



AUGUST EVENTS

Tour of Fair Haven

Join Lee Cruz for a guided historical and cultural walking tour of Fair Haven—the New Haven neighborhood where his family lives—on Sunday, Aug. 14, starting at 2 pm. Lee, his wife, Sarah Miller, who is Fair Haven's alder, and children Pablo and Mateo are all members of the BEKI community.

Reserve your spot at office@beki.org.

This is a free event, but bring money for purchases. Lee, who is the Director of Community Outreach for the Community Foundation of Greater New Haven and a founding member of the Chatham Square Neighborhood Association, is passionate and knowledgeable about Fair Haven.



Lee Cruz

Jewish Perspectives of Abortion

Michal Raucher will discuss "From Justification to Justice: Jewish Perspectives and Experiences of Abortion," on Wednesday, Aug. 24 at 7:30 pm on [Zoom](#). An Associate Professor of Jewish Studies at Rutgers University, Dr. Raucher is the author of *Conceiving Agency: Reproductive Authority among Haredi Women* and is part of a research



Michal Raucher

team interviewing women of faith who have had abortions.

Courtyard Concert

Elm City Winds, a woodwind quintet that performs both classical and popular music, will return to the BEKI Courtyard on Sunday, Aug. 28 at 4 pm. Jennifer Silva, flute; Caesar Storlazzi, oboe; Laura Caruthers, clarinet; Adrienne Gallagher, bassoon; and Emily Fine, French horn, have created a program of music specially for this BEKI concert. In case of rain, the concert will move inside. Light refreshments will follow.

Admission is free. Donations will be accepted to support the Religious Coalition for Reproductive Choice (RCRC), which is a broad-based, national, interfaith movement that brings the moral force of religion to protect and advance reproductive health, choice, rights and justice.

Belle Greenberg Exhibit

An exhibition of art by Belle Kogan Greenberg, a BEKI member who passed away in June, will be on display in the lower-level gallery from July 29 through Sept. 15.

Born in 1931 in Montreal, Belle studied from 1962 to 1964 at what is now called the Yale School of Art. Her work was exhibited at the Victoria Gallery in Montreal, the Rhode Island School of Design, and in New Haven with the Paint & Clay Club, Connecticut Classic Arts, Ezra Academy, Creative Arts Workshop, the Frame Shop, and the JCC Exhibit of Women Artists in Connecticut.



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BEKI Bulletin

The newsletter is published monthly by Congregation Beth El-Keser Israel for the benefit of its members.

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To contribute articles or for inquiries regarding membership:

- Call the Synagogue office: 203.389.2108
- Write: 85 Harrison Street, New Haven, CT 06515-1724
- Email: bulletin@beki.org
- Visit our web page: www.beki.org

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• For advertising information, call the synagogue office.

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SANCTUARY REDESIGN UPDATE

Currently, the major efforts of the Sanctuary Redesign Committee are (1) determining whether the conceptual design fits within our target budget and

(2) filling in the outlines of that conceptual design with artwork, furniture, lighting, and acoustical work.

Our Implementation Commit-

tee—which will take over the project once the design is complete—is meeting with contractors and reviewing their cost estimates. This committee is also working closely with the architect to select an acoustical company and a structural engineer for specific aspects of the sanctuary redesign.

An Art Subcommittee has developed a short list of potential artists for new and repurposed decorative elements, such as ark doors and/or curtain, Ner Tamid, and decoration surrounding the ark.

The Redesign Committee is searching for the right chairs for our new sanctuary. In the coming months, we will have sample chairs available for BEKI members to evaluate.



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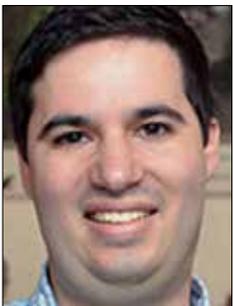
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Welcome New Members

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New members Joshua Kuhr, Allison Jacobs, Noa and Oren

Mazal Tov to

- Ali, Herb & sister Lillian Rosen on the birth of Roslyn Edith “Rosie” Rosen
- Our college graduates: Hannah Epstein, Elizabeth Frieden, Yoni Hirshfield
- Our high school graduates: Rachel Genn, Michelle Grutzendler, Ayelet Kaminski, Sophie Marx Schonberger, Jalina Secchiaroli, Aviva Wyner



Roslyn Edith “Rosie” Rosen

- Our 8th grade graduates: Itamar Lebowitz, Toby Manning, Elisabeth Oppenheimer, Aviva Robbins

Latest Security Grant

Thanks to a Jewish Foundation of Greater New Haven 2022 Security Grant in memory of Arthur and Yvette Eder, BEKI just completed another round of security upgrades. This grant expanded our capacity to announce emergencies over the PA system, provided a new door access station at

Harrison St., and improved exterior lighting along the Harrison St. side of the building. If you have questions about BEKI’s security upgrades, please consult Security Chair Jay Sokolow.

Can You Provide a Meal?

