

CONGREGATION BETH ISRAEL

ChaiLights

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5780 NEWSLETTER



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From Rabbi Yonatan Cohen

Several months ago, our community had the great privilege of hosting Rav Yitz and Blu Greenberg. Over decades of service, both Rav Yitz and Blu Greenberg have deeply influenced and shaped the course of Jewish communal and institutional life writ large, as well as that of the Modern Orthodox community in America and all over the world.

On Friday night, the Greenbergs held an intimate conversation with about 30 young professionals, graduate students, and postdocs at our family's home. Their openness, thoughtfulness, and the respect they showed each participant, was truly inspiring. Their wisdom and humility are rarely matched. To me, this exchange felt as though I had caught a glimpse of Avraham and Sarah addressing future generations. Allow me to share a few highlights and observations from their visit to CBI.

Throughout Shabbat, both Rav Yitz and Blu rejoiced in seeing so many babies, toddlers, and children in the sanctuary. Rav Yitz even danced (in place) with one of these toddlers during Kabbalat Shabbat.

Blu's loving description of the Orthodox Shabbat, as well as her reflections on parenting specifically as an Orthodox Jew (touching upon the power of raising children in a tradition that values structure and authority) brought tears to my eyes and made me appreciate anew our manifold observances. Blu's quiet indictment of the *Agunah* crisis was disquieting and unnerving. Her courage and resilience must guide our way.

Rav Yitz utterly surprised me with his deep sense of optimism for the Jewish future (both general and Orthodox). From our conversation, it became clear that



CONTINUED ON NEXT PAGE

his point of view was rooted in wisdom and the wisdom of years. Rav Yitz's great ability to articulate Judaism's core principles is only surpassed by his challenging insistence that our way of life, our communities, and our institutions reflect those values in practice.

I will particularly cherish the conversations Rav Yitz had with our two older boys (ages 10 and 8). The older of the two wanted to know why Hashem (God) couldn't fix the hole in the ozone layer. The younger wanted to know why Hashem commanded humanity to procreate both after the creation of the world and after the flood. From their questions, it was clear that they both understood essential parts of Rav Yitz's Torah. Rav Yitz offered

each a thoughtful and sophisticated answer. When it became clear that our younger son became distracted, Rav Yitz bent down, very gently held our son's face in his hands and whispered: "God loves life. Your parents had you and they are part of that blessing. One day, you will also have children and you will bring that blessing of life too."

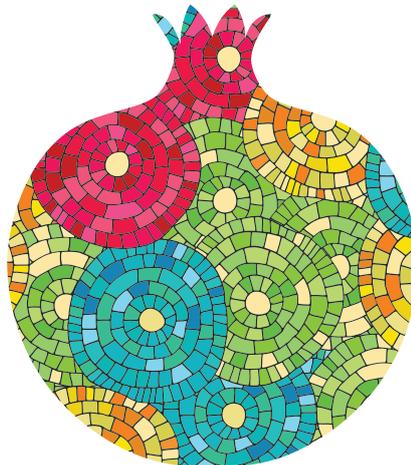
May the Greenbergs be blessed with life for many years to come and may we be included in that blessing for many years and many generations to come.

CONFESSIONS OF A SCRIP SALESPERSON

I majored and worked in education not in marketing. I am great at explaining that scrip means gift cards that earn between 4 and 20% for CBI. I can be clear that Berkeley Bowl, Peet's Coffee, CVS, Walgreens, Lands' End, L. L. Bean, and Safeway are always available. I can deliver the scrip and thank you for painlessly helping us to raise thousands of dollars each year for the Shul.

What I don't do well is find new customers. I need marketing skills! So here goes:
Going out of business.....Last chance to buy.....Your laundry will smell better....Buy two get one free.....
It will lower your cholesterol. Oh I give up ..JUST SHOP WITH SCRIP!

Contact Naomi Stamper nstamper@sbcglobal.net



CIRCLE OF DAVID & SOLOMON SOCIETY TRUSTEE PROGRAMS

The Board of Directors of CBI launched an initiative this year to revamp our existing Circle of David program.

We established a new structure with two categories, Circle of David and Solomon Society, contributing twice or three times regular dues for the year, respectively.

Fourteen CBI households agreed to participate in the 2019-2020 inaugural class of the new program.

We wholeheartedly thank these members for their support and dedication to CBI.

