



NEW YOUTH & FAMILY PROGRAMMING DIRECTOR

Despite the economic consequences of the pandemic, Beth El – Keser Israel has decided to expand its professional staff. Anne Norman-Schiff, who is completing a Ph.D. in religious studies at Yale, will be BEKI's first Youth and Family Programming Director.

"BEKI is a thriving and growing community with many young families," President Yaron Lew explained. "Our youngsters represent our synagogue's future. Even in these tough times, BEKI is committed to serving our congregants and enriching our children and young adults. We committed the funds to make it happen."

"Given the extraordinary influx of young families with children at BEKI, we are thrilled to have found such a warm, deeply learned professional as Annie to support our community," parent Mark Oppenheimer added.

Norman-Schiff will coordinate and support the children's Shabbat and High Holiday programs, which are led by parent volunteers, and will be the advisor to BEKI's Kadima and USY youth groups.

"She is passionate about Judaism, comfortable working with people at all levels of learning, and has seen in her own life what synagogues, youth groups, and Hillels can do to foster Jewish engagement," Oppenheimer explained. "I'm so excited to learn from her. And, as a dad, I am so excited that



Anne Norman-Schiff

she will be working with my kids."

"BEKI is such a warm community with an incredible spirit of volunteerism and learning," Norman-Schiff said. "I love the idea of making meaningful Jewish experiences for kids of all ages, and teaching and supporting our parent volunteers."

Although she met with BEKI families in April via Zoom, Norman-Schiff starts her position June 1. "If we are able to gather in person for Shabbat," she explained, "I will be singing and praying my heart out in every service! If we are not able to do that yet, I will be on every family's computer screen with fresh ideas for Jewish life at home."

"I am especially excited about working with our USY and Kadima youth groups," Norman-Schiff added. "For me, youth group was the first time I got to make Jewish life for myself: it's how my friends and I went from being kids to being leaders. I am so excited to support BEKI's young people in building their communities into what they want them to be."

"We are thrilled to have Annie join our staff," Lew added. "We see her as a fountain of knowledge and energy that will help propel our younger generation into a future of great deeds for our synagogue and the Jewish community at large."

What will your Jewish Legacy be?



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(203) 387-2424 x382, lstanger@jewishnewhaven.org,
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BEKI Bulletin

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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: jjtilsen@beki.org
- Visit our web page: www.beki.org

For advertising information, call the synagogue office.

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A Message from Rabbi Tilsen & Dear Rabbi

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New Director

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Meet Annie Norman-Schiff

I am thrilled to announce that BEKI has just filled a brand-new position, hiring Annie Norman-Schiff to be our first Youth and Family Programming Director. In this position, she will coordinate and support our children's Shabbat and High Holiday programming, will be the advisor to our Kadima and USY youth groups, and will do various other jobs to support and grow our thriving community of young families and children.

A Stanford alumna who is completing a Ph.D. in religious studies at Yale, she has an extraordinary resume, having taught Jewish adult education and Hebrew school and done much else besides. (Thanks to Rena Cheskis-Gold, Darryl Kuperstock, and Steve Werlin for serving with me on the committee that found Annie.) She begins June 1, but for those who want to meet her, I invite you to a Zoom call with her next Sunday, April 12, at 9pm—if you think you'd like to join us, email me at kids@beki.org and I will send you the Zoom info when I have it. Meanwhile, below is a little Q&A that she and I did. —Mark Oppenheimer

Q: OK, tell us the basics: where are you from, what was your Jewish journey, that sort of thing.

A: I grew up in the northern suburbs of Chicago. I went to a giant Reform synagogue but grew up with a small, warm, shul-within-a-shul feeling, very close to the families who made the place tick. I loved Jewish summer camp (wilderness trips where we shouted the Shema off a cliff and listened to it echo), teen youth group (planning endless retreats and lock-ins with friends), and Hillel (staying late each Friday night, debating big questions and finishing off the pareve brownies).

I was also a Latin nerd who came to academic Jewish Studies as the perfect blend of things I loved: the puzzle of ancient languages and the big ideas that still shape our lives.

After college I worked in Jewish nonprofits for a few years, spent a year in Israel, then came to get my PhD in Ancient Judaism at Yale.

Q: What attracted you to this job at BEKI?

A: BEKI is such a warm community with an incredible spirit of volunteerism and learning. I love the idea of making meaningful Jewish experiences for kids of all ages, and teaching and supporting our parent volunteers. I am espe-

cially excited about working with our USY and Kadima youth groups.

Q: When you start on 1 June, what are the first things you are going to do?

A: If we are able to gather in person for Shabbat, I will be singing and praying my heart out in every service! If we are not able to do that yet, I will be on every family's computer screen with fresh ideas for Jewish life at home.

Q: Favorite Torah story?

A: I come back again and again to Jacob wrestling with the man/divine being. Every time, that story means something different to me.

Q: Favorite holiday?

A: Shavuot! Cheese, cheesecake, and studying all night.

Q: Cats, dogs, both or neither?

A: Definitely cats. In a Zoom call, you might meet my orange tabby Casey Stengel—named after the first manager of the Mets.

Q: Hobbies?

A: Knitting, baking, baseball, and New Haven theater.

Q: Favorite color?

A: Red

Q: You are finishing a doctorate in Jewish studies. What is your dissertation about?

A: It is about what the rabbis, who loved their Oral Law, still thought we needed to put in writing: not just Torah scrolls, but the small scriptures in our tefillin and mezuzot, the ketuba document that makes people married, and the gett that makes people divorced.

Q: What was your favorite non-Jewish class in school?

A: Latin!

Q: It's great that you will be advising Kadima and USY. What draws you to youth group leadership?

A: For me, youth group was the first time I got to make Jewish life for myself: it's how my friends and I went from being kids to being leaders. I am so excited to support BEKI's Kadima and USY young people in building their communities into what they want them to be.

Q: How are you keeping sane during quarantine?

A: Yoga videos and two daily book clubs: a few pages of War and Peace with Tolstoy Together, and a page of Talmud for Daf Yomi.

Q: Look forward to Zooming with you soon!

A: Definitely!



