



Chai-lights

C O N G R E G A T I O N B E T H I S R A E L • B E R K E L E Y

MESSAGE FROM THE PRESIDENT

By Lois Marcus

I know your thoughts are currently focused on Pesach, but I just want to give you a heads up on “the next best thing” that is happening at CBI. Our Annual CBI Gala is set to take place Sunday, June 2, so please mark it on your calendars now.

We want you to be a part of this event-and I do mean a *part*. We hope to produce a short in-house musical (a slightly irreverent rendition of *The Book of Ruth*) and we have roles for all you would-be actors and actresses out there. So come Sunday afternoon, April 7, 3 p.m. and audition for a part in this production! We'll have pizza and beer for all comers and we promise a good time.

Jonny and Marni Davis will be our musical directors and will lend their considerable talents to our production. So, really, don't miss this chance to become a STAR!

An additional reason to mark your calendars for June 2 is that we will be honoring Joelle Yzquierdo, our beloved administrator, that evening for her ten years of remarkable dedication and commitment to CBI. It will be our chance to express our thanks to her for being such an essential part of our CBI family.

There will also be an awesome auction, coordinated by our awesome auction team, Denise Resnikoff, Maureen Krantz and Rebecca Landes.

And let me now wish you a sweet, sweet Pesach with a quote from an article by R. Yaakov Bieler:

I think that there is an even more fundamental sense of “sweetness” that is associated more with Passover than any other Jewish holiday. Pesach in general, and the Seder nights in particular, are traditionally times when families gather together. People come from far and wide to spend time with one another, not only engaging in religious ritual, but recounting familial lore, forging relationships between young and old, creating new memories and experiences that can be shared in years to come. Watching one's child or grandchild growing up, participating more and more as a family member, becoming part of the chain of tradition that contributed to our own identities and self-awareness, is nothing other than sublimely “sweet” and is to be especially cherished at this time of year.

Chag Sameach,
Lois

MESSAGE FROM THE RABBI

Over a month ago, the Jewish world lost one of its most significant rabbinic leaders and thinkers, the great R. David Hartman. I came to know R. Hartman in the last three years of his life. During this time, though he still taught at the Hartman Institute, his health declined from year to year.

The David Hartman I met was mostly different from the legendary religious leader I heard about through personal family stories (Hartman was my wife's family rabbi in Montreal for several years) or the great thinker whose books I devoured in my early 20s. Still, from time to time, echoes and fragments of who he was would suddenly emerge, powerfully shattering through the shell of his illness and frail physical and mental state.

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Two encounters stand out most vividly and frame my personal impressions of him – our very first and very last.

During our first meeting, I sought R. Hartman's advice about our Beth Israel community. I shared with Hartman that many members of our shul had chosen to become observant in our adult life, as either penitents or converts. I explained that many of us viewed ourselves as Abrahamic Jews (as did I); individuals who arrived at religious practice after a very individualistic path of *Lech-Lecha*, in which each of us came to embrace the *mitzvot* through personal choice. I further explained that this personal journey, and the religious exploration it entailed, was nevertheless something many of us sought to deny our own children, knowingly or not. Sure, we had chosen differently than our own parents, but now that we had arrived so thoughtfully to Torah and *mitzvot*, how can we allow our children to choose differently than us?

To Hartman I posed the question as follows: "While we were the Abraham generation, our children will mostly resemble the Isaac generation. What real choice do we have but to bind them, as Abraham did Isaac, to the path we have chosen for ourselves?" The question had a few more nuances about the ethos of Abraham as opposed to that of Isaac, and focused on how each of these models may inform drastically different parental choices, ranging from how and if we obligate our children to bless and pray, whether we require shul attendance, and the sort of religious educational philosophy we cultivate at our day schools. Not surprisingly, Hartman was deeply troubled by my question. While I don't recall his exact answer, his strong sentiment (shall I say, rebuke?) stayed with me till this day.

In Hartman's midrashic reading, the Book of Genesis had no room for the story of the binding of Isaac. Were it up to Hartman, Abraham would have never suspended his moral judgment for the sake of a Divine commandment. Instead, in Hartman's book, Abraham would remain forever standing in argument with God over the Holy One's decision to destroy Sodom and Gemorah.

Similarly, to Hartman, the individualistic path of *Lech Lecha* was far superior to the coercive trial of the *Akeida*.

At the time, Hartman's idealistic response seemed devoid of practicality. In our everyday life we can't help but make certain decisions on our children's behalf, binding them, as it were, to our own beliefs, convictions, and commitments. Nevertheless, over time I have also come to accept and even deeply appreciate Hartman's words as a forceful cautionary counterbalance. As community members, parents, and or educators, we must

constantly struggle to find a balance between Abraham's *Lech Lecha* and Isaac's *Akeida*, between the freedom to explore and the need to commit and bind.

My final encounter with R. David Hartman also stands out. I last saw R. Hartman at a Shabbat dinner this past summer, where I was fortunate to sit by his side.

Throughout the meal Rav David seemed to be in a different place, he was mostly unfocused and unengaged. His body was frail and his spirit seemed broken. At the time, I couldn't help but think of the broken set of tablets that were nonetheless placed in the ark as a sign of respect, an image from which the Talmud lovingly teaches that we continue to bestow honor to a sage who has forgotten his Torah.

Towards the conclusion of the meal Rav David suddenly emerged from this seeming aloofness and indifference. For a brief moment he rose to his feet and demanded that we sing a *niggun* (melody). The request was then followed by a brief statement about the sanctity of Shabbos and how that sacredness is most deeply felt in the company of friends and through the portal of song.

At that very moment, Rav David suddenly emerged as a thoroughly *heimish yid*; a philosopher who had shabbos *nigunnim* (melodies) flowing through his veins. I have heard about this side of Hartman and felt deeply blessed to be present with him at that time.

This last point, or lesson, is one that so many who critique Hartman (especially in the Orthodox world), often seem to miss about Duvid (as he was often called at the Institute). Hartman lived and breathed our tradition. Ultimately, his work wasn't an intellectual exercise but a compulsive labor of love that demanded that Judaism, as well as Jews, truly live up to our stated sacred mission.

May the fragments of the Torah be whole once again and may his holy teachings be for a blessing.



Rabbi David Hartman, z"l

IN THOSE DAYS.... AND IN OUR TIME

This is a new feature in Chailights. We hope you will enjoy these snippets of CBI's history, as the past continues to enrich and enliven the unfolding vision of our community today.

By Sam Haber

There is an aura of the miraculous that sometimes surrounds the establishment of a synagogue – something like the wonderment at the birth of a baby. One can know the whys and wherefores that led up to it, yet the event itself is still astonishing. Looking over the documents of the dedication of the Berkeley Hebrew Center in 1924 it is easy to see that sense of wonder shared by the founders. As far back as 1915, a small group of Berkeley Jews had been gathering for Friday night and Holiday service in a rented space above stores in the Downtown area. However, attendance fluctuated sharply and most of those who came were not drawn from the well-to-do section of society. Nonetheless, this group of Jews was determined to create a permanent house of worship. By July 20, 1924 the work was completed and the cornerstone laid at Bancroft and Jefferson Street in Berkeley.

What sort of Jews were these founders? Perhaps they could most accurately be described as the “Jewish” Jews of Berkeley. They openly asserted their Jewish identity, and were willing to give their energies to enriching Jewish life. This brought with it significant costs. There was an upsurge of anti-Semitism in the '20s. In the same year that the synagogue was built, Congress passed a law restricting immigration, and particularly from those lands from which most Jews were coming to this country. The Ivy League schools established Jewish quotas for admission, as did most medical schools. Henry Ford, one of the most admired and powerful of Americans, opened an anti-Jewish campaign, printing and distributing widely the scurrilous anti-Semitic forgery, “Protocols of the Elders of Zion,” through his privately owned newspaper. Outspoken Anti-Jewish sentiments increasingly could be found in lower class circles and became a whispering campaign among the genteel. Openly affirming one's Jewishness in 1924 required some spunk and a bit of stubbornness.

For the most part, the founders were immigrants to this country, nostalgic for the life they had left. Although they had not been part of the leadership of the traditional Jewish community in Europe, they still brought with them a love of its customs. Perhaps it is surprising to find that they were helped in their attempts to establish traditional Judaism in Berkeley by two leading Reform rabbis, Martin Meyer and Louis I. Newman. Both were eminent leaders in San Francisco's Temple Emanuel and both were dismayed to find so many of their congregants



slipping away from Jewish identification. They took delight in finding Jews in the Bay Area who were moving in the opposite direction. As early as 1915, Rabbi Meyer served as trustee of the East Bay's fledgling traditional congregation, and his favorite disciple, Newman, then a graduate student in Semitics at UC Berkeley, served as the congregation's student rabbi. At first, the Friday night service resembled Reform practice: prayers and then a lecture, followed by concluding prayers. However, the High Holiday services were clearly closer to Orthodox practice. After Meyer died, Newman took over some of his guiding role, until he left in 1929 for a congregation in New York.

Even when these Reform rabbis served as trustees and occasionally officiated at services, the congregation itself pulled in the direction of customary observance. “There will be no traif in the kitchen,” they announced. Heads were covered during services and traditional prayer books were used. Rosh Hashanah and Yom Kippur ritual was close to Orthodox practice. A Hebrew school was set up to educate the Jewish children of the community and it had a somewhat sporadic history. Admittedly, the most popular social activity of the Berkeley Hebrew Center was the Saturday night card game, but even here a significant portion of the “pot” would go to pay off the mortgage of the shul and for worthy Jewish charities. They were proud of their outreach to the University students in Berkeley. The congregation arranged banquets and dances at which Jewish student could meet and become acquainted. The shul became an occasional meeting place for the campus Menorah Society. Yet,

amidst these many varied achievements, the Berkeley Hebrew Center was beset with a significant failure. For the most part, the members could not attract their own children to the life of the synagogue.

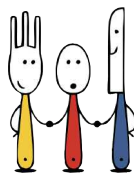
It was the Berkeley Hebrew Center's efforts to promote Jewish life on the University campus that helped transform the synagogue itself. In the decades of the '50s and '60s, the University of California had grown from a pleasant and respectable state university to one of the most prominent centers of academic learning in the country. This brought to Berkeley some eminent Jewish faculty and a large group of first-class Jewish graduate students. Some of these faculty had become disillusioned with the various forms of secular Judaism to which they had given their allegiance, and were looking for a more authentic religious experience. Many of the graduate students had come from observant Orthodox homes and brought to the Congregation a level of learning and practice that greatly enriched congregational life. These students and faculty embodied the spirit of Modern Orthodoxy, the endeavor to combine serious Jewish learning with secular studies. The one shortcoming of this influx was the transience of an important part of the synagogue membership that it brought with it. The comings and goings of graduate students and, to a lesser extent faculty, gave a degree of an instability to long-term congregational life that Beth Israel continually had to counter-balance.

It was these faculty and graduate students who set up the Shabbat minyan and pressed for the hiring of a rabbi. That meant important changes, the most immediate of which was an increase in dues and the setting up of a systematic fundraising that would displace the dependence on the gleanings of the Saturday night card games. Of more fundamental importance was the decision that this rabbi should be Orthodox. This brought less dissension than might have been expected, for many of the

"old timers" considered themselves Orthodox, in their fashion.

The coming of Rabbi Berman was a turning-point in the history of Congregation Beth Israel, as it was now more frequently called. Much of the subsequent development of the congregation was along lines that he laid down. His intelligence, energy, and wit made him an immensely attractive leader. Even more important, his confidence in who and what he was allowed him to interact openly with this Babel we affectionately call Berkeley. Within the congregation he welcomed members with various levels of observance, but always tried to lead them to more exacting knowledge and practice. He transformed the Sunday school to a Hebrew school that met three times a week and provided more rigorous Jewish learning. He hired Pinchas Bak as educational director, who brought a spirit of adventure and joy to the school. Soon the Beth Israel Hebrew School acquired the reputation of being the best in the East Bay. Many parents seriously concerned with their children's Jewish education joined the synagogue for that reason.

The wonderful rabbis who followed in Berman's footsteps may have shifted course somewhat to adjust to shifting conditions. The Hebrew Day School rather than the Hebrew school, for example, has become the locus of rigorous Jewish education in the East Bay, and systematic Jewish education for children no longer has the central place it once did in our synagogue life. Yet looking back at the broader continuities of our history, from at least 1924 to the present, we can discern a legacy that we can bring with us. The founders of 1924 and we of the present day are justly proud of the house of worship that we have built. However they and the generation that brought Rabbi Berman knew that within such structures it is always the people of the congregation and their spirit that is uppermost — a spirit that is in quest of an authentic Judaism and at the same time welcoming all who share that quest.