Noah & Hope Alper • Anonymous (1) • Alan & Elissa Kittner • Gary & Lois Marcus • Allen Mayer • Edward & Phyllis Miller
Joel & Irene Resnikoff • Ben Rose & Rebecca Landes • Mordy & Rena Rosen • Adam Rosenzweig & Jessica Fain
Jeremy Smith & Iris Greenberg-Smith • Bob & Naomi Stamper • Jeff & Doreet Stein • Stanley & Linda Wulf

From The President

Here we are in the home stretch of our present Board term. The Board is always busy with the ordinary governance and fiduciary responsibilities of operating CBI and Gan Shalom. We organize and run the major fundraisers for the year, the Phone-a-thon and the Gala. We also work closely with R. Cohen and M. Sutton, assisting on the many educational and community-building events and holiday festivities from *Tishrei* to *Elul*.

It is worth repeating, at the risk of sounding like a broken record, that CBI is in the best position it has been over the last thirty years. We have a new shul and Gan Shalom buildings, and we have outstanding clergy leadership. We offer rich youth and adult education programs with depth and breadth of Torah study. I am in awe – and gratitude – at the cross-generation participation in the shul. You read in the papers about the decline in religious-service attendance across the country, and here we are at CBI, growing the Congregation with young and old. And these new members are not passive bystanders, they are active participants in the ritual and social fabric of the community. (One “issue” we have had to deal with recently is the growing number of strollers and scooters on Shabbat – *halevai vaiteir*.) The job of the Board for the next few years is to continue to engage the membership of the shul to fully participate in and support these programs.

This year we launched an initiative to revamp our existing Trustee Program. We established a new structure with two categories, Circle of David and Solomon Society, for those who respectively contribute two or three times the regular dues every year. We are grateful to the 14 households that agreed to participate in our inaugural class of these new programs. We wholeheartedly thank these members for their support and dedication to CBI. We plan to reach out to other members with the goal of growing the pro-

gram year after year. For more information or to join the Trustee Program please contact me at president@cbiberkeley.org.

Sadly, since the tragic attack in Pittsburgh in October 2018, and with the current escalation of violence against synagogues, security continues to be a key concern to which the Board has dedicated significant effort. We worked with the Berkeley Police Department and with the Security office of the Jewish Federation to perform security assessments at the shul and at the Gan, and to coordinate training for our teachers and Greeters. Noah Nathan has been our champion on all things related to security. He created, organized, and runs our Greeter program. We applied for and obtained funding from the Federation for security enhancements in the shul and in the Gan. If you have not yet volunteered to be a CBI Greeter, please contact Noah Nathan to sign up. By donating one hour of your time a few times per year, you will be doing your part to increase security at the shul and get to know your fellow members while doing so.

All in all, we continue the progress to put CBI on solid financial footing, to sustain our privileged situation and to carry on the mission of the Congregation for generations to come.

B'chavod,
Issy Kipnis

CONGREGATION BETH ISRAEL BOARD MEMBERS

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1st Vice President, Daniel Magid
2nd Vice President, Carol Cunradi
Treasurer, Ori Kanefsky
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Joshua Ladon
Jodie Morgan
Noah Nathan
Irene Resnikoff

Eric Seder
Philip Tendler
Marti Zedeck
Susie Marcus, Sisterhood Representative
Ben Rose, Gan Representative
Leslie Valas, Past President

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*R. Yonatan Cohen

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*R. Yonatan Cohen, Norm Winer

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Desmid Lyon, M. Victoria Sutton,
Joelle Yzquierdo

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Ben Rose

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*Lois Marcus, Nae Golomb

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* Noah Alper, R. Yonatan Cohen,
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Advisors - Irene Resnikoff,
Philip Tendler

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*Joelle Yzquierdo

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M. Victoria Sutton

KIDDUSH COORDINATION

*M. Victoria Sutton

LEGACY SOCIETY

Leslie Valas
*Noah Alper, Rena Rosen

**indicates non Board member*



Gan Shalom

Dr. Beatrice Balfour, Gan Shalom Director

CHILD PROTECTION AND CONSENT: SKILLS FOR ADULTS • KIDPOWER

This month Erika Leonard from Kidpower, a nonprofit that teaches safety skills, came to Gan Shalom to give the first parent education seminar of our annual series, co-organized with Congregation Beth Israel, Congregation Beth El, Congregation Netivot Shalom, the Berkeley JCC, and PJ Library. The workshop was about child protection and consent, and Erika covered a lot of important topics.