BEKI uses the platform Lotsa Helping Hands to support families with new babies. Through this system, members sign up to provide dinner each Tuesday and Friday. You can prepare and deliver the dinner or arrange delivery from a restaurant.

Anything you need to know—how many people to feed; vegetarian, kashrut or allergy specifications; address and time for delivery—is provided. The system will also send you helpful reminders. Just [log in](#) and choose your password. When a new baby arrives in our community, you’ll receive an email with a link to Lotsa Helping Hands. The calendar will show when meals are needed, allowing you to choose a date that’s convenient for you; if you later need to change dates, the platform arranges that also.

This system works only if we can be sure someone will sign up for each date. More participants will help ensure full coverage. Please sign up today. If you have questions, consult rachel.d.greenberg@gmail.com.

Message from President Rachel Bashevkin

Adapted from her remarks June 20

THANKS TO YARON LEW

At Purim, we read how Mordechai sent the following message to Esther, “Who knows if perhaps you have attained your royal position for just such a crisis?” The crisis, of course, was the royal edict to kill the Jews of Persia.

I thought of OUR crisis—these years of the COVID-19 pandemic—and of how lucky we were with Yaron as our BEKI President. Who knows if perhaps he attained the position for just such a crisis? When he stepped into

the Presidency three years ago, global pandemics seemed like science fiction. But when we were isolated and frightened, how fortunate for us that we had a former Israeli naval officer leading us. He was strong and steady at the helm. As a result, we now are a growing congregation with an exemplary rabbi, devoted staff, and phenomenal lay leaders. Thank you, Yaron.



New Approaches for Children and Teens

BINA Academy

Our religious school for kindergarten through 6th grade has a new name, BINA Academy. BINA is a Hebrew word that means “understanding,” and that’s what our religious school aims for: a deep and ever-growing understanding of Jewish tradition and how each child fits within it.

The curriculum prioritizes Jewish literacy, character development, and strong connections between the classroom and the way we live Jewish life at BEKI. Here are some new things you will see BINA students doing this year:

- Participating in the daily minyan every Wednesday evening and Sunday morning.
- Helping to lead prayers and share what they have learned at each class’s BINA Shabbat.
- Learning from BEKI members about art, great Jewish books, the environment, and more.

Registration is still open for the 2022-23 school year. Non-member families are also welcome to enroll students. For enrollment forms, contact Peggy at office@beki.org or click [here](#). For more information, contact Rabbi Woodward at rabbi@beki.org.

Teen Keshet

Teen Keshet, BEKI’s new education program for teens, is all about building keshet—connection—between where teens are in their lives and their Jewish community and identity. This new program will offer different opportunities for different



A screenshot from the music video “Modim” created by Klara Oppenheimer, Sam Werlin, Jesse Mattison, and Rachel Anderson.

age cohorts, allowing teens to bond with peers close in age and learn about the Jewish issues and values most relevant to them. Most Teen Keshet classes are taught by Rabbi Woodward and by Annie Norman-Schiff.

Teen Keshet for 7th and 8th graders is not your typical *bnai mitzvah* class. Instead, it’s a fun, spirited group that meets for a

monthlong series of classes once each season. Join us for any series or all three.

- Fall: *Judaism and Fandom* with Rabbi Eric
- Winter: *Jews in Togas: The Talmud* with Annie
- Spring: *Interfaith New Haven* with Rabbi Eric. (This course involves a series of field trips in the New Haven area.)

9th and 10th graders will meet for a series of sessions exploring what Judaism has to say about relevant big issues: changing life stages, making tough choices, caring for yourself, and more. We will draw on curriculum from the acclaimed Jewish organization [Moving Traditions](#). The group will meet three times each semester, fitting the busy schedules of our high schoolers.

11th and 12th graders will meet for a series of sessions on big questions in the larger world: antisemitism, Israel, and Jewish identity in the world beyond New Haven. The group will meet twice each semester, fitting the busy schedules of our high schoolers.

To register for Teen Keshet or for more information, contact Rabbi Woodward at rabbi@beki.org.



A teen trash collection hike at West Rock included Hannah Herbst, Helen Gerber, Aviva Wyner, Daniel Manning, Ella May, and Reuben Colten-Berry.

Tisha BeAv Services

The major fast day of Tisha BeAv is Saturday night, Aug. 6 and Sunday, Aug. 7. Although Shabbat ends on Aug. 6 at 8:49 pm, the fast begins at 8:03 pm.

We'll hold Tisha BeAv Maariv with Kinnot (dirges) & Eikhah (The Book of Lamentations) from 9:15 to 10:15 pm Saturday night, in person and on Zoom.

On Sunday, we'll have the 9 am service in person and on Zoom with Torah reading and the book of Eikhah. We'll also have our 5:45 pm Minchah service in person and on Zoom. The fast ends on Sunday at 8:49 pm.