SHIFRAH PUAH

Providing a Kosher Meal

We're happy to announce that we've arranged special menus with Oakland Kosher, Amba and Grand Bakery to help make providing a meal even easier. For menus and directions for ordering go to: <http://bit.ly/UNN0g0>

GAN SHALOM UPDATE

By Laura Lipman

From Tu B'Shvat to Purim to almost Pesach time, the children are busy growing and changing like the beautiful magnolia tree in bloom down the street. I'm always impressed with how children, given open ended blocks of different shapes and sizes, magnetic tiles, or paper and paint, are able to use these objects to create many different universes. They can go from playing Tu B'Shvat and building tree habitats for their stuffed animals, to Purim and building the city of Shushan, to matza baking in ovens, all made of these very same materials. The key is their imagination, of course, and it is one of the most inspiring things for me to watch them use these simple toys to integrate what they are learning through Torah stories and holiday celebrations with their own play-inspired worlds.

"Play is one of the most cognitively stimulating things a child can do," says Megan McClelland, an early-childhood-development researcher at Oregon State.

Children focus when they are engaged in activities that are of high interest to them—something that is engaging to children or adults is a one of the definitions of play. There are many types of play that we at Gan Shalom observe in children. In these pictures, you see them engaging in dramatic/fantasy play that is stimulated by the Torah stories they are hearing on Shabbat and around the holidays. When they are engaged in play they are learning the give and take of conversational skills, lis-

tening while someone else speaks, then taking your turn. They learn how to understand 'other minds', that other people have different ideas. They are learning, through play, to incorporate other people's ideas into their play, and communicate to other people about their own ideas. This takes focus and self control, which leads to a richer play experience and the development of social skills, which in turn leads to academic achievement in the long term.

Child's play is not something to dismiss so easily any more. One more of my favorite quotes, in case you're not convinced:

"We tend to equate learning with the content of learning, with what information children have, rather than the how of learning," says Ellen Galinsky, a child-development researcher and author of "Mind in the Making: The Seven Essential Life Skills Every Child Needs."

Children at play are engaged in the how of learning, and the integration of play and the stories and symbols of living a Jewish life are evident every day at Gan Shalom.

I wish you a joyous and playful Pesach.

Chag Kasher v Sameach,
Laura



NEW MEMBER PROFILE • BETH AND JONATHAN ASTMANN

By *Elissa Kittner*

Beth and Jonathan Astmann joined CBI in November 2012. They both attended Cornell, but met in 2004 at a house warming in San Francisco, and were married in 2008. Their son Anshel was born on February 28, 2013. Beth is a psychotherapist working in community mental health. Jonathan is a project manager for Satellite Affordable Housing Associates. They previously participated in the Mission Minyan community in San Francisco and Shtibl Minyan in Los Angeles. They sought out CBI after moving to the Berkeley from San Francisco where they were involved with the Mission Minyan. They articulated that they both love, “CBI’s thriving, welcoming community and the fact that there are so many classes and activities.” They love getting outdoors and are bicycling, backpacking and skiing enthusiasts.



NEW MEMBER PROFILE • MARNI AND JONNY DAVIS

By *Elissa Kittner*

Marni and Jonathan (Jonny) Davis and their baby boy Leo are delighted to be new members in the very synagogue Jonny grew up in. Jonny, a Berkeley native, and Marni, a Sacramento native met through a blind date facilitated by an aunt. The *shidduch* was a success, and the two were married in February 2012, bought a house in the North Berkeley hills, and were blessed with the birth of their son Leo a few months ago.

Both Marni and Jonny share a deep love and passion for music. Jonny holds a Master of Music degree in harpsichord performance from the Mannes College of Music in New York City, and is the recipient of a variety of awards for his solo and chamber music performances. He is a member of Passamezzo Moderno, (<http://www.passamezzomoderno.com>), a period ensemble that performs the music of three centuries, from 1530 to 1830, and specializes in the virtuoso instrumental music of the 17th century. Marni is an actress and singer who holds a master’s degree in Theatre Education from Emerson College, and is hoping to do intergenerational theater work with the CBI community.



Jonny owns two property management companies that focus on commercial real estate and Marni works in marketing and development at the UC Berkeley Theater, Dance and Performance Studies Department.

Of CBI, Marni says, “It’s a really warm, inviting community with incredibly kind, giving people. We have been welcomed warmly and I love being part of the New Moms group in the shul.” Jonny says, “CBI feels like coming home. It’s a full circle to be able to raise my son in the very community I was raised in. It’s very special for all of us.”

NEW MEMBER PROFILE • GABRIELLA AND JESSE KELLERMAN

By Elissa Kittner

Gabriella and Jesse Kellerman and their three-year-old son Oscar have just moved to Berkeley from San Diego. Gabriella grew up at CBI and is the daughter of Mordecai and Rena Rosen, long-time members of the shul.

She and Jesse met at Harvard and got married in 2004. Gabriella is a physician and writer and has written and produced pieces for The Discovery Channel, Scientific American, and In Our Own Hands, a forthcoming documentary about technology democratizing health care. Jesse is a novelist (*The Executor, The Genius, Trouble, Potboiler and Sunstroke*) and playwright.

When asked about Gabriella's re-engagement with CBI as an adult, she said, "I've lived in different cities and countries and gone to a lot of different shuls and Beth Israel still feels the most like home. It's been great re-connecting with old friends and meeting new ones, and we're impressed by how much the shul has grown." Oscar is enjoying coming to shul with his grandparents and his aunt and uncle (Rafi and Jeanette Rosen), although he wishes that Rafi and Jeanette's dog, Tucker, was allowed to attend as well.



NEW MEMBER PROFILE • BERNIE AND ROZ STEINBERG

By Elissa Kittner

Bernie and Roz moved to Berkeley in 2012, a move related to Bernie's new role as the Vice President of the Shalom Hartman Institute of North America, representing the Hartman Institute on the West Coast. Bernie previously served as the President and Director of Harvard Hillel, and taught at the Harvard Kennedy School and numerous North American colleges. He and Roz lived in Jerusalem for thirteen years where they co-directed the Wesleyan University Israel Program, and Bernie was a founding member and served for many years on the faculty of the Pardes Institute of Jewish Studies, taught at the Hebrew University, and was a founding Fellow of the Shalom Hartman Institute. Roz has worked with different organizations over the years supporting new mothers and their babies to give them support and encouragement as they take on parenting. Roz is currently a facilitator with CBI's New Moms Group (contact Frayda Gonshor Cohen if you want to learn more about the Group).

About the move to Berkeley and CBI, Bernie and Roz said, "We had heard of CBI for many years when we were in Cambridge because several Harvard Hillel students had come from CBI in Berkeley or spent time there. CBI's amazing reputation literally preceded our arrival. The first time we came to the shul, we were taken by the physical structure of the building. The intimacy of the building is very moving. Then when we moved and started coming here on Shabbat we were even more moved – the extraordinary warmth of the community, the intergenerational relationships, the depth of learning, the rhythm and beauty of the davening – it's all very powerful. We also got to know Rabbi Cohen and Frayda in Jerusalem the summer before we moved here through our mutual work with the Hartmann Institute. It was clear to us, and even more so now, that in Rabbi Cohen and Frayda we have an extraordinary rabbinic couple who really embody the values that really matter."

BERKELEY MIDRASHA UPDATE

By Diane Bernbaum

It's coming. My favorite day of the Midrasha year...graduation. No, it's not my favorite day because it marks the end of the school year and I can finally sleep a little later or go to a ball game or have guests for brunch on Sundays. It is my favorite because when I hear each graduate speak about what Midrasha and their 18 years of Jewish education have meant to them, I am overwhelmed with pride and have absolutely not a worry in the world about "Jewish continuity." All the early mornings, late nights, long work days, and worry about program details all go out the window and I realize that I have chosen the right profession and the right job.

If you'd like to be similarly filled with *nachas* (you don't have to be the school director or be related to Midrasha in any way to take pride in the teens. Just living in our community will do!), please join us for graduation. It is Sunday, May 19 at 10:15 a.m. in the Sanctuary at Congregation Beth El, 1301 Oxford Street, Berkeley.

The graduation epitomizes the pluralistic nature of our Midrasha community. We have 20 graduates. They come from 5 different synagogues and represent the general community as well. We are truly a community school.

Mazel tov to the following Midrasha graduates and their families: Noah Amme, Henry Coonley, Clara Cunradi, Milo Dubinsky, Rachel Graup, Yaron Greenwald, Joshua Herman, Lauren Hoffman, Shari Kimball, Sonya Malamut, Orionne Malool, Seamus Nelson, Celeste Pain, Harry Pollack, Yonah Radousky, Sam Roditti, David Sibony, Savyon Sordean, Jake Sullivan and Dina Zangwill.

See you on May 19 at 10:15 at graduation.



SAVE THE DATE

**Berkeley
Hadassah**

Donor Lunch

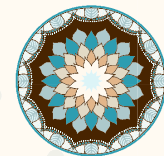
**Sunday, May 5
11:30 am**

**“Jews From
Arab Lands”**

**Speaker:
Salim Fattal**

*Author of:
In the Alleys of Baghdad*

**Congregation
Beth Israel**



SIYYUM: CLOSING THE BOOK

By R. Dorothy Richman

Reprinted with permission from *Sh'ma(shma.com)* January 2013 as part of a larger conversation on works-in-progress.

I knew there had to be a chocolate fountain.

After almost eight years of daily learning, I was planning a *siyyum haShas*, a celebration of completing the 2,711 pages of the Babylonian Talmud. I began learning a page of Talmud each day (*daf yomi*) shortly after finishing rabbinical school in 1999, and since then I'd carried a heavy Talmud volume with me wherever I went. The Talmud accompanied me when I met and married my husband, gave birth to two sons, served in my first three jobs, and traveled across four continents. I began to think affectionately of the Talmud as "the boys in my backpack." Wherever I went, the books accompanied me.

Much of that time, I didn't understand the arcane and complicated conversations on the page. Still, I felt that I came to know the rabbis who explicated and argued with the text and with each other, and, somehow, they came to know me. I swam daily in the "Sea of Talmud." The rabbis were a tangible presence in my life.

So, when that final page of Tractate *Niddah* loomed in the not-so-distant future, I began to plan a celebration of our time together, a *siyyum*. In the second tractate of the Talmud, fourth-century scholar Abayye teaches: "May I be rewarded for when I saw that a disciple had completed his tractate, I made it a festive day for the scholars." For centuries, the completion of a tractate of Talmud has been celebrated with communal teachings, prayers, and a festive meal.

In a traditional *siyyum*, the last lines of the Talmud are recited along with special prayers, and the learning of Talmud may then begin anew. It is similar to the reading of Torah on the holiday of Simchat Torah, when reaching the end of the book of Deuteronomy is joyously celebrated and feeds directly back to beginning the book of Genesis again. Ending? Beginning? It is one seamless cycle. But my *siyyum haShas* would not follow that model. I didn't know how I would continue to learn, but I knew it would not include a rereading of the Talmud. Not for a while. This *siyyum* was a real ending.

I don't like endings. I try to avoid goodbyes. After living with his father-in-law Laban for 14 years, Jacob leaves without a farewell. Laban catches up to him and asks: "Why did you run away and deceive me by not informing me? I would have sent you off with festive songs, with hand-drum and lyre! Nor did you give me a chance to kiss my sons and daughters — how foolishly you acted!" (Gen 31, 27-28)

Sara Lawrence-Lightfoot, a Harvard sociologist and educator, suggests this ancient experience is also a contemporary attitude: Americans like celebrating beginnings but often avoid marking endings. She concludes that we need more ritualized closings: "ceremonial moments that give us a chance to channel our conflicting emotions of joy and sorrow, a chance to stand up and be counted, an opportunity for bonding and community building..."¹

We need the *siyyum*. I willed myself to create one. I borrowed a chocolate fountain and created a Facebook event. Though I had learned alone each day, I knew from Abayye that I needed others to mark this milestone. The formulaic prayers recited at a *siyyum* begin with the Hadran, a prayer attributed to R. Hai Gaon from the 10th century. It speaks, anthropomorphically, to the completed tractate in the first person plural: "We will return to you, Masechet Niddah, and you will return to us. Our thoughts will be on you, Masechet Niddah, and your thoughts will be on us. We will not be forgotten by you, Masechet Niddah, and you will not be forgotten by us, not in this world and not in the world to come."

On the night of my *siyyum*, surrounded by community, I recited this piece alone. It felt right to address the Talmud directly. It felt important to articulate that even though the physical books of the Talmud would no longer be my constant companions, they were now a part of me.

The prayers for the *siyyum* end with the *Kaddish D'it Chadita*, the kaddish of renewal. Some may find it strange that this kaddish is recited on just two occasions: a *siyyum* and a burial. But both occasions, in their distinct ways, honor the ending of a physical relationship while affirming the bonds of spirit continuing beyond that end. And they both require a minyan to witness and respond.