We discussed how play, affection, fun, games, etc. should be: 1) okay; 2) safe; 3) allowed; and 4) not a secret. We also outlined four rules for setting boundaries that are valid for all ages:

- 1) we each belong to ourselves;
- 2) some things are not a choice;
- 3) problems should not be secrets; and
- 4) children should be encouraged to speak out and keep speaking out if they feel unsafe.

A big take-away from the seminar was the importance of practicing with your children! Practice, practice, practice with your child on how to set boundaries with other people (children and adults); the rules listed above; and what specifically your child can say to set boundaries with others or in a situation where they do not feel safe. Role-play really helps children remember how to act and what to do in situations when they feel unsafe! Practice should be fun, exciting, and not scary. It's important that we prepare children to confront potentially unsafe situations not by scaring them away, but by giving them the tools or skills to respond appropriately in a situation of danger. This is called a skill-based approach to safety, as opposed to a fear-based approach. Children will remember and enjoy practicing over and over again if you use a skill-based approach with them!

Another important take-away from the presentation was that privacy and secrecy are different, and that it's important to teach children that "problems should not be kept secret." If a child has an issue, they should always feel that they can reach out to one or more adults. In this case, it's good practice to discuss with children who they can go and speak to if they have an issue, such as mom, dad, grandparents, or teachers.

Another important distinction in this respect is that 'telling' is different from 'tattling'. 'Telling' is about getting yourself or someone else out of trouble, whereas 'tattling' is about getting someone in trouble.

Erika also spoke about making sure not to act judgmentally if a child shares a concern with you, and to encourage children to come and speak to you about any concern for safety that they have. They can be asked for example 'tell me more' or 'explain more about this to me'. It's important to make children feel that, when they have something to say, they can expect to be well received, cared for, and listened to.

Last but not least, Erika spoke about the importance of reminding children that they can always change their mind about things and situations that they have a choice over, such as who to play with, what games to play, their body, etc. If they agree to something, they can change their mind about it later because consent is fluid and can change. Sometimes we feel like we want something and some other times we do not, and that is okay. Adults can also model this for the children. For example, sometimes we are okay with children jumping on us to give us a big hug and sometimes we are not, and that's okay. It's okay to change our mind, and it's important to teach children about that and to model it for them!



Oakland Hebrew Day School

Philippa Lichterman

GETTING INTO THE SPIRIT OF WINNING AND LOSING

Every year, Oakland Hebrew Day School hosts its very own “Maccabiah Day.” Based on the traditional color wars from summer camp, the entire school is divided into two teams, led by 7th and 8th grade generals and team captains, and the teams compete in activities from art to sports to Torah trivia. Older students take younger ones under their wing for a day of *ruach* (spirit), fun, and togetherness. And at the end of the day, after an exciting closing ceremony, one team wins. So how do we help students to manage this inevitable outcome?

Students know from the outset that the main goal of Maccabiah is to work together as a team and to shine in their individual areas of interest. Not only is Maccabiah about having fun, but it is also a day to build critical social and emotional skills. Students learn how to be part of a group, lead a group towards a common goal, prioritize the group’s needs over individual desires, stay positive despite setbacks, and be a graceful winner and resilient loser.

As educators, we prepare the students for this learning opportunity, talking about how to be a graceful winner or a resilient loser. We reinforce the following:

- Graceful winners congratulate the other team on their hard work
- Resilient losers congratulate the other team and express gratitude to their own team members for what they did well
- Every great team loses sometimes
- No matter what, you are part of the whole OHDS team
- If you worked hard, cheered loudly, and supported your team then you did your very best and you were a great team member

The benefits gained from the Maccabiah experience resound within each child. Students revel in the awareness that their contributions are meaningful to the team and to their fellow members. The older students develop and demonstrate leadership skills, and our youngest students see their future potential as they regard and follow the team leadership. Cross-grade relationships thrive and solidify, and the idea of respect for the opposition is cultivated and practiced. And most importantly, everyone has FUN!