Interfaith Service Day

On Sunday, Aug. 7, Tisha BeAv, BEKI is participating in an interfaith day of service. While groups will begin work earlier that morning, BEKI members are encouraged to join the mural project on the New Haven Green after our 9 am services. Everyone is encouraged to linger through 3 pm, taking advantage of this opportunity for fellowship with others committed to do community service and to fight xenophobia, Islamophobia, antisemitism, racism, religious isolationism, and extremism.

There is no cost to participate. Click [here](#) to register; you can note that you will be joining the mural group after Tisha BeAv services. The organizers have committed to accommodating Jewish participants who are fasting.

Since Rabbi Woodward needs to pick up Ayelet from

camp that day, Rachel Bashevkin will represent BEKI at the service day; she hopes you will join her.

Yizkor Memorial Book (New Version)

Notices will go out mid-August, and, like last year, they will be sent by **email only** (to all members who have email), with the subject heading "BEKI Yizkor Memorial Book" from email address yizkorbook@beki.org. Please pay particular attention to your email around mid-month so that you do not miss this important notice. If you've seen nothing by Aug. 20, check your spam folder. The deadline for return of your renewal information is Aug. 31.

The format of the book is undergoing a major change. In previous years, the book included the liturgy for the Yizkor service, which was nearly identical to the liturgy in the *mahzor* we had been using. However, *Mahzor Lev Shalem* has a different format and some wonderful new readings. Our new siddur, *Siddur Lev Shalem*, carries on the new format; it also contains new readings for the various festivals. Because we want to take advantage of these additions, going forward, we will use the liturgy in the *mahzor* and *siddur* and not print it in the Yizkor Memorial Book. However, other sections which you are accustomed to seeing in the book, including the sponsor page, will still be there.

If you have any questions, please contact Shoshana Lash at CantorSL@yahoo.com.



Volunteers at the 2019 Interfaith Service Day work at Mount Sinai Memorial Park on Jewell Street

המקום ינחם

HaMakom Yinachem

With sorrow we note the passing of

Stan Saxe, BEKI member and partner of Barbara Cushen

Daniel Hoffnung, brother of member Rob Hoffnung (and Marsha Beller)

Frances Wiener, former mother-in-law of member Marjorie Wiener, grandmother of Jason and Matthew

May the Almighty comfort those who mourn

Rabbi's Tzedakah Fund

- To Rabbi Woodward for his rabbinic involvement as well as the kindness & care he shared for Anita Henowitz by Ira & Sally Henowitz
- To Donna & Sid Levine for the kindness & care they shared for Anita Henowitz by Ira & Sally Henowitz
- Rhoda Small for the kindness & care she shared for Anita Henowitz by Ira & Sally Henowitz
- Joyce Factor for the kindness & care she shared for Anita Henowitz by Ira & Sally Henowitz
- To Rabbi Woodward with thanks by Fran Goldberg-Cohen
- In honor of Shayna's baby naming by Rozzie, Ben & Charlie Rodwin
- Alexandre (Sasha) Vaxman

Kiddush Fund

- Ina Silverman
- Sherri Rothman
- Rachel Light & Jonathan Freiman
- Fania Levine
- Sharon & Rabbi Carl Astor
- Tamara Schechter & Jessica Bod
- Yaron Lew

Chai/Synagogue Fund to support synagogue operations

- **To the Henowitz family with sympathy on the passing of Anita Joyce Henowitz by**
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- David Schwartz
- **To Judith Alderman & family with sympathy on the passing of Steve Alderman by**
- Diane Krevolin

To Sonny Alderman and family with sympathy on the passing of Bernie Alderman by

- Diane Krevolin
- Terry Vitelli
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- Stuart Rosenkrantz & the staff of Aide and Companions
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- Rachel Bashevkin
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- Jim Stacey & Julie Cohen
- Ellen Cohen & Steven Fraade
- **To Eva Shragis & William Shragis in honor of Alex's recent marriage by**
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- Jim Stacey & Julie Cohen
- **To Morris Bell & Raina Sotsky with sympathy on the passing of Toby Bell by**
- Joanne Foodim & Rob Forbes
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- Jim Stacey & Julie Cohen
- Ellen Cohen & Steven Fraade

To Julie Cohen with sympathy on the passing of Alice Cohen by

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- The Stanger & Colodner Family
- Martin & Lana Gad
- **To Jay Sokolow & Ina Silverman with sympathy on the passing of Joshua Sokolow by**
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- Linda & Ken Buckman
- Martin & Lana Gad
- **To Carlos Eyzaguirre, Jane Coffee & family with sympathy on the passing of Pablo Eyzaguirre by**
- Jim Stacey & Julie Cohen
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- The Avni-Singer Family
- Helen Rosenberg & Amoy Kong-Brown
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- Ellen Cohen & Steven Fraade
- **To Susie Voigt with sympathy on the passing of Pablo Eyzaguirre by**
- Rena Cheskis-Gold & Marty Gold (to the Barzillai Cheskis BEKI Youth Israel Scholarship Fund)
- **In honor of Sherri Rothman by**
- Fran Goldberg-Cohen
- **To Lauri Lowell with sympathy on**