When all is said and done, the *siyyum* itself was a significant part of the *daf yomi* learning. It taught me to pause, to realize a completion, to articulate to others how I had absorbed the journey of learning. It taught me to celebrate an end with conflicting emotions of joy and sorrow, to stand up and be counted, and to make my learning an opportunity for community building.

Strawberries, champagne, and a chocolate fountain? Bittersweet.

¹ Sara Lawrence-Lightfoot, *Exit: The Endings That Set Us Free*



*With joy and gratitude
The Shannon Panish Family
invites you to join us as*

Anya D'vorah

*becomes a Bat mitzvah
Kiddush lunch followed by a
Women's Mincha Torah service*

*June 1, 2013
Parshat Shelach*



*With Joy and Gratitude to Hashem
The Schweig Family invites
you to join our simcha as*

Nava Achsa

becomes a Bat Mitzvah

*Women's Torah Service with
festive kiddush lunch to follow*

*June 8, 2013
Parshat Korach*

— SCRIP NEWS —

By Naomi Stamper

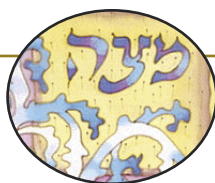
REMEMBER THE GAME, TWENTY QUESTIONS?

- 1. What is scrip?**
Paper or plastic used in place of money.
- 2. Why use scrip?**
CBI makes thousands of dollars each year from members shopping with scrip.
- 3. What does it cost to use scrip?**
Nothing. You pay the face value of the scrip you buy. For example: a 25 dollar Peets scrip card costs \$25.
- 4. How can one get scrip?**
You can get it from Naomi nstamper@sbcglobal.net or Ruth rhwitt72@aol.com.
- 5. Is there scrip for Afikomen and Oakland Kosher Foods?**
Yes. Afikomen scrip earns the shul a generous 10% and we make 5% from Oakland Kosher.
- 6. Which scrip is the most popular?**
Berkeley Bowl for sure as we sell \$5,000 worth of scrip each month.
- 7. Which retail stores net us the highest percent for profit?**
See's Candy, LL Bean and Lands End.
- 8. Can one use scrip when ordering on-line?**
Yes!
- 9. How many stores participate in the scrip program?**
*Hundreds.
Go to www.glscrip.com and see the retailers list for yourself.*
- 10. Do scrip gift card make good presents?**
You bet they do.

Questions 11-20 are for you to ask!

Naomi Stamper, 525-8259

Ruth Wittman, 525-9530 will be happy to answer.



— A GUIDE FOR PESACH —

The purpose of this essay is to briefly present some of the *mitzvot* and practices relating to Pesach. Please do not hesitate to contact me should any question arise.

1. THE PROHIBITION OF CHAMETZ

The Torah outlines three types of foods that are prohibited during Pesach: *Chametz* (leavened bread), *Seor* (leavening agent, e.g., yeast), and *Machmetzet*, a mixture of other foods with *chametz*.

The Prohibition of Chametz during Pesach is Threefold:

1. One is forbidden to eat *chametz* (including any amount of *chametz* mixed into other foods).
2. One is forbidden to derive any benefit from *chametz* (sell it, give it to someone, feed it to one's animal, make ink from it, etc.).
3. One is forbidden to own any *chametz* or have any visible *chametz* on one's property.

The only exception to this rule is *chametz* that is no longer in a state fit to be eaten by a dog (*chametz sh'nifsal me'achilat kelev*). The practical application of this exception is found in household products that contain grain, starches or grain alcohol. According to Rabbi Moshe Feinstein, toothpaste -- even if unsupervised -- can be used because it is *nifsal me'achilat kelev*. Similarly, soap may be used even if it contains *chametz*. Medicine in tablet form, which is swallowed whole, also is not a problem. However, liquid medicine such as cough syrup is problematic because it many contain grain alcohol, which is pure *chametz*. Throat lozenges also are a problem. In case of need, please feel free to consult with me personally.

2. KITNIOT

The consumption of rice, peas, beans, corn, and legumes (*kitniot*) were prohibited by the Rabbis in medieval Europe. For centuries, Jews of European origin have steadfastly maintained this tradition of restricting the eating of *kitniot*. As these foods are not biblical *chametz*, benefit from and possession of *kitniot* during Pesach is permitted. Yeminite and some Sefardic Jews are not bound to this custom by their familial tradition. In recent years many have disparaged this rabbinic injunction, however on your next trip to Berkeley Bowl examine the flour section where you will find bins filled with rice, pea and corn flour that are virtually indistinguishable from wheat, barley, oats, rye, spelt, which are biblically prohibited. Already in the Talmud we are instructed *Minhag Avoteinu B'yadeinu*, to heed the customs of our ancestors.

3. STRINGENCIES OF CHAMETZ VIS-A-VIS OTHER PROHIBITED FOODS

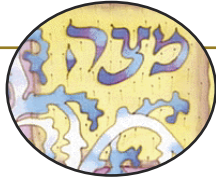
The eating of *chametz* during Pesach is punishable by *karet*, eternal excommunication -- it is a more severe transgression than other prohibited foods.

One may derive benefit from many other prohibited foods -- sell them, feed them to the dog, etc. -- but not *chametz*. Furthermore, *chametz* that is in the possession of a Jew during Pesach is forever prohibited to any Jew and must be destroyed. (Giving it away to a non-Jew is considered a benefit, as it gains good will). *Chametz* that is found in one's possession during Chol Hamoed (intermediate days of Pesach) must be destroyed immediately. If it is found during Yom Tov or Shabbat, it must be covered up, and destroyed immediately after the end of Yom Tov or Shabbat.

Finally, most other prohibited foods are, under certain circumstances, "cancelled out" if there is a preponderance of permitted food that "overwhelms" the prohibited food (as, for example, one part in sixty parts in many cases). *Chametz* that gets mixed with permitted foods during Pesach is never "cancelled out" in such a manner, and any bit of *chametz* makes the entire pot of food prohibited. It is therefore advisable to buy foods like milk, pure fruit juices and eggs before Pesach when any added vitamins can be "canceled out" (*me'vutal*) in sixty parts of milk.

4. THE SALE OF CHAMETZ

Sale of *chametz* to a non-Jew is a legally effective way to rid oneself of *chametz*. Such a transfer of *chametz*, through a legal and



binding sale with a properly executed contract, gives the non-Jew full title to all foods listed. This transfer may be carried out through appointing an agent, with power of attorney, to sell the *chametz* through *kinyan*, formal transfer act and contract.

For this sale to be binding, there are several necessary criteria: The seller must truly believe that he or she is in fact selling something and that he or she views these goods as no longer theirs. The lack of this mental state invalidates any bill of sale, including this one. There must be access for the buyer to the *chametz* during Pesach. Accordingly, if a person plans to be out of town during the holiday, then he or she must leave keys with a neighbor or with the agent performing the sale, with proper instruction.

Please note, the significant act of *kinyan* should take place between each individual and the agent. Those who wish to sell their *chametz* through CBI should enact a *kinyan* with Rabbi Cohen.

I will be available:

Sunday March 17 8:45 - 9:15 a.m. @CBI

Sunday March 24 8:45 – 9:15 a.m. @CBI and 7:15 – 9:00 p.m. @the Cohen/Gonshor residence

(see CBI directory for home address)

As well as at other times by appointment.

Chametz that has been sold must be put in a completely sealed-off place, not readily accessible to the seller during Pesach. Any *chametz* held over Pesach under Jewish ownership may not ever be used, eaten, or sold after Pesach. Selling one's *chametz* before Pesach to a non-Jew avoids Jewish ownership during Pesach and therefore it is not subject to this injunction.

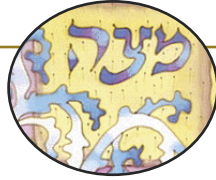
5. STORE-BOUGHT FOODS

Even while we are careful all year long to consume only food with appropriate supervision, during the week of Pesach there is a need to be more vigilant.

Below is a partial list of food that REQUIRE SPECIAL PESACH SUPERVISION:

(Please note, this list only includes items one might otherwise assume did not require special Pesach supervision, but in fact do.)

APPLESAUCE	KETCHUP
BABY FOOD	MARGARINE
BAKING POWDER and SODA	MAYONNAISE
BUTTER with coloring added	MILK — IF NOT BOUGHT BEFORE PESACH
CANDY and CHOCOLATE	NON-DAIRY CREAMER
CHEESE — HARD	NUT BUTTERS
CHEESE SPREADS	OILS & SHORTENINGS — EVEN PURE
COFFEE — UNLESS ON LIST BELLOW	OLIVES
COTTAGE CHEESE/RICOTTA	PICKLED PRODUCTS
CRANBERRY SAUCE	SAUERKRAUT
CREAM CHEESE	SOUR CREAM
FISH – GEFILTE, HERRING,	SPICES & SEASONINGS
SMOKED SALMON, & ALL CANNED	ARTIFICIAL SWEETENERS
FRUITS -- CANNED & FROZEN	SYRUPS
HONEY	TEAS—FLAVORED
HORSERADISH (RED AND WHITE)	TOMATO PRODUCTS
ICE CREAM	VEGETABLES — CANNED & FROZEN
JAMS AND JELLIES	VINEGAR
JUICES — WITH ANY ADDITIVES, OR IF NOT	WINES & LIQUORS
BOUGHT BEFORE PESACH	YOGURT



A full list of foods that DO NOT REQUIRE SPECIAL PESACH SUPERVISION appears at www.kosherquest.org. The list will be available at the CBI office starting in the last week of March.

In addition the following items DO NOT REQUIRE SPECIAL PESACH SUPERVISION:

MEAT: Fresh packaged meat (non-processed) and chicken purchased at our local kosher supermarkets prior to Passover is Kosher for Passover even without specific KFP labeling.

MILK & LACTAID MILK: May be used on Passover if purchased before Passover. Lactaid Non Chewable Pills are permissible for use on Passover as well.

6. CLEANING OF HOMES/PROPERTIES

It is important to note that dirt is not considered *chametz* (although it is strongly advisable to maintain high standards of hygiene!). The obligation to remove *chametz* applies strictly to *chametz*, and not anything else. One must remove *chametz* from all owned properties, including offices, cars, boats, etc.

Please note, while cleaning, the ideal manner in which to dispose of chametz foodstuffs is to donate them to non-Jews in need i.e., food banks or homeless shelters.

7. METHODS OF KASHERING HOUSEWARE FOR PESACH

Once one has bought Kosher for Pesach food, one must prepare this food in a kosher for Pesach manner. Jewish Law dictates that utensils and location used in food preparations affects their tastes and halakhic status. These laws are complex and, in cases of even the slightest doubt, do not hesitate to contact R. Cohen. Here are some basic principles for Pesach:

Sinks: If stainless steel or metal, should be cleaned with cleaning substance, followed with boiling water poured over the entire surface. Porcelain sinks cannot be kashered in this way and one should use a sink insert.

Stovetop Burners: Should be cleaned with a cleaning substance and not used for 24 hours (one may kasher different burners at different times). Turn to the highest temperature setting for 20 minutes. The base of the stovetop should be covered with tinfoil.

Ovens: Self-cleaning ovens should be set to a full self-cleaning cycle. Others should be cleaned well with a strong cleaning substance, not used for 24 hours, then turned to the highest temperature for a longer-than-usual cooking period.

Microwaves: Clean thoroughly until absolutely no debris is left. Special attention must be given to the internal vent of the microwave. After you are satisfied that there is no debris, the following steps need to be taken.

1. The glass turntable tray should be removed and replaced. Alternatively, use the microwave without the turntable for Pesach.
2. For the oven itself, after 24 hours of non use, place a saucer of water inside and turn the microwave on and allow the microwave to be filled with steam. Repeat the same procedure with the saucer in a different spot.

Countertops and Tables: Should be cleaned and covered.

Refrigerator: Should be cleaned.

8. METHODS OF KASHERING UTENSILS FOR PESACH

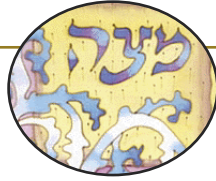
This area of practice has many complex details and nuances. It is therefore certainly preferable and admirable to maintain separate utensils for Pesach. That being said, before kashering a utensil, one needs to clean it thoroughly and be certain there is no food on it. At this point it must be put aside for a full 24 hours. After this step the paths diverge, depending upon the substance and usage.

Glass: According to some positions, glass may be kashered for Pesach by soaking it in water for 72 hours, changing the water every 24 hours. Other Ashkenazic authorities maintain that this is not a valid option. One should follow his or her custom and practice of past years. However glass utensils used in cooking or baking should not be kashered.

Metals: Metal utensils that come in direct contact with a heat source or that are only used for boiling, may be kashered by using *ha'galah* (placing them in boiling water). However metal pans that one fries, bakes or roasts in will need *libun* (burning). The most readily available *libun* is placing the utensil in a self-cleaning oven on self-clean.