JCHS SPRING CELEBRATION

HONORING JCHS VISIONARIES
NANCY ZIMMERMAN PECHNER, *Founder* AND **NOAH ALPER**, *Founding President*

WEDNESDAY, MAY 27

EVENT CHAIRS
Dr. Brian Kaye & Fran Tannenbaum Kaye
Dr. Murray & Roberta Zucker

HONORARY CHAIR
Jan Reicher

TO MAKE YOUR GIFT BENEFITING THE ONE FUND VISIT WWW.JCHSOFTHEBAY.ORG/SC20

CBI's Youth Program on Shabbat and Chag

Natan Kuchar



Across the street from CBI every Shabbat and Yom Tov morning, there is a building that is full of giggles, playtime, *tefillah*, parasha stories, dancing, wholesome snacks, and a great deal more. Now in its fifth year at the new Gan Shalom building, CBI's Shabbat and Chag Youth Program, which provides programming from 9:15 a.m. until noon for new-born babies through 5th grade, is growing every year. I am so proud to be part of this incredibly thoughtful program which, together with shul services, creates an opportunity for every single member of the CBI community to connect and reflect every Shabbat morning.

On Shabbat and Yom Tov mornings, the Youth Program begins with free play indoors, and at 10:30 a.m. we break into groups: Yama (ages 0-3) in the CBI Treehouse with Shy; Kedma (preschool ages) with Natan; Tsafona (grades K-2) with Moriya; and Negba (grades 3-5) with Meitav. In these groups, children rotate between *tefillah*, stories/songs/games, snack time, outdoor play, and kiddush/challah. Every Shabbat the Yama group also has a parent-facilitated Tot circle with songs, dances, challah, and kiddush beginning at 11:15 a.m.

Our beautiful program comes together with the support of Veronica and the thoughtful oversight of Maharat Victoria. In addition, the program is executed smoothly due to the help and support of parent volunteers who assist with transitions and with children's circles and playtimes.

In recent weeks the children in CBI's Youth Program have been particularly fascinated to learn about Yosef. They are incredibly interested in and empathetic to the relationships and actions of Yosef, his father, and his brothers; how they change and evolve; and how they compare to their own families.

While in groups, facilitators focus on two overarching expectations of *Kavana* and *Kehillah*. These two words, Intention and Community, remind our students to be thoughtful and careful with our words and actions in our beautiful Gan Shalom space and with our friends. These expectations assist our children in learning how to place our community's needs above our own individual wants. We're hopeful that these sentiments, along with all of the stories, songs, and dances that we share together, will carry through and show up when our children are out and about, at shul, at school, and at home each day.

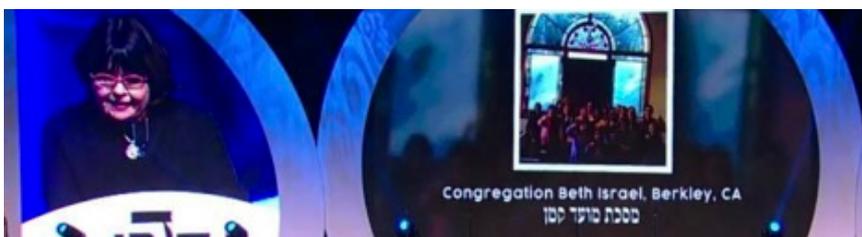
Hadran Women's Siyum HaShas

Jerusalem • January 5th

CBI committed to learning the tractate of Moed Kattan towards the Hadran Women's Siyum HaShas, which took place in Jerusalem on January 5th.

YASHER KOACH TO ALL THE LEARNERS!

SerachBracha Albert, Deena Aranoff, Kirsten Barrere, Miriam Barrere, Tamara Beliak, Judith Bloom, Frayda Gonshor Cohen, Lisa Feldman, Vered Frank, Chaya Miriam Fried, Rena Greenfield, Shani Gross, Leah Kahn, Jen Kamenetz, Renna Khuner-Haber, Jenny Kirsch, Lisa Klug, Raizy Lichtenstein, Nell and Raizel Mahgel-Friedman, Ilana Mantell, Judy Massarano, Melissa Nathan, OHDS Beit Midrash w/ M. Sutton (Allegra Isaac, Ariela Rubens, Ashira Langer-Levin, Elyah Ilovitz, Ezra Bamberger, Hazel Kirsh, Raizel Mahgel-Friedman, Saraviva Teitelbaum), Racheli Perl, Miriam Petruck, Rena Rosen, Leivahna Schector, Tania Schweig, Juliet Stamperdahl, M. Victoria Sutton, Meena Viswanath, R. Mimi Weisel



CBI's learners on the big screen at the Hadran Siyum in Jerusalem

A Guide for Purim

“There is one nation scattered and separated among the nations whose customs and actions are different, and they are not worthy of your tolerance.”