the passing of Vivian Abrams Lowell by

- Martin & Lana Gad
- **To Jhena Vigrass & Bruce Spierer in honor of their marriage by**
- Ellen Cohen & Steven Fraade
- **To Barbara Cushen with sympathy on the passing of Stanley Saxe by**
- Ina Silverman & Jay Sokolow
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- Jim Stacey & Julie Cohen
- Jay & Margie Hirshfield
- Mimi Glenn & BEKI Sisterhood
- **To Lisa Greenberg & Brian Tesar and Ezra Greenberg & Kristin Schneeman with sympathy on the passing of Belle K. Greenberg by**
- Karel Koenig
- Ellen Cohen & Steven Fraade
- Steve & Rachel Wizner
- Joanne Foodim & Rob Forbes
- **To Rachel Bashevkin with wishes for every success in her presidency by**
- Rabbi Andy & Rachel Hechtman
- **To Steve Rudof in honor of his 80th birthday by**
- David & Darryl Kuperstock
- **To Donna Levine with thanks by**
- Joanne Foodim, Stacey Foodim-Sloan & Edward Foodim

Yahrzeit Fund to support synagogue operations

In Memory of:

- Sheila Brown by Paula Brown
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- Milton Weiner by Joanne & Steve Rudof
- Anne Benson by Joanne & Steve Rudof
- Estelle Gottfried by Edward & Helene Schnitman
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- Isaac Glazman by Polina Naiman
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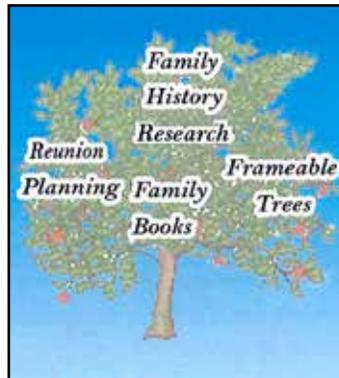
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What will your Jewish Legacy be?



Harold Miller Created a Legacy for his Synagogue, BEKI

"Keser Israel, and now Beth-El Keser Israel ("BEKI), has been my synagogue for my entire life. My grandfather was actually the president of Keser Israel in 1948. I had my Bar Mitzvah at Keser Israel and I was married at BEKI. It is a pleasure for me to make a legacy commitment to this synagogue that has been and continues to be such an important part of my life."

—Harold

For more info about Create A Jewish Legacy, contact Lisa Stanger, (203) 387-2424 x382, lstanger@jewishnewhaven.org.
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BEKI KASHRUT POLICY

Introduction

Food is not simply an accessory to our life experience. It is not simply an adjunct attached to things that matter more. Food, rather, is a primary manner of interacting with God, with each other, with our Torah, and with our bodies. It is a way that we weave these things together, connecting us bodily to holiness and to each other.

We learn this from every corner of Judaism. What is at the center of Jewish worship? The offering of sacrifices, which were 1) symbolically eaten by God, and 2) actually eaten by the kohanim. What is at the center of Shabbat? The consumption of wine at the location of a meal, the vehicle by which transcendent holiness is brought out in our lives. What practices do we observe three times a day? Prayers, and meals. What do we do on the holiest day of the year? We abstain from eating – which emphasizes its significance. What do we do on the night that we connect most directly to our historical and spiritual identity? We have a seder and a week-long celebration of matzah. What human activity connects us to God’s grace? Eating. What mitzvah represents our greatest gift to the poor? Feeding the hungry. What laws are modeled after the sacrificial service, expressing our bodily connection to holiness every time we eat? The laws of kashrut. What delicious pastry is made on Hanukkah and stuffed with jelly? Sufganiyot.

Eating is not some adjunct to Jewish experience. It is a fundamental aspect of it that effects a body-spirit connection. The act of eating is an act of sanctifying the mundane and lifting it up as holy.

The observance of the laws conventionally called “kashrut” involves a series of permissions and prohibitions, of inclusions and exclusions, that guide our eating practice. The practice of kashrut takes place in the broader field of our lives, alongside laws relating to ethical behavior toward animals, treatment of humans, laws of trust and faith, legal conceptions of peoplehood, in addition to laws around Shabbat and holidays. It is rare that a question about kashrut is only a question about kashrut. Likewise, our kitchen at BEKI is guided not only by the laws of kashrut, but the laws of other fields of Jewish behavior.



Eric Woodward

One aspect of modernity that greatly affects food has been the change in social relationships from communal-based and concrete to increasingly global and abstract¹. We do not grow or process our own wheat or meat; we do not cure our own cheese, or even milk our own animals. We import spices and luxuries from distant climates, and we are caught up in a (morally implicating) net of social relationships concealed beneath every food commodity exchange².

The laws of kashrut, which are at core about the preparation and consuming of food, are today reduced to interpreting chains of custody represented by hekhshers. How do we know that this piece of chicken is kosher? Once, I would have known the butcher; today, that relationship is obscured.