[Divrei Torah by BEKI members](#) are available at beki.org under “Education”

Recent Messages from Rabbi Tilsen

- [The Long Night](#)

Rabbi’s Video Messages

- [One Mitzva After Another](#) (2 min)
- [Something Beautiful Left Behind](#) (4 min)
- [For All the Good](#) (5 min)
- [Moving Forward](#) (2 min)
- [Wear a Mask You Must](#) (4 min)

Sundays

Tehilim in Times of Trouble

Explore the ancient poetry of the Biblical Psalms with [Corinne Blackmer](#), Sundays **3:30p On-Line**. On-going.

Mondays

Rashi Study Group: II Kings

Each Monday morning from 8a to 8:30a adults meet on-line to read Rashi’s commentary on the TaNaKh (Hebrew Bible). The Rashi Study Group (RSG) is reading Second Kings. This tells the stories of the successors of Kings Saul, David and Solomon -- the downfall of the monarchy -- both kingdoms, Sumeria (Israel) and Judah. Elisha, Rehoboam, and the prophetess Hulda are among its colorful characters.

Rashi purported to explain the *peshat* of the text, i.e., the meaning in its historical, literary and linguistic context. Visitors and new participants are welcome. Hebrew and English texts are available at Sefaria ([2 Kings](#) and [Rashi](#)). The RSG meets on-line in May and June 2020 from 8a to 8:30a. Click this [link](#) at 8a to join, or see the link in [Happenings](#). With Jon-Jay Tilsen.



Jon-Jay Tilsen

Wednesdays

Rabbis’ Study Group

The Rabbis’ Study Group is a weekly study group exclusively for rabbis, initiated and taught by Rabbi Murray Levine from 2004 to 2018. The Wednesday study group affords local rabbis an opportunity to pursue their own *talmud torah* (Torah study) in a “safe” setting and with opportunities to learn from each other’s experience and insight. The study group meets Wednesday mornings on-line in April and May this year. The Rabbis’ Group continues under the direction of Rabbi Eric Silver, and is studying *Sota*. For more information, contact J-J Tilsen jjtilsen@beki.org.



Eric Silver

Thursdays

Mini Morning Learning Service

The Thursday morning services are supplemented with commentary and teaching relating to the history, themes, choreography and language of the daily morning service. Shahrarit service is from 8:15a to 9:15a on Thursdays; on other weekdays, the service begins at 7:00a. During May and June 2020, the Thursday tefila is on-line. See [Happenings](#) for the link.

Berakhot Talmud Study Group

A weekly study of the Talmud Bavli Berakhot meets on-line on Thursday mornings 10a–11a with Rabbi Tilsen.

The Talmud, based on an oral text, has no beginning or end. One can begin study at any point; now is the best time. No prior knowledge is required, but basic facility in English is helpful; students with all backgrounds are welcome, beginner to advanced.

The Berakhot Talmud Study Group will meet on Thursdays in May and June 2020 on-line; see [Happenings](#) for the link.

Stop & Shop Gift Cards

The BEKI office sells Stop & Shop gift cards. These cards can be used at any Stop & Shop location, like a debit card, to buy groceries or gasoline. This is an ongoing fund-

raiser which costs you nothing but has provided over \$3000 in income. Contact Peggy office@beki.org to participate.

Donate

Fast and easy at www.beki.org/give

[Pre-Shavuot Nighttime Study](#)

[On-line](#) night of learning 24-hours before the festival begins, Wednesday 27 May 2020, 7p-10p. (Shavuot begins Thursday night.) With Corinne Blackmer, Joshua Zelinsky, Rachel Adelstein.

[Pre Tikun De Shavuot](#)

Preparadonos para recibir la Tora. En Espano (In Spanish) 27 May 2020, all day and night. Seminario Rabnico Latinamericano.

More Daily & Shabbat Services

Learning? Hear [selected recordings](#) at beki.org . See online [prayerbooks](#) or buy a book on-line or request a free book from jjtilsen@beki.org or bekitefilla@gmail.com .

Need Torah

Learn Sing Pray with the Conservative Masorti [Online Beit Midrash](#) in Jerusalem <https://www.conservativeyeshiva.org/learn/> Texts available at www.sefaria.org . Selected [audio prayers](#) , [Member Divrei Torah](#) and [Rabbi's Writings](#) are available at beki.org under "Learning."

Need Help?

When you need help acquiring essential food, medicine, utilities, communication services, contact office@beki.org 203.389.2108 x114; we will connect you with Hesed Committee, Tiqun Olam Cmte, rabbinic counsel jjtilsen@beki.org 203.389.2108 x110, and other synagogue-based and community agencies and vendors. We are a community and we will help each other as much as we can.

Want to Help?

To assist in on-going and ad-hoc support for BEKI members and Greater New Haven residents with significant or urgent needs, volunteer to participate in Hesed Committee robolettick@aol.com , Tiqun Olam Committee kuperst@gmail.com , and other organized efforts; info office@beki.org .

COVID-19 & Maimonides Fund

Support or get help from Jewish Federation and Jewish Foundation [COVID-19 & Maimonides Relief Funds](#).

Home Kosher Meal Delivery

[Abel Catering](#) is providing home delivery and store pickup for kosher meals compliant with public health protocols. [Edge of the Woods](#) is also delivering groceries and prepared foods.

Daily Services

Info bekitefilla@gmail.com for weekday and Qabbalat

Shabbat on-line prayer. See daily schedule below links – just [click to join on-line](#). If you would like to hear (or recite yourself) the memorial prayer “El Malei Rahamim” for your loved one during the morning service, or if you would like to include a person in the communal Prayer for Healing, write to jjtilsen@beki.org or tell the service convener or Rabbi Tilsen before or by message during the service.

Tiqun Olam – Hesed Update

Contact Darryl Kuperstock (kuperst@gmail.com 203-215-8555 or Rob Lettick robolettick@aol.com 203-671-4705)

For/to help buying groceries and pharmaceuticals - we have volunteers ready to safely help

For/to help acquiring or making face masks

For adults and children, to make cards to be mailed to folks in our community to help them feel connected

To offer suggestions for helping to keep our community connected and cared for

JCARR News

To volunteer contact Madeleine Kleinman madk117@gmail.com. JCARR needs donations to continue this important work. Send contributions to The Jewish Federation, Attn: Amy Holt, 360 Amity Rd. Woodbridge, 06525 (JCARR in memo)

Columbus House Dinners

No prep or volunteer activities for Columbus House due to COVID19 precautions. To help sponsor a catered meal for our scheduled date in June or beyond, contact Darryl Kuperstock kuperst@gmail.com 203-215-8555.