Megilat Esther 3:8



Haman tries to convince Achashverosh, the King of Persia, that this different nation should not be tolerated. Haman succeeds in winning over the heart of the King and, were it not for the change of events, his plan would have come to fruition. Our sages teach that within each of us there resides an aspect of Haman, of evil, which whispers to us that the one who is different should not be tolerated. The *mitzvot* of Purim are aimed at minimizing these perceived differences and silencing that whisper.

Both men and women are obligated to observe four unique *mitzvot* on Purim:

1. MEGILLAH

One is obligated to hear the Megillah twice, once at night and once during the day. One must hear every word of the Megillah read from a “kosher” parchment.

We will read the Megillah on Purim night, Monday, March 9 at 7:39 pm, accompanied by a late reading at 10:00 pm. On Purim day, Tuesday, March 10, early shacharit starts at 6:30 am, the Megillah will be read at 7:00 am; a late shacharit begins at 8:00 am and the Megillah will be read at 8:30 am. There will be a women’s-only Megillah reading at 12:00 pm.

2. MATANOT L’EVYONIM

Gifts to the poor remind us that our possessions are in truth not fully ours. One has a responsibility to find two poor people and provide each, at the minimum, with enough money for a meal. In addition to this *halakha*, on Purim one should give to anyone who asks for a donation. The total giving should ideally be equivalent to or surpass the amount that one spends on their own Purim meal. Rabbi Cohen will be collecting *matanot l’evyonim*, which will be distributed on Purim day to both the needy here in the East Bay as well as to the poor in Jerusalem.

3. MISHLOACH MANOT

Gifts of food to one another allow us to reach out to share our celebration of the day and to increase love and friendship with others in the community. There is a custom to send *Mishloach Manot* to those who one has had particularly strained relations with over the past year. One is obligated to send two kinds of ready-to-eat foods to a fellow Jew to enhance their Purim meal. We do not send *Mishloach Manot* to those who are in mourning.

4. SE’UDAT PURIM

The celebratory Purim meal. From a minimalist perspective, one is obligated to have a meal with bread; however ideally the meal should be a joyous festive meal with meat (for those who eat it) and wine (for those who drink it responsibly) in an effort to help us blur distinctions to which we often hold fast.

With the exception of the Megillah, which is read both at night and during the day, all the *mitzvot* should be performed during the day of Purim.

Note: In the *birkat ha-mazon* as well as in the *shmoneh esrei*, one should include the *Al Hanisim* insertion for Purim; if forgotten one does not repeat the prayer.

Also, the Fast of Esther begins Monday morning, March 9, 2020 at 6:08 am and ends at 7:39 pm. The only restriction of the fast is eating and drinking. One may bathe, shave, and enjoy live entertainment. Nevertheless, as with all fasts, the day should be used for introspection and personal growth. Our sages taught that only they who experience the Fast of Esther can truly celebrate on Purim.

A Guide for Pesach

By R. Yonatan Cohen



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:

One is forbidden to eat *chametz* (including any amount of *chametz* mixed into other foods).

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.).

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 R. Cohen personally.

2. KITNIOT

The consumption of rice, peas, beans, corn, and legumes (*kitniot*) was prohibited by rabbis in medieval Europe. The origins of this practice are not clear, though two common theories are that these items are often made into products resembling *chametz* (e.g. cornbread), or that these items were normally stored in the same sacks as the five grains and people worried that they might become contaminated with *chametz*. It is also possible that crop rotation would result in the forbidden *chametz* grains growing in the same fields, and being mixed in with the *kitniot*.

Jews of European origin have maintained this tradition. In the Talmud, we are instructed *Minhag Avoteinu B'yadeinu*, to heed the customs of our ancestors. As these foods are not biblical *chametz*, one may benefit from and possess *kitniot* during Pesach. *Yemenite* and some *Sephardic* Jews do not hold by this custom. If you have any questions, please contact R. Cohen or M. Sutton.

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 “cancelled out” (*me'vuta*) in sixty parts of liquid.

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*, a 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 R. Cohen.

He will be available for 10 minutes after his weekly classes (please consult the CBI class schedule for times) as well as on:

Sunday March 29, 8:40 – 9:15 am at CBI

Sunday, April 5, 8:40 – 9:15 am at CBI

R. Cohen will also be available at other times by appointment. Forms will also be available at the Annual Wine Sale.

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

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, and so forth.

Please note, while cleaning, the ideal manner in which to dispose of *chametz* foodstuffs is to donate them to non-Jews in need such as food banks and homeless shelters.

