:00p, everyone is invited to a LaG BeOmer Kumsitz campfire sing-along at the residence of Robert Forbes & Joanne Foodim, 2055 Chapel Street at Alden Ave.

Bring a kosher dessert or beverage, instruments and song sheets. In case of rain, the sing-along will take place indoors at the same location.

LaG BeOmer is the thirty-third day of the counting of the Omer, the period between Passover and Shavuot, and marks the end of a semi-mourning period between the two festivals.

This music program is made possible through the support of the Morris & Sara Oppenheim Endowment for Sacred Music at BEKI.



Tova and Jeremy enjoy bonfire at Kumsitz.



Adults singing at Kumsitz.

Administrative Announcements

Late Friday Night Services in May

Join Soloist Irving Weinstein, Kevin Mack and Rabbi Tilsen for a Late Friday Night Service on 14 May. Service begins at 8:00p and is followed by an Oneg Shabbat (refreshment period) presented by Sisterhood. An early service at 6:00p is held every Friday night as well.



Irving Weinstein

Sponsor a Qiddush

To sponsor a qiddush following a Shabbat or Festival service, or to reserve a date, contact Peggy at 203.389.2108 x14 or office@beki.org.

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: 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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A Message From Rabbi Tilsen

It is a good thing I am not running for political office. Apparently, the vast majority of Americans supports the recitation of the Pledge of Allegiance in public schools, specifically including the phrase “under God.”

A similar majority supports a constitutional amendment to criminalize flag burning. And locally, the “Divine Guidance” prayer period which opens each New Haven Board of Aldermen meeting is supported by the majority. I find myself in a very unpopular principled minority opposition. Ironically, my opposition is thoroughly rooted in my religious and patriotic outlook. The “Pledge of Allegiance” made the news two years ago when a federal district court ruled that its recitation in public schools was illegal, because of the religious element in the phrase “under God,” which was added in 1954.

In Washington, there was a near-catastrophe when lawmakers stampeded to the podium, fighting to be in the front line before the cameras so that all of America could see them shout “I pledge allegiance” at the top of their lungs, demonstrating their sincere patriotic zeal, the November elections notwithstanding.

Their condemnations of the federal judges whose bench issued the blasphemous ruling were particularly poignant, for not long ago they had told us that we must respect the Judicial system and

obligingly accept the rulings of the Supreme Court. This, in spite of how specious the Court’s legal reasoning was in that other case that was decided in an unpopular way, at least to an unpopular majority of about 50.0001% of the electorate. About the latter case, I am beginning to regret not having rioted in Washington, but that is another matter.

Leaving God aside — which is what the Federal court wanted, anyway — I think the *Pledge* has the wording backward. It seems odd to say, “I pledge allegiance to the flag...and to the republic for which it stands.” It would make sense, to me, to pledge allegiance to the republic, or even better, to its Constitution, or, better still, to the ideals which it enunciates, but not to a mere *symbol* of the republic. How can you show allegiance to a symbol? Anyone can make an American flag — anyone in China or Abu Dhabi or Iran — but very few people can make a country as great as this. Teaching children to recite loyalty oaths is un-American. Daily school recitation of the *Pledge* makes prayer rote and mundane. For Jews, it is redundant, as



we already have enough rote daily prayer. Further, it violates the Constitution’s letter, or at least intent, in establishing religion. I just cannot see interpreting the word “God” in this context to mean anything other than its common meaning of a Supreme Being. It would be religiously offensive to me to “secularize” God in the Pledge, as we secularize the word in expressions such as “act of God” (meaning “act of nature” such as a flood) or “God-awful” (meaning “bad on a grand scale”). It also borders on idolatry to “pledge allegiance” to a flag. I am all for affirming the principles of the republic, but not for idolizing its icons. I am all for religion and prayer, but not in a government-controlled setting, especially when children are involved.

The American flag is a symbol that has different associations for different people. To an American veteran, the flag is the symbol of pride, duty, and sacrifice. To the immigrant, it is a symbol of hope. To the astronaut, it is a symbol of achievement. But to others, the American flag has less positive associations.