BEKI Art Committee

The BEKI Art Committee is recruiting volunteers. We arrange exhibitions with artists, curate selections, install the exhibition, and other creative details. Learn on the job, or contribute your deep knowledge of art, either way, we want you on the BEKI Art Committee. Contact Helen Rosenberg helr12@aol.com

Building Closed

The BEKI Building is closed until further notice. If you think you need access, make an arrangement with Peggy office@beki.org so that public health and building security protocols can be observed.

In-Building Activities Suspended

All in-building BEKI activities are suspended until further notice.

FROM PESAH TO SHAVUOT

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.

The simple home ceremony is printed in most *siddurim* (prayer books), including *Sim Shalom*, 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 the 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 3,330 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).



**Count every night
– don't forget!**

Shavuot comes at the culmination of the counting of seven weeks from Pesah. 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 observances, we re-enact the extraordinary experience of our ancestors and show our own enthusiasm for receiving Torah. This year, most of our experience will be on-line or at home. On-line study (lectures and text exploration) and private reading are ways to accomplish the key aspects of traditional observance of this festival.

Home observance of Shavuot includes candle lighting, festive meal with bread and wine/grape juice the first night (especially) and by common tradition, dairy. The morning service is as shown in the Shabbat & Festival prayer books, with the reading of the Book of Ruth (four chapters), which can be done at home on either day.

The traditional greeting is *Hagg Sameah* – הַג שְׂמֵחַ – Happy Festival.

Tiqun Erev Shavuot

Our annual Tiqun Leil Shavuot Night of Study will follow a new pattern this year.

Typically the night of study takes place on the first night of Shavuot at the synagogue. This year, a night of live adult study for the BEKI community will be held [on-line](#) (only) on the night before the festival -- that is, the study night is Wednesday night, while the festival begins Thursday night.

The Pre-Shavuot program begins at 7p on Wednesday 27 May with a shiur (text study or lecture) presented by Corinne Blackmer, on “Teaching Torah, Constructing Judaism.”

A second shiur, presented by Joshua Zelinsky, begins at 8p, on “This is Why We Have An App: Probability, Halakha and Counting the Omer.”



Corinne Blackmer



Joshua Zelinsky

Continued on **Page 7**

Shavuot

Continued from **Page 6**

The evening continues with ethnomusicologist Rachel Adelstein, beginning at 9p, presenting, “From Your Mouth to My Ear: Orality and Aurality in Jewish Life.”

This year, the evening is sponsored in Memory of Leon Cummings by his family.



Rachel Adelstein

For study on the festival night of Shavuot itself, Thursday 28 May, we invite community members to undertake an extraordinary at-home project: Read the Hebrew Bible. The whole thing. Twenty-two books. We recommend the modern translation and commentary of Robert Alter as well as the “New JPS” translation. Rated MA (Mature Audiences) for occasional Language, Sex Scenes, Violence.

Sign in through this [link](#).

Shavuot Mornings

Yizkor Memorial Service

Book of Ruth

A minha service is to be held on-line Thursday afternoon at 5:45p-6p; the link is the same as the one for our other prayer services.

Candle lighting (home ritual) for the first day of Shavuot is Thursday night 28 May at 7:58p. The evening festive meal includes wine (or grape juice) and halla (bread), with qiddush and ha-motsi, along with a festive dairy meal.

The Shavuot First Day Festival is Friday morning 28 May 2020. The service includes the recitation of full Hallel.

Candle lighting on Friday night, for Shabbat and the festival second day, is at 7:59p.

The Shavuot Second Day Morning service includes a *Shaharit* morning service, *Hallel* (Psalms of praise), a Torah reading and *Haftara*. Following the *Haftara* (prophetic reading), it is our custom to read the Book of Ruth. This can properly be read at anytime on the festival, and at four chapters is easily read in a few minutes; it is PG-13 for “sexual situations.” This year, we will be reading the Book of Ruth on-line (see below for schedule) on Isru Hagg. Yizkor, which is typically recited on the second day in our congregation, can be recited either day. See below for our on-line Yizkor service on Isru Hagg. The Yizkor memorial service is one of four such services during the year that help us recognize our feelings of loss, which are sometimes especially intense during the Festival season, and to honor the memories of our loved ones. Musaf on the festival day is recited.

Yizkor & Book of Ruth on Isru Hagg

On Sunday 31 May, Isru Hagg -- the day after the Festival -- our [on-line morning service](#) begins at 9a. At 9:45a, after the morning service, a brief [Yizkor Memorial Service](#) will be held. The service will include an introduction, the recitation of Psalms, time for personal memorial prayers, and El Malei Rahamim, the central prayer for mourners.

Following Yizkor, at 10:00a, the [Book of Ruth](#) will be recited to a uniquely beautiful and ancient melody based on the same system of *ta`amei hamiqra* (“trope”) found in most of the Hebrew Bible.

To attend the on-line shaharit service, or Yizkor, or the reading of Ruth, [click here](#) on Sunday morning.



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- Louis & Lisa Petrillo in memory of Leo M. Fine & Marcia Fine, and of Joseph & Sylvia Amatruda
- Louis & Lisa Petrillo in memory of Joy L. Forrester and Theodore Forrester and of Joseph & Asylvia Amatruda
- Harold & Stephanie Birn for mekhirat hametz
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- To Tani Cohen-Fraade and Abby Fraade with sympathy on the passing of Yakira Bella Fraade by Karel Koenig
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- To Sherry Kent & Richard Kantrowitz with sympathy on the passing of Harriet Kantrowitz by Susan & Larry Franzman
- To Sherry Kent & Richard Kantrowitz with sympathy on the passing of Harriet Kantrowitz by Ellen Cohen & Steven Fraade
- To Hannah Klein-Berger in honor of her Bat Mitzva by Rachel Bashevkin & Eric Dunsker
- To Teya Klein-Berger in honor of her Bat Mitzva by Rachel Bashevkin & Eric Dunsker
- To Eva & Frank Schultz in honor of the birth of their daughter Jacklyn by Joanne Foodim & Rob Forbes
- To Eva & Frank Schultz in honor of the birth of their daughter Jacklyn by