This year, we will be hosting a **Communal Ha'galah at CBI on Thursday, March 21, at 7:00 p.m. – 10:00 p.m.**

One may do his or her own *ha'galah* at home, by kashering a burner, filling a pot with water, making sure the water is in a full boil, then fully immersing the utensil, and rinsing in cool water.



9. KITCHEN ITEMS THAT CANNOT BE KASHERED FOR PESACH

The following kitchen items and or materials cannot be kashered for Pesach:

Ceramic, China, Colanders, Corning Ware, Crockpots, Dishwasher — with an interior of porcelain enamel, Grater (any), Knives with loose wood or loose plastic handles, Porcelain, Porcelain Enameled Pots, Pyrex, Teflon, Toaster/Toaster Oven, Stoneware, Wood.

10. THE STATUS OF MEDICINES DURING PESACH (ACCORDING TO THE CRC)

1. All pill medication (with or without *chametz*) that one swallows is permitted without special supervision (including Lactaid pills). Vitamins and food supplements do not necessarily fall into this category. Please consult Rabbi Cohen regarding your specific situation.
2. Liquid and chewable medications that may contain *chametz* should only be used under the direction of a Doctor and Rabbi, who will judge the severity of the illness, the likelihood that the medicine contains *chametz*, and the possibility of substituting a swallowable pill. Important: Do not discontinue use of liquid, chewable or any other medicine without consulting with your Doctor and Rabbi.
3. Liquid and chewable medications that contain *kitniot* may be consumed by someone who is ill. An otherwise healthy person, who would like to consume a liquid or chewable medicine to relieve a minor discomfort, should only do so if the product is known to be free of *kitniot*.

11. THE STATUS OF COSMETICS AND TOILETRIES DURING PESACH (ACCORDING TO THE CRC)

1. All varieties of body soaps, shampoos, and stick deodorants are permitted for use on Pesach regardless of their ingredients.
2. All types of ointments, creams, nail polish, hand lotions, eye shadow, eyeliner, mascara, blush, foot and face powders, ink or paint may be used regardless of their ingredients.
3. Colognes, perfumes, hairspray, shaving lotions and deodorants that have denatured alcohol (listed as SD, SDA, [or with a number or letter i.e. SD29C or SD40], SD Alcohol, Alcohol, Denatured Alcohol or Ethyl Alcohol) cannot be used on Pesach unless they appear on a reliable list. This only applies to products in a pure liquid state.
4. Lipsticks, toothpaste and mouthwash that contain *chametz* should not be used.

12. FAST OF THE FIRSTBORN

The “fast of the firstborn” is usually held on Passover eve. This year, Erev Pesach falls on **Monday, March 25**. It begins at 5:46 a.m. and ends at 8:05 p.m. Those obligated to fast include a firstborn son, and the father of a first-born son who is too young to fast (according to custom).

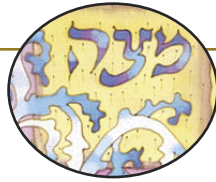
A person is permitted to break this fast by attending a *Seudat Mitzvah* -- such as a *Bris Milah* or *Pidyon Haben*. It has become customary to schedule the completion of a Talmudic tractate (*siyum*) on this day, since those who join in the accompanying meal are exempted from fasting. We will be leading a *siyum* on Monday morning immediately following morning services.

13. BEDIKAT CHAMETZ - SEARCHING FOR CHAMETZ

One of the most beautiful and meaningful ceremonies associated with Passover is *bedikat chametz*—the search for *chametz*. The ceremony is composed of five parts.

1. Reciting a special blessing over the mitzvah of the removal of *chametz*.
2. The search of the house by the light of a candle or flashlight to find vestiges of *chametz*.
3. The reciting of the formula of nullification of *chametz*.
4. The burning or disposal of any *chametz* found during the search.
5. The reciting of a final, more inclusive formula of nullification.

This year, the search for *chametz* is held on Sunday evening, March 24, immediately at 7:56 pm. Beforehand, we make the blessing of "*Al biyur chametz*," and after the checking we declare the nullification of *chametz* (*bitul*).



The texts for the *bedikat chametz* can be found on page 654 of the Artscroll siddur or in the opening pages of many Passover Haggaddahs.

14. BIYUR CHAMETZ - DESTROYING THE CHAMETZ

One is only permitted to eat *chametz* until 11:07 a.m. on the Eve of Passover (Monday, March 25). All *chametz* must be burned or destroyed by 12:04 p.m. of the same day. This requirement is limited to foods under Jewish ownership. Chametz that has been transferred to a non-Jew need not be destroyed. *Kol chamiro* is recited at this time.

15. CANDLE LIGHTING FOR PESACH

Candle lighting time for the first night of Passover (Monday evening, March 25) is 7:08 p.m. A 24-hour candle should be lit at this time as well so that we may light from an existing flame on the second night of Passover. Candle lighting time for the second night of Passover (Tuesday night, March 26) is after 8:06 p.m.. We light from an existing flame.

16. THE SEDER NIGHT

There are five primary *mitzvot* of the seder night:

1. The essence of the seder is the recounting, learning, and delving into the experience of the Exodus. The Haggada is filled with many words and ideas. Our challenge over the evening is to make them come alive, to internalize the teachings, and inspire thought and open discourse. The *ma nishtana* questions are meant to allow us to understand the importance of asking questions in this process of re-telling.
2. The eating of Matzah, the bread of liberation. To fully fulfill this *mitzvah* one needs to eat four *ke-zayits* of Matzah (*ke-zayit* literally means an olive's worth of flour - often understood to be 1/2 of a machine made matza, or a 1/3 of a hand made matzah for each *ke-zayit*). One should eat two *ke-zayitim* right after the hand washing, the 3rd as the *Korach* sandwich, and the 4th as the *Afikoman*. All of these eatings of Matzah should be done while leaning on your left side as an expression of luxury and freedom.
3. The Eating of *Marror*: One should eat two *ke-zayitim* (if you are using romaine lettuce, each *ke-zayit* is one large leaf). One should eat one *ke-zayit* after the blessing on *marror*, and a second portion in the *Korach* sandwich.
4. The drinking of four cups of wine or grape juice. The cup should hold at least a *rivi'it* (which is 3.3 ounces). One should drink most of each of these cups. While drinking, we lean to the left as an expression of luxury and freedom.
5. Praise and *Hallel*: Thanksgiving is the final and ultimate element of the Seder. One should strive to genuinely experience this fundamental sensation of gratitude.

17. SEFIRAT HA'OMER – THE COUNTING OF THE OMER

On the night of the second seder, Tuesday March 26, we begin counting the 49 days towards the festival of Shavuot. The count takes place each night after dark. It was initially intended as a joyous period leading up to the holiday of Shavuot, however, subsequent developments in Jewish history mark parts of this time as one of mourning. One of the tragedies that occurred in this time was the death of 12,000 pairs of Torah students who did not treat each other with proper respect.

PESACH SEDER MATCHING

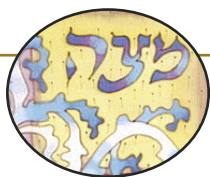
We are offering a meal matching program, as we did over the High Holidays. The process is simple. Just let us know if you have an extra place or 2, or 3, etc. at your table for the First or Second Seder (we especially looking for hosts for the Second Seder). Also let us know if you need a place for the First or Second night of Passover and any dietary restrictions you may have.

In the next week or two, we'll make all the matching happen.

Email Stephanie Shelan (stephshelan@gmail.com) whether you want to host or be a guest.

"Hashat Hacha, le'shanah habah be'arah de'israel"

This year we are here, next year, may we be in the land of Israel. This year we are slaves, next year, may we merit to be free.



— THE SALE OF CHAMETZ —

Sale of Chametz to a non-Jew is a legally effective way to rid oneself of Chametz. Such a transfer of Chametz, through a legal and binding sale with a properly executed contract gives the non-Jew full title to all foods listed. For this sale to be binding, there are several necessary criteria:

1. The seller must truly believe that he/she is in fact selling something and that they view these goods as no longer theirs. The lack of this mental state invalidates any bill of sale, including this one.
2. There must be access for the buyer to the *chametz* during Pesach. That is to say, if you will be out of town you must leave a way to get into your home with proper instruction (i.e., keys with a neighbor), or you may deposit a set of keys with the agent performing the sale.
3. This transfer may be carried out through appointing an agent, with power of attorney, to sell the *chametz* through kinyan, formal transfer act and contract. NOTE: The significant act of kinyan, should take place between each individual and the agent. Those who wish to sell their *chametz* through CBI should enact a kinyan with Rabbi Cohen.

I WILL BE AVAILABLE:

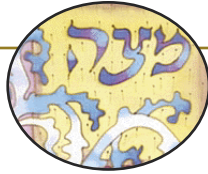
Sunday March 24 • 8:45 - 9:15 a.m. @CBI
and 7:15 – 9:00 p.m. @the Cohen/Gonshor residence (see CBI directory for home address)
As well as at other times by appointment.

4. Chametz that has been sold must be put in a completely sealed-off place, not readily accessible to the seller during Pesach. This year this must be done before Shabbat, as the onset of the sale of Chametz will be before Shabbat. Note: This should not include food that you plan to eat over Shabbat.

NOTE: Any Chametz held over Pesach under Jewish ownership may not ever be used, eaten, or sold after Pesach. (Selling one's chametz before Pesach to a non-Jew avoids Jewish ownership during Pesach and therefore it is not subject to this injunction.)

If you have not been contacted by the buyer by 8:45 p.m. Tuesday night, April 2, the buyer has reneged on the full payment and the chametz reverts to your ownership. However, all sellers should be aware that in past years, there has always been at least one lucky winner who has had their chametz bought and taken away by the buyer.

If you plan to sell your chametz through CBI, please fill out the back of this form. It is ideal to meet with Rabbi Cohen to enact the kinyan at one of the listed times. In case of hardship, one can enact the sale by simply mailing this form back to the CBI office without the kinyan.



AUTHORIZATION
DELEGATION OF POWER AND AUTHORITY FOR THE SALE OF CHAMETZ
 (and the Bill of Sale executed in connection with such sale)

I/ We, _____, hereby fully empower and authorize Rabbi Yonatan Cohen, and anyone he may designate as a substitute in his stead, to sell, transfer and convey before the upcoming "Pesach" all legal right and title to my "Chametz" to a non-Jew of their choice.

The term "Chametz" is intended and shall be understood to include, without limitation, any product made of wheat, barley, oats, rye or spelt and any mixture or derivative thereof, as more particularly defined in and by Torah and Rabbinic Law and Jewish Tradition. Additionally, without limiting the generality of the foregoing, "Chametz" may include the following items: schnapps and spirits; beer; cereals; noodle and pasta products; barley; ingredients used in baking; frozen foods; crackers; baked products; pet food; vitamins; wheat germ; pickles; mixes; condiments (e.g. ketchup, vinegar, etc.); cosmetics; toiletries; medicine and medicinal preparations; assorted groceries; canned foods; "Chametz" that may be affixed or attached to utensils, toys, books and seforim, appliances, baking tools, etc.

The aforementioned "Chametz" items are located and may be found primarily in the following areas (please check all areas that may apply):

- | | | |
|---|---|---|
| <input type="checkbox"/> Kitchen cabinets | <input type="checkbox"/> Desk | <input type="checkbox"/> Investment property located at: |
| <input type="checkbox"/> Breakfront/China closet | <input type="checkbox"/> Attic | _____ |
| <input type="checkbox"/> Liquor cabinet | <input type="checkbox"/> Pantry | <input type="checkbox"/> Car (which will not be used on "Pesach") |
| <input type="checkbox"/> Briefcase/Knapsacks | <input type="checkbox"/> Garage | which is stored at: _____ |
| <input type="checkbox"/> Refrigerator/Freezer | <input type="checkbox"/> Closet/Cabinets | <input type="checkbox"/> Neighbor's or relative's house located at: _____ |
| <input type="checkbox"/> Shed, Basement or Storage area | <input type="checkbox"/> Locker at school | _____ |
| <input type="checkbox"/> Medicine/Bathroom cabinets | <input type="checkbox"/> Chest or Bureau | <input type="checkbox"/> Other: _____ |

and shall include all "Chametz" and/or mixtures containing "Chametz" that is or may be knowingly or unknowingly in my possession (as "possession" is defined in and by Torah and Rabbinic Law and Jewish Tradition), or to which I have or may have legal responsibility in whole or in part (including corporations or other business entities which own or deal in "Chametz" in which I may have an ownership interest), or transit goods which may be delivered to me during the period commencing Monday, March 25, 2013 through Tuesday night, April 2, 2013.