Continues on page 4

A Message From Rabbi Tilsen continued

To the Vietnamese veteran, the Serbian civilian, the Rwandan refugee, the flag is meaningful, but not always in a positive way.

The American flag is *only* a symbol. The flag Amendment turns it into an idol or fetish. The amendment protects the symbol but damages that for which it stands. As such, it becomes religiously objectionable, so much so that it might be a violation of Torah law to display or pledge before a flag. The Flag Amendment is politically appalling, as it squanders the fundamental and hard-fought right of free expression for the frivolous purpose of symbolism.

The "Divine Guidance" prayer period at the beginning of each session of the New Haven Board of Aldermen has become increasingly controversial. No longer are bland universalistic invocations muttered; we now hear about the Blood of Christ and Eternal Damnation. Instead of being "generic," the clergy are trying to be "authentic." I have suggested to one of our alderman that when her turn comes to invite a local clergy person, she invite Rabbi Alan Lovins (one of our vice presidents and our lead on High Holy Days) to recite the *Confessional of the High Priest* of the *Avoda* service in its entirety in the original Hebrew. With its prostrations, it is dramatic, and it is musically beautiful, especially when Alan recites it. It represents a level of Judaism that, however obsolete, is familiar to many Christians. It is also thirty minutes long. What could be a more authentic form of Jewish worship? Our Aldermen deserve no less.

Leave a Legacy

Dear Donna:

I know you've been pushing this "Leave a Legacy" idea, that everyone should leave something to charity in their will. I don't disagree, but I've already signed my will and it was such a big project to get done that I really don't want to have to redo it. I don't have life insurance or retirement accounts on which I can name BEKI as the beneficiary. I keep putting off dealing with this; is there an easy way for me to "Leave a Legacy"?

Sincerely, Estate Plan Complete

Dear Struggling

If you are willing to share a copy of your will with me, and tell me the amount or percentage of your estate you would like to leave to BEKI, I would be pleased to prepare a codicil adding the necessary language to your will at no charge. Wouldn't it be nice if every BEKI member did this? Please contact me at 787-1633 or sdsij@aol.com, or you can send me a fax at 787-9162. Please just *do it!*

Sincerely, Donna Levine

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Why We Belong to USCJ

A small portion of the membership dues paid to BEKI —\$50 per family or individual—supports our participation in the United Synagogues of Conservative Judaism (USCJ), a national organization whose regional director is our congregant Miriam Benson, wife of Rabbi Jon-Jay Tilsen.

BEKI receives many benefits of USCJ membership. USCJ coordinates services that would be too expensive or complicated for individual congregations to sustain, but when many communities pool their resources, these services become feasible.

Here are some specifics. USCJ hosts BEKI's Web site www.beki.org. It coordinates regional and national programs for Kadima and USY youth groups. When our officers—who are volunteers with jobs of their own—have questions about the running of the synagogue, they turn to PALS (Program for Assistance by Liaisons to Synagogues), which offers pro bono consultation with experienced professionals.

Religious schools need strong educators and USCJ provides the high-quality training that prepares them. Dr. Lauren Kempton, education director and principal of BEKI Religious School, attended the United Synagogue New Director's Institute and states, "The Institute was invaluable for my work. I received an incredible manual full of programmatic ideas and organizational tips. Through Serene Victor, I am connected with other leaders here in the East for planning and sharing of ideas. As I learned at the Institute and daily

reaffirm at BEKI: Judaism well taught is its own best advocate."

Darryl Kuperstock represented BEKI at the biennial convention, where five pillars of Conservative Judaism came together: the USCJ, the Rabbinical Assembly, the Jewish Educators Assembly, the North American Association of Synagogue Executives, and the Cantors Assembly. "The sessions I attended—especially the small, focused ones—were stimulating, enlightening and very worthwhile," Darryl told the BEKI Board afterward. "I urge other BEKI members to go to future conventions. You'll find a wealth of resources for us to tap into."