Sharon & Dan Prober

- To Helen Rosenberg & Keith Richter in honor of the birth of their granddaughter Jacklyn by Sharon & Dan Prober
- To Sherry Kent with sympathy on the passing of Harriet Kantrowitz by her Sunday night dance circle
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by the Freiman-Light family
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by the Stanger and Colodner family
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Julie Cohen
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Rachel Bashevkin & Eric Dunsker
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Raina Sotsky & Morris Bell
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by the Avni-Singer family
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Steve & Rachel Wizner
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- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Linda & Ken Buckman
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by David Wright & Deborah Craig
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Yaron & Liora Lew
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Joanne Foodim & Rob Forbes
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Alice Kosowsky
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- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Harriet Friedman, Charles Bruce and family
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- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Sherry Kent
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Cynthia Rubin
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Amy, Rob, Sophie, Jacob & Esther Marx/Schonberger
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- To Dina, Guido & Jalina Secchiaroli with sympathy on the passing of Gale Knight by Amy, Rob, Sophie, Jacob & Esther Marx/Schonberger
- To Judy Hoberman & Dominic Kinsley with sympathy on the passing of Carl Hoberman by David & Mary Lesser
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Jessey & Joe Palumbo
- To Eva & Frank Schultz in honor of the birth of their daughter Jacklyn by Jessey & Joe Palumbo
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- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Charlie Ludwig
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Ellen Cohen & Steven Fraade
- To BEKI in memoriam of Hannah & Herb Winer by David Breitman
- To Sid Cahn and family with sympathy on the passing of Claire Rotter Cahn by Jay & Margie Hirshfield
- To Sid Cahn and family with sympathy on the passing of Claire Rotter Cahn by Paul & Carole Bass
- To Sid Cahn and family with sympathy on the passing of Claire Rotter Cahn by Becky May and family
- To Liora Lew with get well wishes by Joanne & Steven Rudolf
- To Liora Lew with get well wishes by Rachel Bashevkin & Eric Dunsker
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Sydney Perry
- To Rabbi Murray Levine in memory of Malka Levine by Judah Levine
- To Scott Serkez & Bryna Pauker with sympathy on the passing of Frances Serkez by the Rothman family
- To Scott Serkez & Bryna Pauker with sympathy on the passing of Frances Serkez by Jennifer Fleming
- To Scott Serkez & Bryna Pauker with sympathy on the passing of Frances Serkez by Julie Cohen
- To Scott Serkez & Bryna Pauker with sympathy on the passing of Frances Serkez by Ellen Cohen & Steven Fraade
- To Sid Cahn and family with sympathy on the passing of Claire Rotter Cahn by Ellen Cohen & Steven Fraade
- To Scott Serkez & Bryna Pauker with sympathy on the passing of Frances Serkez by Yaron & Liora Lew
- To Liora Lew with thoughts and well wishes by Margie Wiener
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Margie Wiener

- To Rich Kramer with sympathy on the passing of Jack Kramer by Helen Rosenberg & Keith Richter
- To Rich Kramer with sympathy on the passing of Jack Kramer by Bobbie & Harold Miller
- To Rich Kramer with sympathy on the passing of Jack Kramer by Joanne Foodim & Rob Forbes
- To Rich Kramer with sympathy on the passing of Jack Kramer by Dave Schwartz
- To Rich Kramer with sympathy on the passing of Jack Kramer by Roger Colten, Sarah Berry and family
- To Rich Kramer with sympathy on the passing of Jack Kramer by Tom & Marisol Moycik

Synagogue Fund (minimum \$10) to support synagogue operations

- To Harold & Carol Pizer with sympathy on the passing of Mila Pizer by David & Darryl Kuperstock
- To Sarah Berry & Roger Colten with sympathy on the passing of Marianne Schoeffel Nelson by Karen Merkel & Roy Herbst
- To Lisa & David Weiss with sympathy on the passing of Elma Guttenberg by Bill Shragis
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Sharon & Dan Prober
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Bill Shragis
- To Helen Rosenberg & Keith Richter in honor of the birth of their granddaughter Jacklyn by Diane & Dan Krevolin
- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Diane & Dan Krevolin
- To Larry Jennes with sympathy on the passing of Dan Jennes by Diane & Dan Krevolin
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- To Sid Cahn and family with sympathy on the passing of Claire Rotter Cahn by Bill Shragis
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BEKI Religious School

- To Lisa & David Weiss with sympathy on the passing of Elma Guttenberg by Ina Silverman & Jay Sokolow

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- To Paul & Carole Bass with sympathy on the passing of Robert Bass by Ina Silverman & Jay Sokolow
- To Ina Silverman & Jay Sokolow with sympathy on the passing of Harriet Suslew by Jessey & Joe Palumbo
- To Ina Silverman & Jay Sokolow with sympathy on the passing of Harriet Suslew by David Margolis
- To Ina Silverman & Jay Sokolow with sympathy on the passing of Harriet Suslew by Rachel Bashevkin & Eric Dunsker
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- To Ina Silverman & Jay Sokolow with sympathy on the passing of Harriet Suslew by the Freiman-Light family
- To Sid Cahn and family with sympathy on the passing of Claire Rotter Cahn by the Silverman & Sokolow family
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- To Ina Silverman & Jay Sokolow in honor of the birth of their newest granddaughter Ellie by Donna & Sid Levine
- To the Silverman & Sokolow family in honor of the birth of Ellie by Carl Goldfield & Gaylord Bourne
- To the Silverman & Sokolow family in honor of the birth of Ellie by Joanne Foodim & Rob Forbes
- To Shai & Robyn Silverman in honor of the birth of their daughter Ellie by Steve & Rachel Wizner
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- To Ina Silverman & Jay Sokolow in honor of the birth of their newest granddaughter Ellie by Bobbie & Harold Miller