I further empower and authorize Rabbi Yonatan Cohen, and anyone he may designate as a substitute in his stead, to lease or to sell, in the manner and for the time period they may deem appropriate, the places and areas where the "Chametz" items may be located. In addition, the key necessary to gain access to said places and areas where the "Chametz" items may be located can be obtained by contacting (if you will be here for "Pesach", please state "me at the address below", or, if you will be away for "Pesach", indicate whether a neighbor or Rabbi Cohen has the keys; also, include the location of car keys, if applicable):

I hereby understand and agree that the buyer of the aforementioned "Chametz" items shall have, with the assistance and cooperation of Rabbi Yonatan Cohen, and anyone he may designate as a substitute in his stead, free access to the "Chametz" items which he/she will be acquiring and to any area that will be leased or sold to him/her.

The "Chametz" items located in the areas set forth above have an approximate value of \$_____. The buyer's deposit in connection with the purchase of the "Chametz" will be paid to Rabbi Yonatan Cohen, or anyone he may designate as a substitute in his stead.

My authorization and delegation of power set forth in this Authorization shall become binding upon my execution of this Authorization in the space set forth below, and this Authorization, when delivered to the buyer with the bill of sale, shall have the same force and effect as if I had personally executed such bill of sale. In addition, my authorization and delegation of power to Rabbi Yonatan Cohen, and anyone he may designate as a substitute in his stead, shall be given further legal force and effect by my performance of "Kinyan Suddar" - "Taking hold of garment" with Rabbi Yonatan Cohen. This Authorization is also intended to conform to the criteria and requirements of secular law.

Address: _____ Phone: _____

Signature: _____ Date: _____

CALENDAR

COMMUNAL HA'GALAH @CBI

Thursday, March 217:00 p.m. – 10:00 p.m.

SHABBAT HAGADOL PARSHAT TZAV

Friday and Saturday, March 22 & 23

Mincha & Kabbalat Shabbat 7:00 p.m.
 Candle Lighting 7:05 p.m.
 Morning Service 9:15 a.m.
 Educational Childcare 10:30 a.m.
 Pre-Pesach Drasha in memory of Eli Resnikoff, z"l
 delivered by Rabbi Cohen after services 11:30 a.m.
 Shabbat Mincha 6:50 p.m.
 Seudah Shelishit 7:10 p.m.
 Ma'ariv, Havdalah & Shabbat ends 8:03 p.m.

BEDIKAT CHAMETZ—SEARCH FOR CHAMETZ

Sunday, March 24

Search for *chametz* at7:56 p.m.

EREV PESACH - EVE OF PASSOVER

TA'ANIT BECHOROT -

FAST OF THE FIRSTBORN FIRST SEDER

Monday, March 25

Fast Begins5:46 a.m.
 Morning Service 6:30 a.m.
 Siyum for Firstborns after morning services... 7:15 a.m.
 Eat *chametz* until11:07 a.m.
 Burn *chametz* until12:04 a.m.
 Candle Lighting* 7:08 p.m.
 Mincha, Yom Tov Ma'ariv & Hallel7:10 p.m.
 Fast ends 8:05 p.m.
 Begin First Seder after8:05 p.m.

*NOTE: Before a two-day Yom Tov, it is advisable to light a 24-hourlyabrzeit candle so that on the second evening the candles may be lit by transferring the flame from this pre-existing flame.

PESACH - PASSOVER

Tuesday, March 26 – Tuesday, April 2

YOM TOV -1ST DAY OF PESACH –

Tuesday, March 26

Morning Service 9:15 a.m.
 Yom Tov Mincha, Ma'ariv & Hallel7:10 p.m.
 Light Candles from pre-existing flame AFTER 8:06 p.m.
 Begin Second Seder AFTER 8:06 p.m.
 Count first night of Sefirah AFTER8:06 p.m.

YOM TOV –2ND DAY OF PESACH –

Wednesday, March 27 • 1st Day of the Omer

Morning Service 9:15 a.m.
 Yom Tov Mincha 7:15 p.m.
 Ma'ariv, Havdalah* & Yom Tov ends at8:07 p.m.

*Havdalah is comprised of the blessing over the wine (*borei pri Ha-Gafen*) followed by the particular blessing of Havdalah (*hamavdil bein kodesh l'chol*). We omit the blessing over incense and candle.

1ST DAY OF CHOL HA'MOED PESACH –

Thursday, March 28 • 2nd Day of the Omer

Morning Service 6:30 a.m.

2ND DAY OF CHOL HA'MOED PESACH –

Friday, March 29 • 3rd Day of the Omer

Morning Service 6:30 a.m.

SHABBAT 3RD DAY CHOL HA'MOED PESACH

Friday & Saturday, March 29 & 30 • 4th Day of the Omer

Mincha & Kabbalat Shabbat 7:00 p.m.
 Candle Lighting 7:12 p.m.
 Morning Service 9:15 a.m.
 Educational Childcare 10:30 a.m.
 Shir Ha'Shirim 11:30 a.m.
 Shabbat Mincha 7:00 p.m.
 Seudah Shelishit 7:20 p.m.
 Ma'ariv, Havdalah & Shabbat ends after8:10 p.m.

4TH DAY OF CHOL HA'MOED PESACH –

Sunday, March 31 • 5th Day of the Omer

Morning Service 8:00 a.m.

YOM TOV - 7TH DAY OF PESACH

Sunday night, March 31 - Monday, April 1 • 6th Day of the Omer

Mincha and Yom Tom Ma'ariv7:00 p.m.
 Candle Lighting* 7:13 p.m.
 Morning Service 9:15 a.m.
 Yom Tov Mincha followed by

Yom Tov Ma'ariv7:15 p.m.
 Light Candles from pre-existing flame AFTER.....8:12 p.m.

*NOTE: Before a two-day Yom Tov, it is advisable to light a 24-hourlyabrzeit candle so that on the second evening the candles may be lit by transferring the flame from this pre-existing flame.

YOM TOV - 8TH DAY OF PESACH

Tuesday, April 2 • 7th Day of the Omer

Morning Service 9:15 a.m.
 Yizkor 10:30 a.m.
 Yom Tov Mincha followed by Ma'ariv and Havdalah* 7:20 p.m.
 Havdalah & Conclusion of Yom Tov8:13 p.m.

*Havdalah is comprised of the blessing over the wine (*borei pri Ha-Gafen*) followed by the particular blessing of Havdalah (*hamavdil bein kodesh l'chol*). We omit the blessing over incense and candle.

If you sold your *chametz* through CBI and have not been contacted by 8:45 p.m., you may assume that your *chametz* has been repurchased and now belongs to you.

SHABBAT MEVARCHIM PARSHAT SHEMINI

Friday & Saturday, April 5-6 • 11th Day of the Omer

Mincha & Kabbalat Shabbat 7:00 p.m.
 Candle Lighting 7:18 p.m.
 Morning Service 9:15 a.m.
 Educational Childcare 10:30 a.m.
 Shabbat Mincha 7:05 p.m.
 Seudah Shelishit 7:25 p.m.
 Ma'ariv, Havdalah & Shabbat ends after8:17 p.m.

YOM HA'SHOAH

Saturday night & Sunday, April 6 & 7

12th Day of the Omer

The Berkeley Jewish community's annual commemoration of Yom HaShoah, with special guest speaker Rita Kuhn, at Congregation Netivot Shalom7:00 p.m.

CALENDAR

ROSH CHODESH IYAR

Tues. night, Wed. & Thurs. April 9 & 11
15th & 16th Days of the Omer

Shacharit Wed. & Thurs.6:30 a.m.

SHABBAT PARSHAT TAZRIAH-METZORAH

Friday & Saturday, April 12 & 13
18th Day of the Omer

Mincha & Kabbalat Shabbat 7:00 p.m.
Candle Lighting 7:24 p.m.
Morning Service 9:15 a.m.
Educational Childcare 10:30 a.m.
Shabbat Mincha 7:10 p.m.
Seudah Shelishit 7:30 p.m.
Ma'ariv, Havdalah & Shabbat ends after8:24 p.m.

YOM HAZIKARON/

DAY OF REMEMBRANCE FOR ISRAELI SOLDIERS

Sunday night & Monday, April 14 & 15
20th Day of the Omer

Shacharit6:30 a.m.

Monday evening, April 15

Yom HaZikaron Commemoration in the evening
followed by Yom Ha'atzmaut Celebration & Maariv with Hallel

YOM HA'ATZMA'UT

Monday night & Tuesday, April 15 & 16
21st Day of the Omer

Celebratory Shacharit with Hallel6:30 a.m.

SHABBAT PARSHAT ACHAREI-KEDOSHIM

Friday & Saturday, April 19 & 20
25th Day of the Omer

Mincha & Kabbalat Shabbat 7:00 p.m.
Candle Lighting 7:31 p.m.
Morning Service 9:15 a.m.
Educational Childcare 10:30 a.m.
Shabbat Mincha 7:15 p.m.
Seudah Shelishit 7:35 p.m.
Ma'ariv, Havdalah & Shabbat ends after8:31 p.m.

SECOND ANNUAL CBI BIKE RIDE

Sunday, April 21, 10:00 a.m.
26th Day of the Omer

We will start & finish at the Sea Breeze Mkt on 598 University Ave.

SHABBAT PARSHAT EMOR

Friday & Saturday, April 26 & 27
32nd Day of the Omer

Mincha & Kabbalat Shabbat 7:00 p.m.
Candle Lighting 7:37 p.m.
Morning Service 9:15 a.m.
Educational Childcare 10:30 a.m.
Shabbat Mincha 7:20 p.m.
Seudah Shelishit 7:40 p.m.
Ma'ariv, Havdalah & Shabbat ends after8:38 p.m.

LAG B'OMER

Saturday night & Sunday, April 28
33rd Day of the Omer

SHABBAT MEVARCHIM PARSHAT BEHAR-BECHUKOTAI

Friday & Saturday, May 3 & 4
25th Day of the Omer

Mincha & Kabbalat Shabbat7:00 p.m.
Candle Lighting7:44 p.m.
Morning Service9:15 a.m.
Educational Childcare10:30 a.m.
Shabbat Mincha7:30 p.m.
Seudah Shelishit7:50 p.m.
Ma'ariv, Havdalah & Shabbat ends after8:46 p.m.

YOM YERUSHALAYIM

Tuesday night & Wednesday, May 7 & 8
43rd Day of the Omer

Shacharit with Hallel6:30 a.m.

ROSH CHODESH SIVAN

Thursday Night & Friday, May 10
45th Day of the Omer

Shacharit.....6:30 a.m.

SHABBAT PARSHAT BAMIDBAR

Friday & Saturday, May 10 & 11
46th Day of the Omer

Mincha & Kabbalat Shabbat7:00 p.m.
Candle Lighting7:50 p.m.
Morning Service9:15 a.m.
Educational Childcare.....10:30 a.m.
Shabbat Mincha7:35 p.m.
Seudah Shelishit7:55 p.m.
Ma'ariv, Havdalah & Shabbat ends after8:53 p.m.

SHAVUOT

Tuesday night, May 14 – Thursday, May 16

Erev Shavuot

Tuesday, May 14th
49th Day of the Omer

Mincha & Yom Tov Ma'ariv at CBI8:00 p.m.
Candle Lighting*7:54 p.m.
Community-wide Tikkun L'eyl Shavuot after CBI services until
dawn at Berkeley Richmond JCC, 1414 Walnut @ Rose. Orthodox
morning services @ the JCC

* NOTE: Before a two-day Yom Tov, it is advisable to light a 24-
hourlyahrzeit candle so that on the second evening the candles may be lit
by transferring the flame from this pre-existing flame.

First Day of Shavuot

Wednesday, May 15

Early Shacharit* @ JCC5:15 a.m.
Regular Yom Tov Shacharit9:15 a.m.
Yom Tov Mincha & Ma'ariv7:00 p.m.
Candle Lighting
(light from a pre-existing flame) AFTER8:57 p.m.

*The Amidah service will be recited at Netz Hachmah (sunrise) at
5:58 a.m.

CALENDAR

2ND DAY OF SHAVUOT

Thursday, May 16

Morning Service	9:15 a.m.
Yizkor	10:30 a.m.
Megillat Ruth	11:30 a.m.
Yom Tov Mincha	8:00 p.m.
Ma'ariv, Havdalah* & Yom Tov end after	8:58 p.m.

*Havdalah is comprised of the blessing over the wine (*bovei pri Ha-Gafen*) followed by the particular blessing of Havdalah (*hamavdil bein kodesh l'chol*).

SHABBAT PARSHAT NASSO

Friday & Saturday, May 17 & 18

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	7:56 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Shabbat Mincha	7:40 p.m.
Seudah Shlishit.....	8:00 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:00 p.m.

SHABBAT PARSHAT BEHAALOTCHAH

Friday & Saturday, May 24 & 25

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	8:02 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Shabbat Mincha	7:45 p.m.
Seudah Shlishit.....	8:05 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:06 p.m.