In addition, USCJ coordinates a book service, which publishes and distributes its own resource materials as well as publications from the Rabbinical Assembly, the Jewish Theological Seminary, and Women's League. There are Internet discussion groups for synagogue presidents, webmasters, educators, and financial officers who network, brainstorm, and learn from one another on line.

All BEKI members are subscribed to the award-winning magazine, "The United Synagogue Review," and all are welcome at the Conservative movement's informal embassy in Jerusalem, the Fuchsberg Center.

"Perhaps most important of all is the intangible, yet very real benefit which derives from being part of a large and dynamic movement," says Miriam. "Through USCJ affiliation, a synagogue can gain the inspiration and motivation that keep a congregation flourishing."

Part of USCJ dues is directed toward building the Conservative-Masorti Movement in Israel and Eastern Europe. The knowledge that we are helping our Movement grow should be a source of pride and satisfaction for every BEKI member.

"I absolutely do not want to suggest anything," adds Rabbi Tilsen, "but USCJ membership allows a synagogue to be part of the Rabbinic Placement service. This means that only an affiliated congregation is eligible to engage a rabbi who is a member of the Rabbinical Assembly. I would always urge a congregation searching for a rabbi to hire only one who is a member of the Rabbinical Assembly or another legitimate rabbinic association. Anyone can use the title 'rabbi,' so a congregation must have a rabbi with credentials and an organization's endorsement. BEKI's membership in USCJ allows me as a Rabbinical Assembly member to work here."

For more information on USCJ, see www.uscj.org/ctvalley and www.uscj.org.

GR et al



***Sefira* – Counting the Omer**

At the second seder, we began daily *sefirat ha-omer* (counting of the *omer*), a counting of days to Shavuot, the next major festival. The counting, preferably done each night for 49 nights, is an expression of eager anticipation, commemorating the period of expectation and preparation we experienced in the Exodus from Egypt until the revelation at Sinai. Counting is the fulfillment of a *mitzva* specified in the Torah: “You shall count from the eve of the second day of Pesah, when an Omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days” (Lev. 23:15-16).

The simple home ceremony appears in *Sim Shalom* and most *siddurim* (prayer books) immediately after the weekday evening service. While it is a *mitzva* prescribed for adults, *sefirat ha-omer* can also be a fun, artistic and joyous ritual for families with children.

In the days before printed calendars, calendar watches and daily newspapers, the *sefira* served to keep the liturgical calendar of the Jewish People synchronized,

no simple accomplishment given dispersion and isolation of much of the community. The term *omer* refers to the measure (one handful) of grain that was used to create a physical relic of the counting. With a physical reminder, even illiterate people could do a recount in case they forgot the day’s number.

Families with young children may use this opportunity to help their children understand and experience anticipation, planning, counting and hope.

Teach us to number our days, that we may attain a heart of wisdom

– Psalm 90:12

Shavuot Two-Day Festival: The Jewish *Hajj*

The Festival of Shavuot (“Weeks”), one of the three major pilgrimage festivals, celebrates the anniversary of the Giving of the Torah at Sinai some 3,402 years ago. The word *hag* (pilgrimage festival) is known widely by its Arabic cognate, *hajj* (which, for Muslims, means pilgrimage to Mecca). The Torah commands, “Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and

on the Feast of Booths—all your males shall appear before the Lord your God in the place that He will choose. They shall not appear before the Lord empty-handed, but each with his own gift, according to the blessing that the Lord your God has bestowed upon you” (Deut. 16: 16-17).

Shavuot comes at the culmination of the counting of seven weeks from Pesah, and will be a major observance at BEKI this summer. Just as we look forward to important events in our personal lives, so too our ancestors enthusiastically and devoutly anticipated the event at Sinai. By participating in BEKI’s Shavuot observance, we reenact the extraordinary experience of our ancestors and show our own enthusiasm for receiving Torah.