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- To Eva & Frank Schultz in honor of the birth of their daughter Jacklyn by Rena Cheskis-Gold & Marty Gold
- To Helen Rosenberg & Keith Richter in honor of the birth of their granddaughter Jacklyn by Rena Cheskis-Gold & Marty Gold
- To Paul & Carole Bass with

sympathy on the passing of Robert Bass by Rena Cheskis-Gold & Marty Gold

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- In memory of Mae Goldberg by Dan Goldberg
- In memory of Lillie Stern by Barbara & Murray Akresh
- In memory of her sister Carol Jablow by Jay & Margie Hirshfield
- In memory of Leonard Kirschner by Dr. Mark Kirschner
- In memory of Kevin Kirschner by Dr. Mark Kirschner
- In memory of William Silverman by Marc Silverman
- In memory of Jerome Rifkin by Sylvia Rifkin
- In memory of Rose Witten by Marvin & Susan Witten In memory of Philip Abramowitz by Marcia & John Gell
- In memory of Samuel Saxe by Stan Saxe
- In memory of Tillie Saxe by Stan Saxe
- In memory of Perry Saxe by Stan Saxe
- In memory of Eunice Rogoff by Jonathan Eagan
- In memory of his dear friend Harold Rogovin by Ted Maltin
- In memory of her brother Howard E. Robbins by Teddy Deitch
- In memory of her beloved mother Rebecca Govrin Jacobson by Susan E. Jacobson
- In memory of her beloved father Harry A. Jacobson by Susan E. Jacobson
- In memory of her beloved uncle Jack Govrin by Susan E. Jacobson
- In memory of William Handleman by Joyce Handleman & Rheba Newman
- In memory of Ethel Frey by Eileen Schuman
- In memory of Sydney Kemper by Donna Kemper & Ron Zlotoff
- In memory of her grandfather William Berman by Sherry Kent
- In memory of her grandmother Anna Berman by Sherry Kent
- In memory of her grandfather Phillip Kantrowitz by Sherry Kent
- In memory of her aunt Violet Ludwig by Sherry Kent
- In memory of her uncle Irving Berman by Sherry Kent
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- In memory of Harry Thal by Phyllis Boyar

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- In memory of loved ones by Paulette Byer
- In memory of Jonathan London by Ihrie Means
- In memory of Herman Braginsky by Dorothea Braginsky
- In memory of Anna Braginsky by Dorothea Braginsky
- In memory of Abraham R. Goldman by Judy & Martin Shore
- In memory of Mae Goldberg by Dan Goldberg
- In memory of Esther Baer by Irving Baer
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- In memory of his parents Milton & Tema Hirshfield by Jay & Margie Hirshfield
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- In memory of her beloved mother Gladys Franzman by Judy & Stephen Alderman
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- In memory of Minnie Abramovitz by Joseph & Lynda Alper
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- In memory of Beverly Zlotoff by Ron Zlotoff & Donna Kemper
- In memory of her grandmother Ida Brunswick by Barbara Cushen
- In memory of Hyman H. Haves by Maeera Haves Mouglin
- In memory of Dora Shure by Betsy Shure Gross & Gary Gross
- In memory of Abraham Margolis by Carol Marcus
- In memory of her mother Sara Oppenheim by Joyce & Michael Bohnen
- In memory of Marvin Voloshin by Cindy Voloshin-Smernoff
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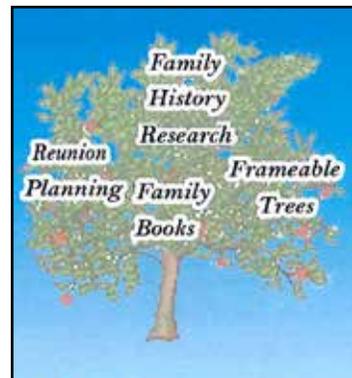


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THERE SHALL AGAIN BE HEARD

Alas! Lonely sits the city once great with people,
becoming like a widow. — Lamentations 1:1

It is feeling more like Tisha BeAv than Shavuot. The blooming flowers, sunny days and calendar say Shavuot, the spring-time agricultural and historic festival celebrating the giving of the Torah. The holiday is celebrated with feasts and parties, along with Torah study and synagogue services featuring celebratory Psalms and the Book of Ruth.

But the mood locally and beyond has a strong overtone of the sadness of Tisha BeAv, on which we commemorate the destruction of the First Temple and Second Temple, representing the collapse of Jewish autonomous government over Judea and the rest of Israel.

Though closing of the shul building is collateral to the destruction of life and commerce, the loss of physical non-virtual togetherness removes a primary center of support and inspiration when we most need it. It turns out that impairment of community and connectedness is the larger loss for some in this season of isolation.

Some of the best features of our BEKI community are suddenly gone. Celebrating Shabbat mornings together, in person; children enjoying the physical and purposeful presence of their parents, grands and peers; the thrill of approaching the Torah Scroll; the anticipation of a gourmet meal made by and shared with friends; the giggling of children, the teens playing chess in the library; a mourner valiantly trying to maintain composure while reciting qaddish; the sound of “mazal tov” welcoming a newborn; the togetherness of people of all ages; the burst of laughter at the unexpected remark; the sanctity of the day, with all its constraints, freeing us for a short time from the burdens

of our work-a-day world, our little island of peace and pleasure. The intimate daily gatherings, praying, cooking, enjoying art, the comfort of familiar faces and voices, a warm hand. The line of comforters along the sidewalk as mourners depart the cemetery. Gone.



“Who did the damn crossword?”

All of the Zoom chats, PDF docs, web links, video files and phone calls in the world cannot replace that.

Admirably, some people adapt quickly and find the good even in adversity. But as one person put it, after ten weeks of lock-up, being surrounded by the threat of illness, death and destitution “isn’t as enjoyable as it used to be.”

The support BEKI members have provided for each other, and for Columbus House, DESK and the JFS Food Pantry are being translated into coronavirus-compliant

activities and individual efforts to help where we can. Delivering food, making and distributing face masks and medical masks, calling to say “how are you.”

Torah study, suitable to on-line formats, finds participants signing in already bleary-eyed from too much screen time, but still eager for more content despite the medium.

Music and videos and links are sent out. Teens, already accustomed to on-line social lives, hold USY events on their laptops, hardly skip a beat in moving their activities to the internet, but giving up one of the last remnants of organized in-person non-virtual human contact. The High Holydays Planning Committee is busy planning to reach members who will not be able to attend in person and who either wish or will not use electronics on the holidays, as well as on-site services with numerous strictures imposed

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Again Be Heard

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to protect public health and that of our members.

Volunteers, staff and rabbi are as busy as can be developing programs and activities to keep us together and advance our mission with a host of new constraints. Even though many of these people are carrying new burdens and work-loads in their lives they are still trying to build our community. Programs planned and prepared were cancelled. Nevertheless, we have asked organizers of events such as the Elm City Kallah to turn around and start from scratch under highly uncertain conditions.

Purdue University President Mitch Daniel's words to graduates, who grew up on laptops and finished their studies on Zoom, uses the same words that I would use to invite our beleaguered members to restore communal Shabbat observance in person at BEKI: "Turn off, tune out, drop in." Not today, but soon.