MEMORIAL DAY

Monday, May 27

OFFICE CLOSED

Shacharit.....	8:00 a.m.
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SHABBAT MEVARCHIM PARSHAT SHELACH

BAT MITZVAH OF ANYA SHANNON

Friday & Saturday, May 31 & June 1

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	8:07 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Kiddush Lunch followed by a Women's Mincha Torah Service.....	12:00 p.m.
Seudah Shlishit.....	8:10 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:12 p.m.

CBI ANNUAL GALA CELEBRATION

Sunday, June 2

SHABBAT ROSH CHODESH TAMMUZ PARSHAT KORACH

BAT MITZVAH OF NAVA SCHWEIG

Friday & Saturday, June 7 & 8

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	8:11 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Kiddush Lunch.....	12:00 p.m.
Shabbat Mincha	7:50 p.m.
Seudah Shlishit.....	8:10 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:17 p.m.

SECOND DAY OF ROSH CHODESH TAMMUZ

Sunday, June 9

Shacharit.....	8:00 a.m.
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SHABBAT PARSHAT CHUKAT

Friday & Saturday, June 14 & 15

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	8:15 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Shabbat Mincha	7:55 p.m.
Seudah Shlishit.....	8:10 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:20 p.m.

SHABBAT PARSHAT BALAK

Friday & Saturday, June 21 & 22

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	8:17 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Shabbat Mincha	7:55 p.m.
Seudah Shlishit.....	8:15 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:22 p.m.

FAST OF 17TH OF TAMMUZ

Yahrzeit of Archie Greenberg, z"l

Tuesday, June 25

Fast Begins	3:53 a.m.
Shacharit with selichot	6:30 a.m.
Shabbat Mincha with Torah reading & Haftarah @ Chabad.....	8:00 p.m.
Ma'ariv @ Chabad	9:00 p.m.
Fast ends	9:11 p.m.

SHABBAT PARSHAT PINCHAS

Friday & Saturday, June 28 & 29

Mincha & Kabbalat Shabbat	7:00 p.m.
Candle Lighting	8:17 p.m.
Morning Service	9:15 a.m.
Educational Childcare.....	10:30 a.m.
Shabbat Mincha	7:55 p.m.
Seudah Shlishit.....	8:15 p.m.
Ma'ariv, Havdalah & Shabbat ends after	9:22 p.m.





CBI CLASS SCHEDULE



— SUNDAY —

Sunday Morning Talmud Class

A class structured to appeal to Talmud students of all levels, from beginners to more experienced. We are studying the 3rd chapter of Tractate Bava Kamma; come check it out for a morning, no commitment necessary.

R. Gabriel Greenberg, 9-10 a.m.

— MONDAY —

Midrasha's Tanach and Talmud (for Teens)

This course is an informal but intensive study group focusing on close thematic readings of the Tanach and Talmud in translation. Class resumes September 10.

David Henkin, 4:15-5:45 pm

Women's Dance Nights at CBI!

Come dance to a blend of world music, jazz, klezmer, hip hop and more. No moves to remember, no cost either... Just a chance to let loose and get some good exercise in a fun way!

2nd, 4th and 5th Mondays • 8:00 pm

— TUESDAY —

Week Night Learning with Rabbi Cohen

Join R. Cohen for a series addressing issues of Jewish thought, biblical interpretation and or law. On hiatus until April 23.

R. Yonatan Cohen, 7:30 pm

— WEDNESDAY —

Jewish Writings of Emmanuel Levinas

The Levinas Study Group meets at 8 pm on the 1st, 2nd and 4th Wednesdays of the month to discuss his 1986 Talmudic reading "The Nations and the Presence of Israel" in his 1988 book "In the Time of the Nations".

The class is facilitated by our resident scholar • Muni Schweig • Wednesdays • 8:00 p.m.

Conversational Hebrew

The course takes place one evening every 2 weeks in shul and once every 2 weeks online.

Please register by e-mail: yadgare@gmail.com. Classes are free of charge.

Ester Yadgar, Wednesdays, 7:30 pm

— THURSDAY —

Heavenly Torah Through The Generations

The world of rabbinic thought can be divided into two major schools of thought: Rabbi Akiva and Rabbi Ishmael. The historic disputes between these two schools are based on fundamental differences over the nature of revelation and religion. Join Rabbi Cohen for an in-depth study, based on Rabbi A. J. Heschel's Heavenly Torah.

On Hiatus until April 11.

R. Yonatan Cohen - Thursdays • 12:15 p.m.

— FRIDAY —

Talmudic Wisdom

Join us on Fridays at 9:00 a.m., for a weekly class that explores key *sugyot* (Talmudic units) that discuss major Jewish questions of practice and thought.

On hiatus until April 5.

R. Yonatan Cohen - Fridays • 9:00 a.m.

— TIMES FOR ACTION —

*Many commandments need to be performed during particular times of the day; here is a list of those times
All times are for Berkeley, Pacific Standard Time, until March 9; then for Daylight Savings Time*

Week of	March 2	March 9	March 16	March 23	March 30	April 6
<i>Alot Ha'Shachar Dawn</i>	5:27 am	5:17 am	6:06 am	5:56 am	5:45 am	5:34 am
<i>Neitz-Sunrise</i>	6:39 am	6:29 am	7:18 am	7:08 am	6:57 am	6:46 am
Latest ideal time for the morning <i>Sh'ma</i>	9:30 am	9:24 am	10:18 am	10:12 am	10:05 am	9:59 am
Latest time for prayer <i>Tefilah</i>	10:27 am	10:23 am	11:18 am	11:13 am	11:08 am	11:03 am
<i>Mincha Gedolah</i> Earliest time for Mincha	12:50 pm	12:49 pm	1:48 pm	1:47 pm	1:45 pm	1:44 pm
<i>Sh'kia Sunset</i>	6:04 pm	6:11 pm	7:18 pm	7:24 pm	7:31 pm	7:37 pm
<i>Tzeit Ha'kochavim</i> Nightfall	6:46 pm	6:53 pm	8:00 pm	8:06 pm	8:13 pm	8:19 pm

Week of	April 13	April 20	April 27	May 4	May 11	May 18
<i>Alot Ha'Shachar Dawn</i>	5:24 am	5:15 am	5:06 am	4:57 am	4:50 am	4:44 am
<i>Neitz-Sunrise</i>	6:36 am	6:27 am	6:18 am	6:09 am	6:02 am	5:56 am
Latest ideal time for the morning <i>Sh'ma</i>	9:53 am	9:47 am	9:42 am	9:38 am	9:34 am	9:31 am
Latest time for prayer <i>Tefilah</i>	10:59 am	10:54 am	10:50 am	10:47 am	10:45 am	10:43 am
<i>Mincha Gedolah</i> Earliest time for Mincha	1:43 pm	1:42 pm	1:41 pm	1:41 pm	1:41 pm	1:42 pm
<i>Sh'kia Sunset</i>	7:43 pm	7:50 pm	7:56 pm	8:03 pm	8:09 pm	8:15 pm
<i>Tzeit Ha'kochavim</i> Nightfall	8:25 pm	8:32 pm	8:38 pm	8:45 pm	8:51 pm	8:57 pm

Week of	May 25	June 1	June 8	June 15	June 22	June 29
<i>Alot Ha'Shachar Dawn</i>	4:40 am	4:36 am	4:35 am	4:34 am	4:35 am	4:38 am
<i>Neitz-Sunrise</i>	5:52 am	5:48 am	5:47 am	5:46 am	5:47 am	5:50 am
Latest ideal time for the morning <i>Sh'ma</i>	9:29 am	9:28 am	9:27 am	9:28 am	9:29 am	9:31 am
Latest time for prayer <i>Tefilah</i>	10:41 am	10:41 am	10:41 am	10:42 am	10:43 am	10:45 am
<i>Mincha Gedolah</i> Earliest time for Mincha	1:42 pm	1:44 pm	1:45 pm	1:47 pm	1:48 pm	1:49 pm
<i>Sh'kia Sunset</i>	8:21 pm	8:26 pm	8:30 pm	8:33 pm	8:35 pm	8:35 pm
<i>Tzeit Ha'kochavim</i> Nightfall	9:03 pm	9:08 pm	9:12 pm	9:15 pm	9:17 pm	9:17 pm

THE ANNUAL BETH ISRAEL PHONATHON

Thank you to everybody who helped make our telethon such a great success. This January, you helped us raise \$15,488!

Special thanks to our all-star team of volunteers, many of whom have led this effort year after year:

Joan Sopher, Rebecca Landes, Linda Press Wulf, Leslie Valas, Maxine Winer, and Lois Marcus.

And thank you, of course, to all of our generous donors, listed below!

Rachel Heitler & Jo-Ellen Zeitlin

N.B.: A score of our members have not yet fulfilled their pledges. We look forward to thanking those of you who have yet to fulfill their pledges in the next issue of Chailights. If you have arranged to pay over a period of time, please send in the first installment.

SUPPORTERS

Albert, Paul
Alper, Noah & Hope
Bellin, Zvi
Biton-Harel, Guy
Davis, Avram & Laura
DeWitt, Susanne
Diamond, Linda
Emanuel, Phyllis
Etzion, Yedidya & Rivlin, Michal
Falk, Jane
Friedman, Ednah Beth
Gessow, Jory & Lisa
Ginsburg, Sam & Rose
Golomb, N. R.
Hanig, Hank
Harari, Jacob & Rena
Kabella, Sabrina
Katz, Gary & Ilene
Kittner, Alan & Elissa
Kristal, Leonard & Resnikoff, Denise
Kuhn, Rita
Ladon, Joshua & Krieger, Yael
Lawton, Leora
Leider, Philip & Gladys
Lesser, Michael & Deborah
Lyon, Desmid
Malmuth, Jeff & Daniela
Marcus, Aaron & Becker, Leslie
Markowitz, Jonah
Massarano, Glenn & Judith

Meltzer, Faith
Miller, David & Bat Sheva
Miller, Edward & Phyllis
Nied, Linda
Pearl, Deborah
Quittel, Fran
Rose, Ben & Landes, Rebecca
Rosen, Raphael & Jeanette
Seder, Eric & Rachel
Sibony, Henry & Violette
Smith, Jeremy & Greenberg-Smith, Iris
Stein, Jeff & Doreet
Studley, Roger & Levy, Chai
Sudikoff, David & Rikki
Tendler, Philip & Sherman, Delphine
Tharan, Jodi
Winnick, Ellen
Wittman, Friedner & Ruth
Yoffe, Donald & Gina
Yudenfreund, Marvin & Sheila
Zissman, Joseph

GUARDIANS

Berman, Adam & Aranoff, Deena
Bloom, Tony & Kathleen
Budnitz, Robert & Barbara
Cunradi, Jim & Carol
Darmoni, Benjamin & Sara
Epstein, Edwin & Sandra
Evnine, Jeremy

Feldman, Norman & Beverly
Finkelstein, Alan & Valas, Leslie
Grant, Preston & Anya
Heitler, Jacob & Rachel
James, Sam & Bathea
Katz, Doni & Shelan Katz, Stephanie
Lipman, Laura
Resnikoff, Joel & Irene
Rubin, Harry & Dorothy
Safran, Robert & June
Shaw, Deborah
Stamper, Robert & Naomi
Steinberg, Bernard & Roz
Steinman, Michael & Richman, Dorothy
Sweet, Justin & Sheba
Vidal, Elie
Zedeck, Sheldon & Marti
Zeitlin, Ben & Jo-Ellen

SUSTAINERS

Engel, Marvin & Sara
Hindawi, David & Hanna
Marcus, Gary & Lois
Zinn, Avi & Cory

PILLARS

CBI Sisterhood
Cohen, Yonatan & Gonshor
Cohen, Frayda
Wulf, Stanley & Press Wulf, Linda



ALAMEDA COUNTY
COMMUNITY
FOOD BANK

**The Alameda County Food Bank thanks CONGREGATION BETH ISRAEL
for participating in its 2012 Annual Holiday Dinner Drive**



WITH A SPECIAL TRIBUTE TO JOELLE

SAVE THE DATE FOR THIS NOT-TO-BE MISSED EVENING

SUNDAY AFTERNOON AUDITIONS!

April 7, 3 p.m.

Audition for a part in this in-house musical production!
Pizza and beer for all comers! • We promise a good time!

— PURIM AT CBI —



the NORCAL EAST NCSY update



SUMMER NCSY PROGRAM INFO
WWW.EASTBAYNCSY.COM

iLearn

For grades 8-12 A new round of iLearn!
This will be a constant program from February 15th - April 13th.
To see how you can participate, contact
Rabbi Akiva Naiman • naimana@ncsy.org

Portland, San Diego and East Bay NCSY invite you to

TAKE A TRIP TO

ASHLANDIA

SHABBATON

APRIL
12-14
2013

SHILO INN
Ashland, Oregon

SATURDAY NIGHT GAME SHOW!