Shavuot Candle Lighting

Those who are able may light Festival candles at 7:55p or earlier on Tuesday night 25 May. It is also customary to light Yizkor Memorial candles immediately before lighting the festival candles. On Wednesday night 26 May, the candles are lighted *after* 8:55p, using the pre-existing flame of the memorial candles, pilot or other light.

The blessing recited over the Festival candles is “*Barukh...asher gideshanu bemitzvotav vetsivanu lehadliq ner shel yom tov*” and the “*Shehehianu,*” both of which can be found in most *siddurim*



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Shavuot Mornings

Yizkor Memorial Service

The Shavuot First Day Festival Shaharit Morning Service begins at 9:15a on Wednesday 26 May 2004. The service includes the full recitation of Hallel.

The Shavuot Second Day Morning service begins at 9:15a on Thursday 27 May 2004. The Festival service includes a *Shaharit* morning service, *Hallel* (Psalms of praise), a Torah reading and *Haftara*. Following the Haftara (prophetic reading), the Yizkor Memorial Service is held.

The Yizkor memorial service is one of four such services during the year that help us recognize our feelings of loss, which are often especially intense during the Festival

season, and to honor the memories of our loved ones.

Following Yizkor, the Book of Ruth is read to a uniquely beautiful and ancient melody based on the same system of *ta'amei hamiqra* ("trope") found in most of the Hebrew Bible. Then the Festival *Musaf* additional service is recited.



The months of March and April marked the culmination of our studies of Passover. Each class prepared for Passover in an individual and age-appropriate way. The Gan under the leadership of Paula Samuel, with parent involvement and the assistance of Nora Goldfield, made Seder plates, Afikomen bags, and baked matza. They learned the melodies of the Ma Nishtana by listening to Debbie Friedman and Paul Zim. They received their "textbook," *Let's Celebrate Passover*.

Students in Grades Three through Five each taught a part of the Seder. Grade Three, under the guidance of Rita Sela, chanted *Ma Nishtana*. Grade Four taught the order of the Seder. Grade Five illustrated the Exodus, and with the assistance of Susan Jacobson mounted their art work on the site

of the elevator construction for all to enjoy. They also learned from Rabbi Boaz Tomsky, their teacher, current songs of Passover.

This semester, Guy Lord, our Fourth Grade teacher was preparing his lessons on the Book of Daniel. To enhance his instruction, he wrote four original plays. The plays were entitled "The Furnace," "New Plans for the Old City (Ezra and Nehemiah)," "The Lion's Den," and "Interpreting Dreams." The students loved the drama and learned their lessons well.

The students of Project Etgar performed a "rap" on the Exodus story which was choreographed by Ina Silverman and Edward Abramovitz. After Passover the students focused their Religious School studies in preparation for Yom HaShoah, Yom Hazikaron, and Yom Ha'Atzmaut. Dr. Lau-

ren Kempton authored a service on Yom Hashoah for the Religious School Commemoration on 18 April. For Yom Hazikaron, Ziv Abekasis, our Israeli emissary, prepared the service as it is traditionally conducted in Israel.

LK

Come to Israel

If you are interested in going on a trip to Israel with Alan Lovins and Jon-Jay Tilsen in October-November this year or February 2005, please contact Jon-Jay at 389.2108 x10 or jjtilsen@beki.org or Alan at alovins@snet.net. We are contemplating a flexible trip of about eight days, with an optional three to seven day extension, that would include a segment to explore peace and security issues, as well as cultural, archeological, historical and recreational locations.

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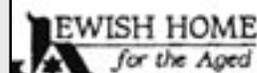
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From left to right: Ben Weitzman; Rothman Dayna and Laina Pauker with brother Max.

Benei Mitzva in May

Ben Weitzman, son of Marc & Carol Cohen Weitzman, will lead and participate in services as a bar mitzva on Shabbat 21-22 May, *parashat BaMidbar*.

Dayna Rothman, daughter of Stephen & Sheryl Rothman, will lead and participate in services as a bat mitzva on Shabbat 28-29 May, *parashat Naso*. Dayna is a graduate of BEKI Religious School and of the Benei Mitzva Program.