The good news is that closing our building for several months is not on the scale of the destruction of the

Temple and collapse of the dynasty. We will be back in our building, and most importantly, together, in a matter of weeks. After feeling the depths of loss of connection to community, we can begin to look forward eagerly to its restoration.

Before the giving of Torah at Mount Sinai, the People prepared for several days. Perhaps there are things we need to do to prepare ourselves, so that our restored non-virtual community will be more sensitive, inclusive, spiritual, rational, affirming, welcoming and just better than ever.

There shall again be heard in this place, whereof you say, 'It is waste, without man nor beast, in the cities of Judah and the streets of Jerusalem, that are desolate, with no person or population or beast, the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride, the voice of them that say, 'Give thanks to Adonai Tsevaot, for Adonai is good, whose mercy endures forever'

— Jeremiah 33:10-11



LifeCycle

המקום ינחם

HaMaqom Yinahem

With sorrow we note the passing of
Rachel Parsitsky, wife of Louis Parsitsky
Jack Kramer, brother of Richard Kramer

Frances Serkez,
mother of Scott Serkez (& Bryna Pauker)

Vito Licari, step-father of Debbie
Chirnomas (& Michael Hurwitz)

Herbert Dardik,
father of Alan (& Susan) Dardik

Miriam Spaner,
grandmother of Stacey (& Evan) Wyner
May the Almighty comfort those who mourn

Mazal Tov

To Shai & Robyn Silverman, and to siblings Maya and Sophie, and to grandparents Jay Sokolow

& Ina Silverman, on the birth of Ellie Claudette Silverman on Yom HaAtzmaut

To Julie Leviter and Daniel Wiznia on the birth of Baby Boy, and his being entered into the covenant through the rite of brit mila, in May



Ellie Claudette Silverman

Dear Rabbi,

On-line services at BEKI, reportedly, are not counted as a minyan. Other synagogues are holding on-line minyans. Why is BEKI special?

Signed, Demanding a Recount

Dear Recount,

A pollster asks a Pole, a Russian, an American and an Israeli, "Excuse me, what is your opinion of the meat shortage?" The Pole responds, "What is 'meat'?" The Russian says, "What's an 'opinion'?" The American says, "What's a 'shortage'?" The Israeli says, "What's 'excuse me'?"

Although outdated and politically incorrect in more ways than one, the old joke illustrates how a concept that seems obvious to one person can be completely unfamiliar to someone from a different background.

While the obligations of daily prayer apply to the individual, communal prayer is preferred. The Divine Presence hovers when ten are together engaged in Torah, but also five, or three, or two or one (Rabbi Halafta in Avot 3:7). Special merit is assigned to those who pray with the congregation, or in the same place but at a different time, or at the same time but in a different place. There is no "all or nothing" about prayer and Torah study. A physical gathering of six, or an on-line gathering of 20, is better, in this way of thinking, than being alone, even though it does not constitute a minyan of ten (or a minyan of 100, or 50,000, or any of the other levels that determine the liturgy and other obligations).

Group prayer follows mostly the same pattern whether or not there is a quorum.

BEKI constitutes itself as a congregation subject to halakha, Jewish law. By convention and contract, the halakhic parameters are determined by its rabbi. There are many congregations that do not consider themselves bound by halakha -- such as Reform and some independent congregations. Absent a halakhic framework, the halakhic definition of quorum is of little relevance.

Proper adherence to halakha requires the application of consistent principles of law. The best jurists in any system apply a consistent theory of law to all of the cases they hear, even if they don't prefer the outcome. There is a distinction between applying and interpreting existing law, and finding a legal explanation for any particular practice. Absent principles or a theory, the courts would be like some members of Congress, who seem to have few principles that inform their votes other than concern for the impact of their vote on their re-election, or in pleasing their patrons.

An analogy in the world of accounting: There are various bookkeeping methods, such as accrual or cash. There may be several rules one can follow for depreciation. There are also grey areas, where it is not clear how the IRS wants things done, but where one can use one of several possible methods, as long as it is sensible and applied consistently. What they can't do is randomly mix those systems in one statement in order to get the best-looking numbers. There has to be a consistent application of the rules.

The alternative to applying a consistent theory of law is to pick and choose. There can always be found some scholar, somewhere, who has taken whatever position you want on any issue. Under "pick-and-choose" or venue-shopping, you can do whatever you want as long as someone has written a paper to support it or some court will validate it. Ultimately, that pick-and-choose process looks little different than ignoring halakha altogether. In civil life in America, we know what it looks like when all of a sudden "states' rights" is invoked in a policy issue or the "Second Amendment" becomes elevated above all else in order to achieve the desired outcome.

The common Hebrew word "minyan" simply means a "count," and in our context it means a "quorum" of ten eligible Jewish adults. That quorum defines a gathering of people as a "public" meeting.

There are numerous obligations that arise and implications for conduct that come into play when "in

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Online minyansContinued from **Page 14**

public,” that is, with a quorum. Since much depends on this distinction, a great deal of attention has been devoted in rabbinic literature to the definition and requirements of a quorum.

Rabbi Avram Israel Reisner’s teshuva (responsum) “[Wired to the Kadosh Barukh Hu: Minyan via Internet](#)” carefully addressed the question of internet quorum. His position is firmly based on precedent and logic, was ratified 18-1 by the Law Committee which included prominent scholars such as Joel Roth, Eliezer Diamond and Gordon Tucker, as well as widely esteemed congregational rabbis such as Arnold Goodman and James Rosen, and was widely followed by the leading rabbis of the Conservative Movement. It was researched and written with cool consideration by a colleague respected for his scholarship and judgment. Those conditions simply establish it as a credible position that may be followed.

Reisner’s teshuva also provides parameters for how one can participate on-line (remotely) with a duly constituted physical and proper minyan. That is, the rules of minyan, by themselves, do not preclude on-line or telephonic participation in a service conducted by a duly constituted prayer minyan.

It is acceptable to not have a minyan. BEKI is among the few Conservative-Masorti congregations in our region, and few among our size, that holds thrice- or twice-daily services. Even before Mr. Friedman retired in the early 1990s, there were times when there was no quorum. And in some years, on certain days of the week, months would pass before that weekly service had a quorum. In 2019, 87% of services qualified as a minyan, and 13% did not. Nevertheless, attendance at a non-minyan service is meritorious for the individual participants and in keeping with rabbinic law and values. Institutionally, at BEKI, it was decided as a matter of policy that it was better to persist in developing our own daily services rather than to capitulate and simply refer our members to some other congregation with more

consistent attendance. In all of those years, as was the case for Jews in small towns, or during bad weather or war, there was no thought to change the definition of “minyan.”