Grades **9-12**
80 teen limit



Sign up now at:
Eastbay.ncsy.org

Contact naimana@ncsy.org or 510.206.5386 for more details



The All New iOS Events

MADE BY TEENS, RUN BY TEENS!

iOS (Instead. Of. Starbucks) is a new weekly event that occurs instead of Latte N Learn in Oakland. These events take place at Beth Jacob Thursday nights and are led by East Bay NCSY's chapter board members. So far we have had a game night with prizes and a donut decorating competition (with prizes rewarded as well).

*Stop by and come on in to participate and even better...
You get iLearn points!*



NCSY'ER OF THE MONTH: AVI LONDO WYNNE (9TH GRADER AT BERKELEY HIGH)

For anyone who knows Berkeley High, it is not easy to walk around wearing a kipa. But for anyone who knows Avi, he is someone who stands by his beliefs. Avi is a constant inspiration – he is proud to be Jewish and is always striving to learn more about Judaism. Not only does he do Midrasha on Sunday mornings, but he also learns weekly *chavruta* with an NCSY advisor in our iLearn program.



YOUTH NEWS

By *Ma'ayan Rabinovich*

PURIM EVENTS

Yishar-Koach to our youth for organizing an amazing Purim carnival!

Over one hundred children and adults celebrated at the Purim carnival and had a great time.

The youth organized it all - they worked many hours planning and preparing, and the result was impressive. Way to go!

TEEN SHABBAT

Many of you have probably noticed a very joyful renewal that is taking place at CBI every month: a teen minyan is held in the library, where our youth lead the prayers and the Torah reading.

During Torah reading there are riddles about the Parsha (with prizes for the winners), and performances related to the Parsha or the holidays. The Greeks 'surprised' us during Torah reading on Hanukkah and ordered us to stop reading and angels appeared on the Shabbat we read about receiving the Torah and debated whether to give the Torah to mere mortals, or leave it in heaven.

On these Shabbats we also have meals together, rotating between high schoolers and middle schoolers. On the high school Shabbats we have lunch together after the teen minyan, and on the middle school shabbats, we join for Friday

night dinner after Kabbalat Shabbat, followed by an Oneg Shabbat with activities and discussions.

We then had a sleepover, with the girls spending the night at CBI and the boys spending the night at the Stein's.

These Shabbats have created a special atmosphere and are especially significant for all participants.

HADRACHA

A new initiative has begun! During the past few weeks, our Shabbat groups have been led by our CBI youth. The youth leaders (*Madrichim*) receive training and support, and it is an opportunity for them to develop leadership and assume responsibility. The children in the groups are very excited about their new and young leaders. I invite all of you to bring your children to one of the Shabbat groups and allow them to be part of this exciting and special experience.

The new *Madrichim* are:

Ktanim (ages 1.5-3) - Gavi Klein and Hannah Lyon
Yeladim- (Pre School) - Hodi Miller, Liberty Schubert and Nava Schweig
Talmidim a- (K-2) Roni Greenberg, Ami Stein and Ethan Seder

I want to thank all the dedicated parents who led the Shabbat groups, week in and week out, with great love and patience.



SAVE THE DATE

NEXT TEEN SHABBAT • MAY 4
Teen Minyan and lunch for high schoolers

LAG BA'OMER • SATURDAY NIGHT • MAY 27
A bonfire into the night...
Shavuot - Shavuot at the JCC, youth track all night, classes, discussions, and more.



— WEEKDAY SERVICES —

— SHACHARIT —

Monday-Friday, 6:30 am
Sunday & Legal Holidays • 8:00 am

— MINCHA/MA'ARIV —

Five minutes after candlelighting

— SHABBAT SERVICES —

Mincha & Kabbalat Shabbat • Five minutes after candlelighting • Morning Service • 9:15 am

CBI MORASHA (LEGACY) SOCIETY

Our commitment to our beloved community is evident in everything we do.
Now each of us can extend our commitment into the future.

We are profoundly grateful to the inaugural members of the
CBI MORASHA (LEGACY) SOCIETY

Fran Alexander • Noah & Hope Alper • Anonymous • Judith Bloom
Benjamin & Sara Darmoni • Alan Finkelstein & Leslie Valas
Sam Ginsburg • David & Diane Gould • Ezra & Toby Henson • Gary & Ilene Katz
Seymour Kessler • Alan & Elisa Kittner • Gary & Lois Marcus
Joel & Irene Resnikoff • Ben Rose & Rebecca Landes • Mordy & Rena Rosen
Steve Silberblatt & Rita Kohl • Bob & Naomi Stamper
Linda and Stanley Wulf

*For more information or to join the Society please contact
Noah Alper at noahalper@gmail.com or Rena Rosen at t.rosenfamily@comcast.net.*



• MERKAVAH •
TORAH INSTITUTE

SUMMER PROGRAMS
WITH MA'AYAN RABINOVICH

TALMUD • TRACTATE BRACHOT

We'll explore the struggle how to balance abstract concepts and formulaic prayer, what happens when heart-felt prayer is juxtaposed with a fixed framework. We will discuss how structure can create meaning – through the wisdom of the Talmud. We'll see how these timeless challenges were addressed long ago and how they fit into today's life styles.

Tuesdays 9:30-12:30 • April 9-June 4 • Tuition: \$210, scholarships available

DREAMS AND JOURNEYS IN THE BOOK OF GENIUSES

We'll study the story of Joseph and his brothers- beginning with his dreams, through Pharaoh's dreams, and all the way to the fulfillment of them all. Through there dreams and journeys we'll reflect on our dreams, and on the journey it takes ti fulfill them.

Wednesday 10:00-12:30 • April 10- May 1 • Tuition: \$90, scholarships available

Class Location: Congregation Beth Israel, 1630 Bancroft way, Berkeley.

The classes will include chevruta (partner study), discussion and lecture. All levels welcome.

No need for previous background or Hebrew. Women Only.

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— ANNIVERSARIES —

Murray & Brinah Krelstein • March 27 • 49th anniversary
 Arye Rosenstein & Rachel Toaff-Rosenstein • March 27 • 8th anniversary
 Jacob & Rena Harari • March 28 • 54th anniversary
 Jim & Carol Cunradi • March 29 • 29th anniversary
 Steven & Joan Ominsky • April 4 • 48th anniversary
 Michael & Deborah Lesser • April 6 • 44th anniversary
 Noah & Hope Alper • May 25 • 27th anniversary
 Gilad Buchman & Racheli Perl • May 31 • 10th anniversary
 Joseph Hellerstein & Adene Sacks • June 2 • 17th anniversary
 Mordecai & Rena Rosen • June 10 • 40th anniversary
 Sam & Rose Ginsburg • June 11 • 47th anniversary
 Jonathan Lyon & Jane Turbiner • June 15 • 16th anniversary
 Joshua Ladon & Yael Krieger • June 17 • 3rd anniversary
 Zev & Talya Ilovitz • June 18 • 7th anniversary
 Laura Lipman • June 18 • 35th anniversary
 Simcha & Marge Green • June 19 • 53rd anniversary
 Edward & Phyllis Miller • June 19 • 47th anniversary
 Aaron Leon & Wendy Kenin, June 20, 15th anniversary
 Glenn & Judith Massarano, June 23, 27th anniversary
 Marvin & Sheila Yudenfrend, June 25, 47th anniversary
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 Michael Steinman & Dorothy Richman, June 29, 10th anniversary

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— BIRTHDAYS —

Tzvi Miller, March 2
 Matthew Weiss, March 2, 1st birthday
 Susanna Richman, March 3
 Abby Streusand, March 3
 Yehuda Ben-Israel, March 4
 Desmid Lyon, March 4
 Beth Magid, March 5
 Yoni Wulf, March 5, 17th birthday
 Beth Magid, March 5
 Jodi Tharan, March 6
 Rachel Toaff-Rosenstein, March 7
 Talia Bloom, March 8, 15th birthday
 Shoshana Katler, March 8, 8th birthday
 Michael Lesser, March 8
 Gabriel Feiner, March 9, 12th birthday
 Sheila Yudenfreund, March 9
 Ari Libenson, March 10, 11th birthday
 Isaiah Tharan, March 10, 17th birthday
 Raphael Mrejen, March 10, 8th birthday
 Susan Schickman, March 10
 Ronald Barany, March 11
 Yael Wiener Dow, March 12, 15th birthday
 Haim Levi, March 12
 Paul Panish, March 12
 Sara Engel, March 14
 Howard Felson, March 15
 Russell Kassman, March 15
 Murray Krelstein, March 16
 Yuval Loewenberg, March 17, 7th birthday
 Mark Schickman, March 17
 Ariel Levi, March 20
 Jim Cunradi, March 20
 Eli Teitelman, March 21, 15th birthday
 Simcha Fenton, March 22, 5th birthday
 Talya Sandel, March 23, 14th birthday
 Samuel Kabella, March 24, 5th birthday
 Jeremy Evnine, March 24
 N. R. Golomb, March 24
 David Spieler, March 24
 Zushya Davis, March 25, 2nd birthday
 Raaya Ilovitz, March 25, 3rd birthday
 Aya Krantz, March 25, 5th birthday
 Marti Zedeck, March 27
 Sondra Markowitz, March 28
 Ariel Spagnolo, March 30, 8th birthday
 Ahron Schweig, March 31, 4th birthday
 David Alperin, March 31, 7th birthday
 Gil Stein, March 31, 9th birthday
 Marge Green, April 1
 Maya Elias, April 2, 1st birthday
 Alona Bach, April 2
 Tirzah Brott, April 2
 Deborah Lesser, April 5

AnnaBelle Panish, April 5
 Tania Schweig, April 6
 Fran Quittel, April 7
 Chaim Mahgel-Friedman, April 8
 Glenn Massarano, April 9
 Max Heitler Bamberger, April 10, 10th birthday
 Nitzan Loewenberg, April 10, 11th birthday
 Roni Greenberg, April 10, 15th birthday
 Robinn Magid, April 12
 Aaron Magid, April 13, 17th birthday
 David Miller, April 13
 Aaron Blumenfeld, April 18
 Liora Brosbe, April 23
 Hoshaya Cohen, April 25, 4th birthday
 Michael Greenwald, April 25
 Roni Alperin-Daniel, April 26
 Boaz Buchman-Perl, April 27, 6th birthday
 Bat Sheva Miller, April 27
 Joshua Meltzer, April 28
 Maxine Winer, April 28
 Jennifer Panish, April 29
 Betzalel Massarano, April 30
 Elijah Isaacson, April 30, 5th birthday
 Carol Cunradi, April 30
 Eliana Sudikoff, May 1
 Aliza Elias, May 1
 Arye Rosenstein, May 1
 Dan Mainemer, May 2
 Hedva Felson, May 4, 2nd birthday
 Ben Rose, May 4
 Adene Sacks, May 4
 Raizel Mahgel-Friedman, May 5, 5th birthday
 Sam Haber, May 5
 Claire Fenton, May 7
 Yiska Wiener Dow, May 8, 8th birthday
 Yonatan Cohen, May 8
 Daniel Magid, May 10
 Ariella Neckritz, May 12
 Netzach Miller, May 12
 Marvin Engel, May 12
 Bathea James, May 13
 Shai Krantz, May 14, 7th birthday
 Ben Zeitlin, May 16
 Guy Biton-Harel, May 17
 Cory Zinn, May 17
 Mateo Aceves, May 18
 Molly Greenberg, May 21
 Aaron Marcus, May 22
 Susie Marcus, May 16
 Joshua Magid, May 23
 Maya Smith, May 26, 17th birthday
 Ravenna Smith, May 26, 17th birthday

Gaby Schubert, June 2, 9th birthday
 Phyllis Emanuel, June 2
 Linda Nied, June 3
 Eli Shannon, June 5, 15th birthday
 Jay Kaplan, June 5, 18th birthday
 Sam Seder, June 5
 Elyah Ilovitz, June 6, 5th birthday
 Eliza Smith, June 7, 13th birthday
 Joseph Hellerstein, June 7
 Sheldon Zedeck, June 8
 June Safran, June 10
 Shalom Spivak, June 13, 8th birthday
 Simcha Green, June 13
 Anya Shannon, June 14, 12th birthday
 Shira Berman, June 14, 1st birthday
 Daniel Viragh, June 14
 Nava Schweig, June 15, 12th birthday
 Yair Naftalin-Kelman, June 15, 8th birthday
 Ken Bamberger, June 17
 Millea Kenin, June 18, 8th birthday
 Kenny Weiss, June 18
 Donald Yoffe, June 18
 Sara Rose Meltzer, June 19
 Jacob Harari, June 20
 Elana Stone, June 21, 1st birthday
 Ron (Ami) Stein, June 22, 14th birthday
 Paul Albert, June 22
 Satya Levine, June 22
 Abraham Quastler, June 23, 8th birthday
 Harry Rubin, June 23
 Akiva Robert Davis, June 24, 5th birthday
 Maytal Bach, June 26, 13th birthday
 Andrea Brott, June 28
 Ellen Winnick, June 29
 Linda Diamond, June 30



— MAZAL TOV! —

To Cari Rosner Jelen & Dov Jelen on the birth of a daughter, Yaffa
To Efrat Campagnano & Howard Felson on the birth of a daughter, Nogah
To Delphine Sherman and Philip Tendler on the birth of a son, Elisha
To Ken Bamberger & Sara Heitler Bamberger on the birth of a daughter, Talia
To Joan & Steven Ominsky on the birth of a granddaughter, Naomi Anna
To Ruth & Fried Wittman on the birth of a grand-daughter
To Celia Haber on her bat mitzvah
To Mira Kittner on her bat mitzvah
To Bat Sheva & David Miller and Michael & Deborah Sosebee on the engagement of their children, Netzach Miller and Hannah Sosebee
To Margo Feeley, and Malcolm Feeley and Rivka Amado, on the birth of a granddaughter
To Beth Oelberger & Jonathan Astmann on the birth of their new baby boy, Anshel Lazar
To Abby Streusand & R. Gabriel Greenberg on the birth of their new baby girl

May their lives be filled with the insights of Torah, the warm and supportive love of family and community, and the blessing of good deeds.