An effect of this has been the “hekhsher-fiction” of kashrut. That is, instead of seeing kashrut as a living body of practice that affects our lives and our kitchens, it becomes simply a purchasing decision: does this item bear a hekhsher (a guarantee of its kosher chain of custody) or not? In a synagogue, we should strive for greater appreciation of the spectrum of kashrut, and deeper empowerment beyond simply purchasing decisions.

Furthermore, hekhshers have been increasingly commodified, and a hekhsher itself stands as a symbol for a large number of legal, cultural, political, theological, economic, and ethical decisions that are obscured by the faith we put in the icon of a hekhsher. The effect of this is that the largest, agro-business food products receive hekhshers, while small, local purveyors usually do not. We ought to have more faith in jam purchased at a farmer’s market from a person whose face we see than in jam processed thousands of miles away, but the hekhsher structure makes us distrust the evidence of our own eyes and ears in favor of the evidence of the hekhsher.

There is a positive value in creating a kashrut policy that does not solely devolve to hekhshers, with the caveat that kashrut is complicated, and what seems simple might not always be so. This will play out in the policy.

One large area of kashrut conversations has to do with the fences erected around the laws. Pirke Avot famously enjoins us to build a fence around the Torah (1:1). Maimonides comments on this verse that the verse refers to “gezeirot and takanot” (decrees and ordinances) that distance a person from sin. Maimonides cites the principle of “ushmartem mishmar-

Continued on **Page 12**

¹ See Ferdinand Tonnie’s *Gemeinschaft* and *Gesellschaft* concepts to deepen an understanding of how halachah and Jewish denominations changed in the 20th century
² Many in recent decades have sought to connect more deeply to the processes of food production, whether through milking their own cows or growing their own wheat.

ti,” from Levi. 18:30, which is taken by the Talmud (Moed Katan 5a) to represent protective measures we might take to prevent a person from violating halakhah.

Sometimes, the fences are so high that you can't see the original law. The Pele Yoetz (Rav Eliezer Papo, Bulgaria, early 19th century) argues that, if people knew that some prohibitions were actually as weak as they are (that certain fences were unimportant), then they'd be liable to stop taking seriously things that rabbis say. The Shnei Luchot Habrit (Rabbi Isaiah Horowitz, Prague, 16th century) says that there is a problem with obscuring the source of Torah prohibitions with fences because it removes them from our lives. He cites the Halichot Olam, itself citing Rashi on Talmud Beitzah 2b. Rashi writes that, in essence, it is always easy to say “no”; but halakhah and the tradition of learning are expressed better through the permissive gesture³.

This will play out in our policy in two ways: by allowing for the nuance present in laws to shine through, but also recognizing that nuance itself can be disorienting, and there are times and situations in which clarity is needed.

Last, Jewish law recognizes the presence of both “le-hatchilah,” a priori, and “bedieved,” a posteriori, legal facts. Many rules of kashrut are quite stringent before the fact, but after the fact, leniencies come in. For example, we keep our meat and dairy spoons separate. But if we find that we accidentally ran a dairy spoon through a meat dishwasher load, we don't need to be concerned, because, by the principle of “sfeik sfeika” (two axes of doubt), we can doubt that the spoon actually absorbed a meat ta'am (because of both the general doubt of absorption and the presence of soap) and permit the spoon for continued use without rekashering. Nevertheless, lehatchilah, we keep our spoons separate, and do not do this. Likewise, if we were to bring into our house a piece of cold food that was cut with a non-kosher knife, and put it on our plate, we would not have to worry, considering that both its absorption of taam through the knife and its transmissal of taam to the plate are in doubt.

What these leniencies mean is not that they are not active rules before the fact, but that they are never active enough to push off or defer other mitzvot, positive or negative, such as not shaming another, rejoicing on Sukkot, or eating on Shabbat. In fact, while rejoicing and eating are positive mitzvot, not shaming is a negative mitzvah, meaning that we should set incredibly high fences up to protect anyone from shame.

This is particularly incumbent on our hashgacha operations. In no case should a mashgiach shame another or speak with a tone of disdain when we are in the realm of “doubtful kashrut violations” (which will be enumerated below). In the case of substantive kashrut violations, cor-

rective action should be taken, but well within the space of preventing shame, and with an awareness that shaming is *avak retzichah*, akin to murder, a strongly punished commandment, and even the most brazen kashrut violation is only a *hattat*, the lightest possible punishment for a commandment.

Altogether, we should comport our kashrut behavior with the following in mind:

ראה | למדתי אתכם הקים ומשפטים פאשר צוני ה" אלקי לעשות פון
בקרוב הארץ אשר אתם באים שמה לרשתה:
ושמרתם ועשיתם כי הוא חכם חכם ובינתכם לעיני העמים אשר ישמעו
את כל-החקים האלה ואמרו רק עם חכם ונבון הגוי הגדול הזה:

“See, I have imparted to you laws and rules, as the Lord my God has commanded me, for you to abide by in the land that you are about to enter and occupy. Observe them faithfully, for that will be proof of your wisdom and discernment to other peoples, who on hearing of all these laws will say, ‘Surely, that great nation is a wise and discerning people.’”