Laina Pauker, daughter of Seth & Bryna Pauker, will lead and participate in services as a bat mitzva on Monday 31 May, *parashat BeHaalotekha*, during the 9:30a morning service.

Toda Raba – Thank You

Thanks to all those who helped make the Purim Seuda such a success: Janet and Jay Brown, Food Committee; helper: Kai Friedman. Registration: Ruth Silver and Joan Spangler. Liora Lew, Decorations

Committee; helpers: Yaron, Daphne, Dana and Maya Lew; Zach Bell and Sara Grazier-Zerbarini. Jessey Palumbo, Membership Committee Greeter. Ruthie Greenblatt, Cutesie the Clown. Ada Fenick and Yair Minsky, Singalong. Bass Family, BEKI Bulletin.

Jay Sokolow, for producing and directing the Purim Shpiel, and to all the actors and actresses. Clean-up: Becca Levy, Ada Fenick, Liora and Yaron Lew, and Charlie Ludwig. Peggy Hackett in Office, and Clarence. *MEB*



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*An occasional column of answers,
advice and helpful household hints*

Dear Rabbi,

I read with interest your response (Bulletin, April 2004) to the question about chocolate coins with "In G-d We Trust" printed on them. The question was based on a "special alert" in Kashrus Magazine (March 2004 p. 7): "Manischewitz Chocolate Coins ('OU-Pareve') bear the words: 'In G-d We Trust.' A number of leading rabbonim have Paskened that one may not eat them nor throw away the chocolate and wrappers, if they too have those words."

I have noticed that the same phrase, "In G-d We Trust," appears on real coins and paper money. Does this present a problem, too?
Signed,

In Gr—nsan We Trust

Dear Trust,

Although there is no *halakhic* basis for concern about "In God We Trust" printed on coins, some pious people might want to go beyond the letter of the law. After all, those real coins and federal reserve notes could end up being dropped on the floor, taken into a washroom, or contributed to the wrong political party. The truly pious should take

those offending coins and federal reserve notes and bring them immediately (except on Shabbat or festivals) to me at the synagogue for proper disposal.

Signed,
Dear Rabbi





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Thursdays Sanhedrin Talmud Study Group

The “Sanhedrin Talmud Study Group” meets weekly on Thursdays during the lunch hour at a downtown New Haven professional office for Talmud study. The Group has met weekly since 1999. For some participants, this is their first direct experience with Talmud text. The Group focuses on the issues raised in the Talmud, with less attention to the technical aspects of the text. Knowledge of Hebrew or Aramaic is helpful but not required. For information, contact Marc Schwartz at 562-9873 or mschwartzmd@hotmail.com

AA Meeting

The *Here We Are* Group of AA meets 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. It is currently engaged in a 12 & 12 Study – Discussion. 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 sokolow@snet.net

Every Day

Divrei Torah on the Web

A collection of Divrei Torah (Torah commentaries) and essays by members and Rabbi Tilsen is posted on BEKI’s website under “Adult Studies” and “Meet Rabbi Tilsen.” Morris Bell’s Devar Torah on Shabbat Zakhor, and Rabbi Tilsen’s “Same-Sex Marriage” and “Is God Made Up?” are among the latest additions.

Audio Library on Web

Various blessings and prayers are recorded for educational purposes on BEKI’s web site. Shabbat, Festival, and daily liturgical selections are presented. To hear the selections, go to www.beki.org/audio.html.

May is a month for me when I look back and reflect on the school year. It is a month of celebrations and graduations, new doors to open and plans to be made. This month I would like to focus on the Madrikhim Program at BEKI Religious School. The Madrikhim Program had been evolving and growing since Terr/*i Stern was principal.

We are fortunate to have these teen assistants to help in all aspects of the BEKI Religious School Program. Meyuhad is our Special Needs component of Religious School. Dana Etra is our *madrikha* and helps with Hebrew teaching, Jewish Holidays and group projects. She knows the students very well and they have built important relationships to strengthen their learning.