— BARUCH DAYAN EMET/CONDOLENCES —

We regret to inform you of the passing of **Gertie Cramer z"l**, grandmother of Aliza Elias.

We regret to inform you of the passing of **Richard Spencer Diamond (Shmuel Meyer Ben Leah)**, beloved husband of Linda and father of Danielle.

We regret to inform you of the passing of **June Garelick (Tsipa Riva bas Shmuel v'Fruma)**, beloved mother of Morey Garelick, mother-in-law of Kayla, grandmother of Avi and Sarah

We regret to inform you of the passing of **Freda Glaun**, beloved sister of Stanley Wulf and sister in law of Linda Press Wulf, in Cape Town

We regret to inform you of the passing of **Laurette Sultana Pinto Bat Simha**, beloved sister of Violette Sibony and sister in law of Henry Sibony

May the Holy One comfort the families, together with all those who mourn for Zion and Jerusalem.

HaMakom Yenacheim Etechem Betoch Shear Aveilei Tziyon VeYerushalayim.

— HACHNASSAT ORCHIM —

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MEMORIAL
PLAQUES

To memorialize your loved one, you may wish to purchase a memorial plaque to be placed on the memorial board in the sanctuary.

Besides ensuring that Kaddish will be recited perpetually in the name of your beloved deceased, you will receive a notice annually of the date of the yahrzeit and the date the yahrzeit will be observed by the recitation of Kaddish.

— The cost of a memorial plaque is \$360 —

To find out how to purchase one, contact John Pilkington at jpilk@aol.com or the CBI office at (510) 843-5246, office@cbiberkeley.org



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- November 17**, Sara Sandel and Dalia Orr, in honor of the upcoming wedding of their children, Ory Sandel and Tamar Brown
- November 24**, The Haber Family in honor of Celia's Bat Mitzvah
- December 1**, Ken & Annetta Lipman and Laura Lipman in memory of Ken & Laura's father on his 12th yearzeit
- December 8**, Desmid Lyon on her mother, Selina Weinbaum Bendix' 16th yearzeit; Ron & Bella Barany in memory of the 9th yearzeit of their granddaughter, Merav R. Barany; in memory of Ron's parents Denis Barany & Gussie Hirsch Barany; his aunt Juliana Hirsch Friedman; his sister Evelyn Barany Kahn; Dov & Cari Jelen in honor of the birth of their daughter
- December 15**, Fran Alexander and Joel & Irene Resnikoff, in loving memory of Ernie Alexander and Lenore Resnikoff
- December 21**, Eastbayshore Eruv Corporation in honor of the inspectors; Rona Rothenberg in memory of Jerome Rothenberg, Yoseph Chaim ben Schneur Zalman on his 13th yearzeit, 12 Tevet 5760
- December 29**, Carol & Jim Cunradi, in memory of Carol's father, Chaim Behr ben Mordechai haCohen v'Leah, on his 2nd yearzeit (22Tevet); Lou, Gabby, and Simone Schubert: for Hashem's protection; Arielle Tonkin with gratitude for the warm welcome I am receiving here in Berkeley from all of you.
- January 5**, Marv & Sara Engel, thanking the Rabbi and the congregation; Hanna & David Hindawi; Phyllis & Ed Miller, in memory of Phyllis' father, Michael Hecht's, yearzeit
- January 12**, Joe Hellerstein & Adene Sacks in honor of Joe's parents, Simon and Billie Hellerstein
- January 19**, The Yudenfreund and Sparks families in honor of the 70th birthday of Marvin Yudenfreund; Sheba and Justin Sweet in memory of Justin's Brother Nahum ben Zev; Aliza and Nimrod Elias in loving memory of Gertie Craimer z'l
- January 26**, The Kittner Family in honor of the Bat Mitzvah of Mira Bea Chaya Frieda Kittner
- February 2**, Aron Menda-Sephardic catering: congratulations for their good work to Rabbi Cohen, our president Mrs. Marcus, our treasurer Paul Albert and Joelle Yzquierdo
- February 9**, Rita Kohl and Steve Silberblatt invite the Beth Israel community to a lunch following the kiddush
- February 16**, Leora Lawton for the yearzeits in Adar for her mother Rachel bat Baruch and Pircha and her brother Gil Moshe Ben Avraham Abba and Rachel
- February 23**, Aliza and Kenny Weiss in honor of their son Matthew's first birthday; Marti and Shelly Zedeck in honor of all the members of the Beth Israel Chevra Kadisha, past and present, which was founded 35 years ago on February 23, 1978. In memory of the 35th yearzeit of their daughter Elizabeth Laurie Zedeck; Sheila and Marvin Yudenfreund in honor of the Chevra Kadisha; Ilene Lee in honor of her daughter Mollie's wedding; Jonah Markowitz in celebration of his 48th birthday in addition to honoring the Gabbaim for granting him an Aliyot career which is not finished. In addition, to thank CBI for all the prayer help and additional gestures during the root canal operation; Harvey and Susan Kayman in memory of Harvey's Aunt Rose Kerner Dankner, and Susan's Aunt Evelyn Lee Goldberg
- March 16**, Rebecca Landes & Benjamin Rose, in memory of their fathers Ephraim Landes and Albert Rose

— DONATIONS —

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Robi & Miriam Cohen: in honor of being guests at CBI
Norm & Beverly Feldman in honor of Mira Kittner's Bat Mitzvah
Aron & Anna Gonshor: in honor of Kenny Bamberger; of the births of Talia Bamberger; Gideon Zeitlin, Elisha Tandler
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Irving and Varda Rabin Foundation
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Ron & Barbara Ashkenas: thanking Leslie Valas and Alan Finkelstein
Judith Bloom: in memory of Sarah Engel's brother S. Shalom Bochner
Bertram & Bernice Bradley: in honor of Fran Alexander, Barbara Budnitz, Lisa and Jory Gessow, Marilyn Markowitz, Irene and Joel Resnikoff, Bob & June Safran; with gratitude to R. Cohen for his wonderful support
David Branco
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Alan Finkelstein & Leslie Valas: in memory of Lee Valas
Eve Gordon-Ramek: wishing Rebecca Landes a very speedy recovery
Simcha & Marge Green: in memory of Jane Turbiner's father
Jacob & Rena Harari: in honor of Celia Haber's bat mitzvah; in honor of Jonah Koppelman's bar mitzvah
Burton & Edythe Heda
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David & Hanna Hindawi: in memory of Kalman Rettig; in memory of Hanna's beloved brother, Meir Hed
David & Beverly Hirsch: in loving memory of Susanna Richman
Gary & Linda Hirsch: in honor of the birth of Talia Bamberger
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Lev & Sarah Jasper: in memory of Sarah's mother, Edith Carroll Czirjak, Esther bat Victoria
Gary & Ilene Katz: in memory of Richard Diamond
Murray & Elizabeth Katz: for aliya
Michal Kohane: yasher koach and thank you!
Leonard Kristal & Denise Resnikoff: in memory of Tony Kristal, Lenny's brother, and Irene Lipton, Denise's mother

— DONATIONS CONTINUED —

Laura Lipman: in honor of Celia Haber; in memory of Irving Lipman on his yahrzeit
Desmid Lyon: in honor of all the new shul babies; in honor of Celia Haber's bat mitzvah; in memory of Selina Weinbaum Bendix' 16th yahrzeit
Jonathan Lyon & Jane Turbiner
Gary & Lois Marcus: in memory of Gary's father, Mose Marcus; in memory of Judy Massarano's father; in memory of Sara Engel's brother
Mechanics Bank
Milton & Ahrona Ohring: in thanks for CBI's generous hospitality, as always
Deborah Pearl: in memory of her father, Emanuel Hillel Pearl
Michael & Chanah Piotrkowski: in honor of R. Cohen
Karen Roekard: with gratitude to R. Yonatan for his kindness, flexibility, and ability to honor all that is in front of him
Ben Rose & Rebecca Landes: in memory of Franklyn Landes
Lori Rubens
Helen Schneider: in honor of Paul & AnnaBelle Panish's 50th anniversary
Eric & Rachel Seder: in honor of the births of Evyatar Shalem Kam, Yaffa Etta Sunshine Jelen, Noga Riva-Leah Felson, Yishai Samuel Darmoni, Elisheva Ma'ayan Ladon
Henry & Violette Sibony: in memory of Violette's mother Simha bat Hanina ve Abraham Rosilio
Hiram Simon: profit share of wine sales to congregants outside of Pesach
Jeff & Doreet Stein: in honor of the bar and bat mitzvahs of Jonah Koppelman, Celia Haber, and Mira Kittner
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Jack Weingarten: in appreciation, for allowing me to say kaddish at your service

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Anonymous
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Robi & Miriam Cohen: in honor of the bat mitzvah of Mira Kittner
Yonatan Cohen & Frayda Gonshor Cohen
Glenn & Danielle Elkins
Jane Falk: in memory of Richard Diamond; in honor of Jonah Markowitz
Norman & Beverly Feldman: in honor of Steve Silberblatt's retirement; in memory of Richard Diamond
Beth Fusco: in gratitude for Beth Israel's welcome at Kol Nidre services

Moshe Gottlieb
Kate Haber: Thank you so, so much!
Sam & Bathea James: in memory of Bathea's mother, Rachel Majus
Shirley Sokol Kassman, z"l
Alan & Elissa Kittner: Hanukkah tzedakah in honor of Rabbi Cohen; in honor of Rabbi Cohen for Mira's bat mitzvah preparations; in Honor of Rabbi Cohen being an outstanding and fun teacher
Leora Lawton: in appreciation of the Wulf Family and Leslie Valas bringing live music to CBI
Desmid Lyon
Linda Marcus: in honor of CBI's gracious welcome, to provide meals for those in need
Jonah Markowitz: in honor of Gavriel; in honor of Steve Silberblatt and Ezra Hendon
Moshe & Liat Matsa
Edward & Phyllis Miller: in memory of Chani Goldhirsh, Yetta Miller, Michael Hecht, William Miller; in honor of Paul Hamburg & Mimi Weisel on the birth of two grandchildren to Gaby & Jacques Fima, and to Yuval Hamburg and Sigalit Carmely-Hamburg; in honor of Delphine & Philip on the birth of their son Elisha; in honor of Mira Kittner's Bat Mitzvah; in honor of Sara Heitler Bamberger & Kenny; in honor of the bat mitzvah of Celia Haber; in honor of the birth of Gideon Zeitlin; in memory of Richard Diamond; in memory of Sara Engel's brother; in memory of Milton Turbiner; in memory of Violette Sibony's sister, Laurette Sultana Pinto Bat Simha
Fran Quittel
Arye Rosenstein & Rachel Toaff-Rosenstein: in memory of Jane Turbiner's beloved father, Milton Turbiner
Lori Rubens: in memory of Devorah Asher Josef Rubens
David Shragai: in memory of his father on his yahrzeit
Philip Tandler & Delphine Sherman
Scott & Beth Wachter: in memory of Susanna Richman
Marvin & Sheila Yudenfreund: in honor of Celia Haber; in honor of Meechal & Na'aman Kam on the birth of Evyatar; in memory of Sara Engel's brother; in honor of the 50th anniversary of AnnaBelle & Paul Panish; refuah shleima to Sam & Bathea James; refuah shleimah to Gina Yoffe & JoEllen Zeitlin
Ben & Jo-Ellen Zeitlin: in honor of Gideon's bris

SUSTAINABILITY FUND

Gary & Lois Marcus

TZEDAKAH FUND

Fran Alexander: to the Homeless Shelter Fund, in loving memory of Ernie Alexander and Lennie Resnikoff; thank you so much to Alan Finkelstein



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