Deuteronomy 4:5-6

Our observance of the law should lead others to say – what a wonderful and wise way to live!

Substance of the Policy

The Rabbi, as the *mara d'atra*, uses the Rabbi's understanding of halakhah to interpret the laws of kashrut for the synagogue. Teshuvot of the Rabbinical Assembly of the Conservative Movement's Committee on Jewish Law and Standards serve as helpful precedent.

General Kashrut Policy

1. BEKI is a kosher space. We observe the laws of kashrut in our building, and in our adjoining annexes, such as the parking lot, sukkah, and playground.
2. Wine is not technically covered by the laws of kashrut; it is covered by its own set of laws. Nevertheless, as we think of wine as part of food, we will elaborate a wine policy here:
 - a. All wine or grape juice brought into the synagogue must have a hekhsher.
 - b. Wine and grape juice need not be mevushal, but wine which will be served by a server at a catered meal must be.
 - c. All wine or grape juice served for kiddush should be checked to ensure that it is a grape product, rather than apple juice or blackberry wine.
3. We do not concern ourselves with the following halakhic categories:

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³ Rashi on dibur hamatchail “de-hatanya adif leih”: דהתירא עדיף ליה - טוב לו להשמיענו כח דברי המתיר שהוא סומך על שמועתו ואינו ירא להתיר אבל כח האוסרין אינה ראייה שהכל יכולין להחמיר ואפילו בדבר המותר

- a. *tevilat kelim* (ritually immersing utensils before use)
- b. *halav Yisrael* (milk produced under solely Jewish supervision)
- c. *pat Yisrael* (grain products cooked or baked under solely Jewish supervision)
- d. *bishul akum* (certain cooked foods prepared under Jewish supervision)
- e. *achilat dagim im basar* (eating fish together with meat)

The BEKI Kitchen

1. Except as specified below, food brought into the kitchen must bear a hekhsher from a recognized kashrut supervision agency. A large list of kashrut agencies can be found [here](#). Note: We do not consider the Tablet-K hekhsher, the Ko hekhsher, or an individual letter K to be valid hekhshers for our kitchen.

2. The following items can be brought into our kitchen and used without a hekhsher:

- a. Whole eggs, uncooked
- b. Unflavored coffee beans or ground coffee
- c. Pre-washed salad greens, even if pre-cut
- d. Raw vegetables, including baby carrots, chopped broccoli, and shelled peas
- e. Frozen vegetables with no added ingredients
- f. Vegetables that were cut at a supermarket do need a hekhsher. Exception: Vegetables cut at a kosher supermarket or at New Haven's Edge of the Woods market do not need a hekhsher.
- g. Raw dry grains, beans, rice, and nuts do not need a hekhsher; canned beans, par-cooked grains, and roasted nuts do need a hekhsher.
- h. Honey
- i. Milk
- j. Plain yogurt, with no flavoring
- k. Dried chiles
- l. Extra-virgin olive oil
- m. Regular black and green teas do not need a hekhsher; flavored teas and herbal teas do require a hekhsher.
- n. Pure maple syrup does not need a hekhsher if it is marked as organic or vegan; otherwise, it does require a hekhsher.
- o. Dried fruit without additives does not need a hekhsher; with additives such as preservatives and artificial sweeteners, it does.
- p. Whole spices do not need a hekhsher. Ground, single-ingredient spices do not need a hekhsher. Ground spice mixtures, i.e., with more than one ingredient, do require a hekhsher.
- q. Non-food utensils, such as disposable plates or pans, foil, plastic wrap, parchment paper, do not need a hekhsher.
- r. Alcohol: beer and spirits do not need a hekhsher. How-

ever, beer and spirits should be checked to ensure they do not have additives, such as additional flavors.

i. Brandy, cognac, vermouth, amaro, grappa, ouzo, arak, sherry, port, and other grape-derived products count as wine, and must have a hekhsher.

ii. Many poskim have permitted Scotch that is aged in former sherry casks; such Scotch is permitted at BEKI.

iii. Mezcal is permitted, but mezcal con gusano (mezcal with a worm) and mezcal de pechuga are forbidden and not kosher.

iv. Home-brewed or home-fermented spirits are permitted if the rabbi has examined the brewing and declared it kosher.

3. The following items do require a hekhsher:

- a. Vinegar (all types)
- b. All oils other than extra virgin olive oil
- c. Canned vegetables
- d. Cheese
- e. Any prepared, jarred item, such as salsa or tomato sauce
- f. Juices
- g. Bread and grain products
- h. Pasta and pasta-like products (couscous, Israeli couscous)

4. All raw vegetables and fruits must be washed in water; we do not consider it necessary to rinse vegetables in vinegar.

a. Triple-washed or "thoroughly washed" salad greens do not need to be washed.

b. Other leafy greens, which are likely home to bugs, must be submerged in water, swished around, and then drained.

c. Herbs, which are even more likely home to bugs, must be submerged in water, swished around, and then drained.

d. Fruits and vegetables that might be home to bugs, like asparagus, strawberries, and broccoli, must be washed once in water, as with other vegetables.