Our classroom *madrikhim* are led by Dan Rosenberg, now a freshman at Southern Connecticut State University. Dan supervises snack preparation and distribution. He also coordinates the *madrikhim* for Special Programs such as the Tiyul and our annual Purim Carnival.

The Bell brothers, Zack and Ben, fulfill multiple roles. Zack often assists with the Project Etgar class and helps with Beginning Hebrew lessons.

Ben helps with snack and also helps in small groups in the Grade Two Hebrew class. They also assist with special activities for Tu BeShevat and Lag BeOmer.

Nora Goldfield is the *madrikha* for the Kindergarten and First Grade class, assisting Paula Samuel. Nora's loving smile and gentle manner of instruction are the perfect match for our beginning students. Sarah Grazier-Zerbarini is the *Madrikha* for Mr. Guy's Fourth Grade class. Daphne Lew assists Rita Sela in Grade Three. Both young women help 1 with either individual Hebrew groups or Judaic assignments in a supportive manner. They also do general Religious School office work.

This year Ariel Ben-Chitrit joined us on Special Assignment. He is creating a Jewish Card game called Kedem. This game teaches Jewish History through cards. The project grew out of observing the appeal of trading cards for young people in the synagogue. We have also been joined by Michael Rothman who helped close down the former Meyuhad room to prepare for the renovations and Anna Abramowitz who helped in Grade Two.

Beyond the Religious School, our Benei Mitzva Program also includes a teen *madrikh*. Edward Abramowitz returns for the second year as the teaching assistant for Andy Schultz. Edward helps with trope and learning the required prayers. His outgoing personality is a definite asset in this position.

To me this is the best practice: "Each One Teach One." Our BEKI *madrikhim* are amazing role models to the younger children. As our sages said, "When two sit together and words of Torah pass between them, the Divine Presence dwells between them" (*Pirque Avot*).



Kulanu – Public Service

Kulanu participants at Chapel Haven have renovated their Community Room. They prepared for Passover by studying the Exodus story with Dr. Lauren Kempton. They have formed a company and will be doing service projects in the spring, like raking at BEKI. If you would like them to assist in yard work, please call Dr. Lauren Kempton at 389-2108, Extension 13. LK

Saul's Circle

Sara Mag hosted a Seder at Fellowship Place in April for participants of Saul's Circle, a BEKI outreach program. The group had a traditional Seder meal and service which was important to them all. Dr. Lauren Kempton and Sara Mag created a Hagada for Saul's Circle participants. LK