We are indeed in a period of crisis that hinders public gatherings that would constitute a minyan. However, the lack of a qualified minyan is not a crisis. It is unfortunate, possibly extended, but not permanent. The consequences are unhappy but not intolerable. When it comes to real emergencies in civil life, we often find that the needed responses are lacking, while the crisis atmosphere is used to implement partisan agendas or to take other measures that are not well-considered.

The State of Connecticut guidelines in effect from March to 20 May and then extended to 20 June provided, “Religious, spiritual, and worship gatherings of more than 50 are prohibited.” The gathering of a minyan was not precluded by State decree. Rather, the BEKI Board of Directors, in unison with most other local synagogues and organizations, suspended in-building services for the benefit of public health and in the best interest of our own members.

When my great-grandfather Yehuda Leib Rabyn HaLevi lived in Ashley, North Dakota, there was no daily minyan, neither when his wife Mirel Chaplik, mother of eight, died after a runaway horse-and-buggy accident, nor when his eight-year-old Benjamin Dov died in the flu epidemic of 1918. Minyans were convened when families gathered in larger towns such as Mott on the festivals or at family events. They simply adapted to their conditions without seeing a need to change long-standing rules.

Dear Rabbi,

How are we supposed to say Mourners’ Qaddish in the Age of Coronavirus?

Signed, Feeling the Loss

Dear Feeling,

The impetus to perform this public ritual comes from a deep and important place in our hearts.

Continued on **Page 16**

Mourners' Qaddish

Continued from **Page 15**

Recitation of Mourners' Qaddish (MQ) is an important way of honoring the memories of our loved ones, honoring God's name, and expressing personal piety. But it is not the only way, nor is it necessarily, from a formal perspective, the preferred way.

One of the earliest sources on MQ points to its underlying idea, which was that the adult child in mourning for a parent leads public worship, and the congregation responds with "barukh shem...Blessed be God's name" (the response to the Barkhu or Torah aliya blessing), along with the responses in the Qedusha of the Amida, as well as simply, "Amen." The child is in that way inducing other people to praise God.

But many people could not lead a service or be called to Torah, either because of the limited number of roles in the service, or due to their lack of liturgical skills or personal inhibition. To create an "easier" way to fill that role for more people, an additional "mini-service," typically Aleinu followed by MQ, was added to the services. It was as if the mourners were leading those mini-services. The fact that in some communities a string of Psalms followed by MQ is appended to the service is a relic of the era when only one person said MQ per instance -- the thought being they were entitled to their own MQ.

The original idea is that the mourner is to lead the entire conventional service, in which the congregation responds multiple times. This is what any parent would want to see: Their child inducing or inspiring others to praise or serve God, this being a verbal and literal expression of that.

In that rubric, the qaddish is not privileged or preferred over the other prayers that induce a response. Anyone who has led the service, or who has been called for an aliya, has already filled the "obligation" behind MQ. Even more, inasmuch as qaddish is in Aramaic and not Hebrew, and because when said at the end of the service it is not integral but merely "added on," one might *prefer* the Torah aliya blessings

or anything else to qaddish as a prayer to fulfill this function.

The "Yahrzeit Notice" sent by the synagogue office has always included a suggestion of several traditional ways to mark a yahrzeit. Additional liturgical alternatives are referenced by Rabbi David Golinkin in his essay, "[...Are there Alternatives to Mourners Qaddish?](#)" (2020). At BEKI and its predecessor congregations, the preferred alternatives were (1) recitation of the "El Malei Rahamim" (EMR) prayer during morning services, and (2) a Psalm or other Scriptural or Rabbinic text.

"El Malei Rahamim" has the advantage of being composed for the purpose, recited exclusively as a memorial prayer, written in Hebrew, being personalizable (i.e., incorporating the names of the deceased in the prayer), and not requiring a quorum, features not shared by MQ. At a time when Judeo-Aramaic, not Hebrew, was the street language of the Jew, the MQ text as we have it may have been more accessible to the less educated Jews; today, that is hardly the case. There have been times and places where EMR, and not MQ, was the quintessential prayer for the mourner.

Today, some people prefer to read a Psalm in English, as its content is more "meaningful" or simply more understandable and readable to the non-Judeo-Aramaic speaker. Others attend services but don't personally recite MQ, being satisfied to simply hear the name of their relative recited in the "list" or hearing others recite MQ. This is not to deny the intense sentiment attached to MQ, but simply to put it in a perspective that can be useful especially in a period of crises.

When public worship is not available during shiva or when observing a yahrzeit, another approach is to make special effort to attend a Yizkor Memorial Service at the next festival, which in part was instituted and popularized for precisely this purpose.

The qaddish in all its versions pre-existed its association as a mourners' prayer, and specifically

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Mourners' Qaddish

Continued from **Page 16**

functioned as a closing recitation for public gatherings of study, Torah reading and prayer. When we say to mourners, “come to services and say qaddish,” that is short-hand, pointing to the most common liturgy associated with mourners, but is not meant to elevate the qaddish.

We concede that “mourners qaddish” has been used to encourage mourners synagogue attendance by those not so habituated, and to encourage the community to attend in order to “make the minyan.” That has led to distortions such as the belief that prayers are not held or are of lesser value if there is not a quorum, or that attendance beyond exactly ten is of no particular value. Rather, we should say, “attend the service as a show of support for the mourners” along with “attend daily services for a host of reasons.” The undue emphasis on “qaddish” -- the cult of Qaddish -- and on quorum has led to distortions in our value and

perspective, as if the mourner has somehow failed to properly honor their loved one's memory. I can't speak for God, but I would suppose, in keeping with the original idea behind “qaddish,” that it is sufficiently meritorious to simply attend services, as the mourner cannot be responsible for the number of others who attend on a given day. That holds as well when one attends an on-line service, regardless of whether it is attached to a physical synagogue-based service and regardless of the number of participants.

Having said all that, I join you in mourning for the abeyance of an important mourning practice, which we hope will be restored soon. Mourning in the shadow of COVID-19 has forced us to do a lot of things differently than usual, at a time when we need tradition and fellowship the most. I am encouraging mourners, and those saying qaddish, to look more closely at the richness of our tradition and accept the alternatives to MQ as being fulfilling traditions themselves.