5. Processes of kashrut

a. **Supervision.** Either a BEKI mashgiach, the rabbi, or a knowledgeable person deputized by the rabbi for kid-dush operations will:

i. Check food brought in to make sure it is acceptable

ii. Ensure that the food brought in is sealed

iii. Set the ovens before Shabbat

iv. Provide on-the-ground support for caterers to understand our kitchen's operation and to provide hashgachah (kashrut supervision) during an event, including ensuring that catering staff do not bring in personal food

Continued on **Page 14**

b. **Mistakes and Manners.** Because we rarely serve meat, the likelihood of a person coming *biydei isura* (handling something that is truly forbidden) and causing a substantive kashrut violation is highly unlikely. Instead, a person is more likely to violate a “fence around the law,” which is not itself an *isura*. Regardless of what has happened – whether the fence of an *isura* has been violated, and even if an *isura* has been transgressed – there is never justification for anger or shaming. A *mashgiach* who makes a correction must guard their words, tone, and demeanor carefully and keep far from even the appearance of harshness or shaming.

c. **Mistakes and Mitigation.** When a mistake has occurred – such as not washing something that should have been washed and seeing it used – the *mashgiach* should only intervene in the situation if it can be done extremely gently, relying on the following principles as after-the-fact halakhic remedies:

i. *Batel ba-rov*: items of *treif* that are mixed up among kosher items can be considered null if they make up less than $\frac{1}{3}$ of the items. (For example, one can of beans that did not have a *hekhsher* is mixed into a bean salad with four cans of beans that did have a *hekhsher*.)

ii. *Batel ba-shishim*: a small amount of *trayfe* that is mixed into a cooked or liquid mixture of kosher items can be considered null if it is less than $\frac{1}{60}$ of the total volume. (The classic example is that a drop of milk splashes into a pot of chicken soup.)

d. If a pot or utensil is rendered *unkosher*, it should be set aside until it can be *kashered*.

- a. Have all food brought to the synagogue before Shabbat;
- b. Have all cooked food cooked before Shabbat;
- c. Serve all food either cold, or reheated from the already-turned on ovens;
- d. A BEKI *mashgiach* present.

Pesach

Passover rules are far more stringent than regular Kashrut rules. Only the basics are listed here.

1. All *hametz* in the building must be boxed up and stored so that it cannot be seen.
2. The rabbi will sell all the *hametz* in the building for the duration of the Passover holiday.
3. No *hametz* may be brought into the building except to accommodate the needs of staff as per the *mara d’atra*.
4. The regular (downstairs) kitchen is closed and locked – sold – for the holiday.
5. The upstairs kitchen is *kashered*:
 - a. Everything is thoroughly cleaned, including the refrigerator (see below), cabinets (interior and exterior), and sink
 - b. The sink and countertops are *kashered* by having boiling water poured over them, a process called *irui*
 - c. Tables and any other surfaces not *kashered* with *irui* are covered with tablecloths or contact paper
 - d. The dumb-waiter is closed
 - e. The refrigerator and freezer are emptied and wiped thoroughly with a solution of water and mild dishwashing soap, and then rinsed
 - i. Unopened food that is acceptable for Passover can remain in the refrigerator.
 - f. A new hand-washing cup is used for the holiday
 - g. New kiddush cups are used for the holiday
6. For the *Siyyum Bekhorim* (the celebratory morning meal on *erev Pesach*, when *hametz* is still permissible), food is eaten outside of the building, and leftovers are burned.
7. Any food brought into the building during Passover must bear a *Kosher for Passover hekhsher*, except for the few exceptions listed in the Rabbinical Assembly’s annual Passover Guide as permissible without a KLP *hekhsher* if bought before the holiday.
8. BEKI follows traditional Ashkenazic practice and does not serve *kitniyot* publicly. Note, however, that eating *kitniyot* is allowed and that using *kitniyot* on kosher *l’pesach* utensils does not affect their KLP status. Consult the rabbi with any questions about *kitniyot*.

Shabbat Policy

Cooking is prohibited on Shabbat. We will not go into all possible domains of this in this policy, but some core points will be enumerated below:

1. For hot coffee on Saturday mornings, we heat water in advance of Shabbat and use it to make instant coffee.
2. Ovens for warming must be turned on before Shabbat.
3. Food that is placed in ovens for warming must already have been cooked.
4. Grinding pepper is prohibited on Shabbat.
5. Foods and beverages to be consumed communally on Shabbat must come to the building prior to Shabbat. Although some could carry these within the *Eruv*, in order to prevent situations in which one person’s transport is considered acceptable and another’s isn’t, leading to shame, we prevent it in all cases.
6. Programs held on Shabbat after services that involve food must:



August 2022

4 Av 5782 - 4 Elul 5782

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 4 Av	2 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 5 Av	3 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 6 Av	4 8:15am In-person & Zoom Service 5:45pm In-person & Zoom Service 7 Av	5 7:00am In-person & Zoom Service 6:00pm First Friday Kabbalat Shabbat 7:46pm Candle Lighting 8 Av	6 9:15am Shabbat Service (Sanctuary, in-person) 11:00am Children's Havura, K-2 Kehila, Jr. Congregation 9:15pm Maariv w/Kinnot & Eikhah 9 Av
7 Fast of Tisha B'Av 9:00am In-person & Zoom Service w/Eikhah Interfaith Day of Service (off-site) 5:45pm In-person & Zoom Service 10 Av	8 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 11 Av	9 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 12 Av	10 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 13 Av	11 8:15am In-person & Zoom Service 5:45pm In-person & Zoom Service 14 Av	12 Tu B'Av 7:00am In-person & Zoom Service 6:00pm Kabbalat Shabbat 7:37pm Candle Lighting 15 Av	13 9:15am Shabbat Service (Sanctuary, in-person) 11:00am Children's Havura, K-2 Kehila, Jr. Congregation 16 Av
14 9:00am In-person & Zoom Service 2:00pm Fair Haven Walking Tour w/Lee Cruz (reservations required) 5:45pm In-person & Zoom Service 17 Av	15 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 7:30pm Executive Board Meeting 18 Av	16 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 19 Av	17 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 20 Av	18 8:15am In-person & Zoom Service 5:45pm In-person & Zoom Service 21 Av	19 7:00am In-person & Zoom Service 6:00pm Kabbalat Shabbat 7:27pm Candle Lighting 22 Av	20 9:15am Shabbat Service (Sanctuary, in-person) 11:00am Children's Havura, K-2 Kehila, Jr. Congregation 23 Av
21 9:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 24 Av	22 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 25 Av	23 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 26 Av	24 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 7:30pm "From Justification to Justice: Jewish Perspectives & Experiences of Abortion w/Michal Raucher via Zoom 27 Av	25 8:15pm In-person & Zoom Service 5:45pm In-person & Zoom Service 28 Av	26 7:00am In-person & Zoom Service 6:00pm Kabbalat Shabbat 7:16pm Candle Lighting 29 Av	27 Rosh Hodesh I 9:15am Shabbat Service (Sanctuary, in-person) 11:00am Children's Havura, K-2 Kehila, Jr. Congregation 30 Av
28 Rosh Hodesh II 9:00am In-person & Zoom Service 4:00pm Elm City Winds Quartet, followed by refreshments (BEKI Courtyard) 5:45pm In-person & Zoom Service 1 Elul	29 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 7:00pm General Board Meeting 2 Elul	30 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 3 Elul	31 7:00am In-person & Zoom Service 5:45pm In-person & Zoom Service 4 Elul	<div style="border: 1px solid black; padding: 10px; background-color: #fff9c4; margin-bottom: 10px;"> <p style="text-align: center;">Donate Online Fast and easy at www.beki.org/give</p> </div> <p>Mark Your Calendar Sept 3 Shai Hurwitz b'mitzvah Sept 26/27 Rosh HaShanah Oct 4 Kol Nidre Oct 5 Yom Kippur Oct 9 Erev Sukkot</p>		

Service Times

Sundays	Mondays	Tuesdays	Wednesdays	Thursdays	Fridays	Saturdays
9am Shaharit 5:45pm Maariv	7am Shaharit 5:45pm Maariv	7am Shaharit 5:45pm Maariv	7 amShaharit 5:45pm Maariv	8:15am Shaharit 5:45pm Maariv	7 am Shaharit 6 pm Kabbalat Shabbat	9:15am Shaharit



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Services

All services are also available on Zoom except Friday night and Saturday morning.

Sunday 9 am	Wednesday 5:45 pm
Sunday 5:45 pm	Thursday 8:15 am
Monday 7 am	Thursday 5:45 pm
Monday 5:45 pm	Friday 7 am
Tuesday 7 am	Friday 6 pm
Tuesday 5:45 pm	Saturday 9:15 am
Wednesday 7 am	

For the latest information on services, check [Happenings](#) or email bekitefilla@gmail.com

E-Statements

Due to rising costs and BEKI’s efforts to be more earth-friendly, we are transitioning to e-statements and e-yahrzeits. If you prefer to receive them by paper, please contact the BEKI office at office@beki.org or 203-389-2108 x114. The BEKI Green Team supports BEKI’s movement toward paperless communications and hopes the community will also.

Amazon Smile

Sign up on Amazon to donate 0.5 percent of each of your Amazon orders to BEKI. It costs you nothing and happens automatically with each order.

Advertise Your Business in the Bulletin

Would you like your ad here in the coming year? Each month, the BEKI bulletin reaches over 700 households, most of them in the New Haven area. Check with Peggy in the BEKI office about our variety of ad rates.

Easy Fundraiser

The Stop & Shop gift cards sold by the BEKI office are debit cards for groceries or gasoline. This is an ongoing fundraiser that costs you nothing. Contact Peggy office@beki.org to arrange pickup.