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Calendar & Daily Services

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
9a Shahrūt 5:45p Minha-Maariv	7a Shahrūt 5:45p Minha-Maariv	7a Shahrūt 5:45p Minha-Maariv	7a Shahrūt 5:45p Minha-Maariv	8:15a Shahrūt 5:45p Minha-Maariv	7a Shahrūt 6:00p Minha-Maariv	9:15a Shahrūt 5:45p Minha
						1 10 Iyar/25 L'Omer Darshan: Rabbi Murray Levine 10:45a Children's Prgms 10:45a Learner's Minyan Qiddush: Executive Board
2 11 Iyar/26 L'Omer 9:00a Religious School 12:30p Teacher's Meeting	3 12 Iyar/27 L'Omer 7:45a Rashi Study Group	4 13 Iyar/28 L'Omer	5 14 Iyar/29 L'Omer PESACH SHEINI 7:30a Talmud Berakhot Study Group 8:30a Rabbi's Study Group 4p Religious School 4p Benei Mitzva Lag B'Omer Prgm	6 15 Iyar/30 L'Omer 12:30p Talmud Group (off-site) 8p A.A.	7 16 Iyar/31 L'Omer 7:37p Candle Lighting USY Event	8 17 Iyar/32 L'Omer 10:45a Children's Prgms Qiddush: Avni-Singer USY Event
9 18 Iyar/33 L'Omer LAG B'OMER No Religious School USY Event 6:15p Kumsitz Campfire Singalong at Foodim/Forbes	10 19 Iyar/34 L'Omer 7:45a Rashi Study Group 7:30p Executive Board Meeting	11 20 Iyar/35 L'Omer	12 21 Iyar/36 L'Omer 7:30a Talmud Berakhot Study Group 8:30a Rabbi's Study Group 4p Religious School 4p Benei Mitzva Prgm	13 22 Iyar/37 L'Omer 12:30p Talmud Study Group (off-site) 8p A.A.	14 23 Iyar/38 L'Omer 7:45p Candle Lighting 8p Late Service	15 24 Iyar/39 L'Omer 10:45 Children's Prgms 10:45a Learner's Minyan Qiddush: Ezra Acad.
16 25 Iyar/40 L'Omer 9a Religious School 9:30a Brunch followed by "Enhance Your Simcha Dancing"	17 26 Iyar/41 L'Omer 7:45a Rashi Study Group	18 27 Iyar/42 L'Omer	19 28 Iyar/43 L'Omer YOM YERUSHALAYIM 7:30a Talmud Berakhot Study Group 8:30a Rabbi's Study Group 4p Religious School 4p Benei Mitzva Prgm	20 29 Iyar/44 L'Omer 12:30p Talmud Study Group (off-site) 8p A.A.	21 1 sivan/45 L'Omer ROSH HODESH 7:51p Candle Lighting	22 2 sivan/46 L'Omer Ben Weitzman Bar Mitzva 10:45a Children's Prgms (sponsored by Rabbi Murray Levine) Qiddush: Weitzman
23 3 sivan/47 L'Omer 9:30a Mitzva Heroes 11a Religious School Graduation	24 4 sivan/48 L'Omer 7:45a Rashi Study Group 7:30p General Board Meeting	25 5 sivan/49 L'Omer EREV SHAVUOT 7:55 Candle Lighting-Shavuot 8p Tiqun Leil Shavuot	26 6 sivan SHAVUOT Office Closed 9:15a Shahrūt 5:45p Minha Candle Lighting after 8:55p -Shavuot	27 7 sivan SHAVUOT II (YIZKOR) Office Closed 9:15a Shahrūt 5:45p Minha	28 8 sivan 7:57p Candle Lighting	29 9 sivan Dayna Rothman Bat Mitzva 10:45a Children's Prgms 10:45a Learner's Minyan Qiddush: Rothman
30 10 sivan	31 11 sivan Memorial Day Office Closed 9:30a Laina Pauker Bat Mitzva					



Can you identify this artwork?

Mazal Tov to

James M. Shure on being honored by the Jewish Home for the Aged at its 90th anniversary event on 23 May

Sharon Bender on leading a communal seder at Tower One / Tower East

Katie Marcus, daughter of Ken & Lisa Marcus, on becoming a Bat Mitzva

Celia Schultz on being awarded a Rome Prize Fellowship for 2004-2005

Peter Stein on his engagement to Ilana Kurshan. Pete is a son of BEKI members Victor & Susan Stein; Ilana is a daughter of Rabbi Neil & Alisa Rubin Kurshan

LifeCycle

With sorrow we note the passing of

Bonnie Litt, aunt of Jennifer Klein (& James Berger)

Charlotte Voliansky, sister of Bernard "Bud" (& Claire) Volain

Andrew Sardi, father of Eva (& Bill) Shragis

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Our Torah scrolls are all about 100 years old and in need of restoration. Some of the scrolls were restored in the 1980s, but the passage of time and daily or weekly use has taken their toll. All of the scrolls need lettering cleaned, replaced and treated. Some need sewing and taping of parchment, and some need a new set of etz hayim (spools).

The cost of restoring our best scrolls is \$3,600 to \$6,000 each; a fund of \$50,000 would provide for the permanent regular maintenance of the scrolls. If you would like to learn more about the condition of our scrolls or about the restoration process, or would like to fund the restoration of one or more scrolls, please contact Rabbi Tilsen at 389-2108 x10 or jjtilsen@beki.org.