May 2020

7 Iyar 5780 - 8 Sivan 5780

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Mark Your Calendar

- Jerusalem Day 22 May 2020
- Rosh Hodesh Sivan 24 May 2020
- Pre-Shavuot [On-Line Study](#) 27 May 2020
- Leil Shavuot 28 May 2020
- Shavuot Days 29-30 May 2020
- Yizkor Service Isru Hagg [On-Line](#) 31 May 2020
- Book of Ruth [On-Line](#)
- 31 May 2020
- Annual Meeting 22 June 2020

					1 7:32pm Candle Lighting 7 Iyar/22 L'Omer	2 8 Iyar/23 L'Omer
3 9 Iyar/24 L'Omer	4 7:00pm General Board Meeting via Zoom 10 Iyar/25 L'Omer	5 11 Iyar/26 L'Omer	6 12 Iyar/27 L'Omer	7 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 13 Iyar/28 L'Omer	8 Pesach Sheini 7:39pm Candle Lighting 14 Iyar/29 L'Omer	9 15 Iyar/30 L'Omer
10 16 Iyar/31 L'Omer	11 17 Iyar/32 L'Omer	12 Lag B'Omer 18 Iyar/33 L'Omer	13 19 Iyar/34 L'Omer	14 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 20 Iyar/35 L'Omer	15 7:46pm Candle Lighting 21 Iyar/36 L'Omer	16 22 Iyar/37 L'Omer
17 23 Iyar/38 L'Omer	18 7:00pm Executive Board Meeting via Zoom 24 Iyar/39 L'Omer	19 25 Iyar/40 L'Omer	20 26 Iyar/41 L'Omer	21 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 27 Iyar/42 L'Omer	22 Yom Yerushalayim 7:53pm Candle Lighting 28 Iyar/43 L'Omer	23 29 Iyar/44 L'Omer
24 Rosh Hodesh 1 Sivan/45 L'Omer	25 2 Sivan/46 L'Omer	26 3 Sivan/47 L'Omer	27 7:00pm Erev Shavuot On-Line Study 4 Sivan/48 L'Omer	28 Erev Shavuot 7:58pm Candle Lighting 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 5 Sivan/49 L'Omer	29 Shavuot 7:58pm Candle Lighting 6 Sivan	30 Shavuot II (Yizkor) 7 Sivan
31 8 Sivan	<h2>Mark Your Calendar</h2> <ul style="list-style-type: none"> • Bar Mitzva: Nate Kempton 26-27 June 2020 TBA • Fast of Tammuz 9 July 2020 • Tisha Be'Av 29-30 July 2020 • Tu Be'Av 5 August 2020 • Rosh Hodesh Elul 20-21 August 2020 • Bar Mitzva: Toby Manning 28-29 August 2020 • Rosh HaShana Night 18 September 2020 • Rosh HaShana First & Second Day 19-20 September 2020 • Kol Nidre Yom Kippur Night 27 September 2020 • Yom Kippur 28 September 2020 • Sukkot Night 2 October 2020 • Sukkot First Two Days 3-4 October 2020 • Hoshana Rabba 9 October 2020 • Shemini Atseret 9-10 October 2020 • Simhat Torah Evening 10 October 2020 • Simhat Torah Morning 11 October 2020 • Bar Mitzva: Ari Hurwitz 16-17 October 2020 					

Service Times

Sundays	Mondays	Tuesdays	Wednesdays	Thursdays	Fridays	Saturdays
9 a.m. Shaharit 5:45 p.m. Maariv	7 a.m. Shaharit 5:45 p.m. Maariv	7 a.m. Shaharit 5:45 p.m. Maariv	7 a.m. Shaharit 5:45 p.m. Maariv	8:15 a.m. Shaharit 5:45 p.m. Maariv	7 a.m. Shaharit 6 p.m. Qabbalat Shabbat	9:15 a.m. Shaharit 1 p.m. Mincha

June 2020

9 Sivan 5780 - 8 Tammuz 5780

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 8:00am Rashi Study Group: Zoom with Rabbi Tilsen 9 Sivan	2 10 Sivan	3 11 Sivan	4 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 12 Sivan	5 8:03pm Candle Lighting 13 Sivan	6 14 Sivan
7 15 Sivan	8 8:00am Rashi Study Group: Zoom with Rabbi Tilsen 6:30pm Executive Board Meeting via Zoom 7:00pm General Board Meeting via Zoom 16 Sivan	9 17 Sivan	10 18 Sivan	11 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 19 Sivan	12 8:07pm Candle Lighting 20 Sivan	13 21 Sivan
14 22 Sivan	15 8:00am Rashi Study Group: Zoom with Rabbi Tilsen 23 Sivan	16 24 Sivan	17 25 Sivan	18 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 26 Sivan	19 8:10pm Candle Lighting 27 Sivan	20 28 Sivan
21 29 Sivan	22 Rosh Hodesh I 8:00am Rashi Study Group: Zoom with Rabbi Tilsen 7:30pm Annual Meeting via Zoom 30 Sivan	23 Rosh Hodesh II 1 Tammuz	24 2 Tammuz	25 10:00am Talmud Berakhot: Zoom with Rabbi Tilsen 3 Tammuz	26 8:11pm Candle Lighting 4 Tammuz	27 5 Tammuz
28 6 Tammuz	29 8:00am Rashi Studt Group: Zoom with Rabbi Tilsen 7 Tammuz	30 8 Tammuz				

Service Times

Sundays	Mondays	Tuesdays	Wednesdays	Thursdays	Fridays	Saturdays
9 a.m. Shahrith 5:45 p.m. Maariv	7 a.m. Shahrith 5:45 p.m. Maariv	7 a.m. Shahrith 5:45 p.m. Maariv	7 a.m. Shahrith 5:45 p.m. Maariv	8:15 a.m. Shahrith 5:45 p.m. Maariv	7 a.m. Shahrith 6 p.m. Qabbalat Shabbat	9:15 a.m. Shahrith 1 p.m. Minha



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Wanted: Bulletin Editor

BEKI is looking for an editor for our monthly bulletin. We would like for this issue to be the last that our Rabbi will be managing. Would you be willing to step into this volunteer position? The job includes gathering, editing, and writing content for BEKI's monthly newsletter.

Please reply to president@beki.org