7. METHODS OF KASHERING HOUSEWARES 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 or M. Sutton.

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: To *kasher* a microwave oven, 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. After 24 hours of non-use, place a mug of water inside and turn microwave on and allow the microwave to be filled with steam. Repeat the same procedure with the mug 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 **Monday, April 6 from 7:00 pm – 10:00 pm**. CBI's Communal *Ha'galah* is for large pots and utensils only. One may do their 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; crock-pots; 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)

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 R. Cohen or M. Sutton regarding your specific situation.

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 non-chewable pill. Important: do not discontinue use of liquid, chewable, or any other medicine without consulting with your Doctor, Rabbi, and/or Maharat.

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)

All varieties of body soaps, shampoos, and stick deodorants are permitted for use on Pesach regardless of their ingredients.

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.

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.

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 Wednesday, April 8, 2020. It begins at 5:17 am and ends at 8:06 pm. Those obligated to fast include a firstborn son and the father of a firstborn son who is too young to fast (according to custom).

A person is permitted to break this fast by attending a *Se'udat Mitzvah* such as a *Brit 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 Wednesday 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:

Reciting a special blessing over the *mitzvah* of the removal of *chametz*.

The search of the house by the light of a candle or flashlight to find vestiges of *chametz*.

The reciting of the formula of nullification of *chametz*.

The burning or disposal of any *chametz* found during the search.

The reciting of a final, more inclusive formula of nullification.

This year, the search for *chametz* is held on Tuesday evening, April 7, 2020, immediately at 8:07 pm. Prior to the search, 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 Haggadahs.

14. BIYUR CHAMETZ - DESTROYING THE CHAMETZ

One is only permitted to eat *chametz* until 10:57 am on the Eve of Passover (Wednesday, April 8). All *chametz* must be burned or destroyed by 11:57 am 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 (this declaration can be found on page 654 of the Artscroll *siddur* or in the opening pages of many Passover Haggadahs).

15. CANDLE LIGHTING FOR PESACH

Candle lighting time for the first night of Passover (Wednesday, April 8, 2020) is 7:21 pm. 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 (Thursday night, April 9, 2020) is after 8:20 pm.** We light from an existing flame.

16. THE SEDER NIGHT

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

Telling the story: The essence of the seder is the recounting, learning, and delving into the experience of the Exodus. The Haggadah 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.

Eating matzah, the bread of liberation: To fully fulfill this *mitzvah* one needs to eat four *k'zayitim* of Matzah (*k'zayit* literally means an olive's worth of flour) - often understood to be 1/2 of a machine made matzah, or a 1/3 of a hand-made matzah for each *k'zayit*. One should eat two *k'zayitim* right after the hand washing, the 3rd as the *Korach* sandwich, and the 4th as the *Afikoman*. All of these portions of Matzah should be eaten while leaning on your left side as an expression of luxury and freedom.

Eating maror: 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 *maror*, and a second portion in the *Korach* sandwich.

Drinking 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.

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, Thursday night, April 9, 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.

18. ERUV TAVSHILIN

Please remember to make an *Eruv Tavshilin* on Wednesday, April 8 in advance of *Yom Tov* and Shabbat. This includes taking one baked and one cooked food item (e.g., Matzah and a cooked egg) and setting them aside for your Shabbat meal this week. Lift them up and recite the blessing, "*Baruch Ata Adonai Eloheinu Melech ha'olam asher kidshanu b'mitzvotav v'tzivanu al mitzvat eruv.*" This allows you to cook Friday, April 10 for the Shabbat meals. For more about this, see the Artscroll Siddur P. 654 or this link: <https://oukosher.org/passover/articles/eruv-tavshilin-primer/>.

19. 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 or more at your table for the First or 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. We'll make all the matching happen. **Email Maharat Victoria Sutton (maharatvictoria@gmail.com) if you want to host or be a guest.**

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 they are in fact selling something and that they view these goods as no longer theirs. The absence 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 (e.g. 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*, a 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 R. Cohen. He will be available for 10 minutes after his weekly classes (please consult our class schedule for times) as well as on:

Sunday March 29, 8:40 – 9:15 am @ CBI

Sunday, April 5, 8:40 – 9:15 am @ CBI

R. Cohen will also be available at other times by appointment.

R. Cohen or Maharat Sutton will also be available to enact a kinyan at the annual Sisterhood Wine Sale.

4. *Chametz* that has been sold must be put in a completely sealed-off place, not readily accessible to the seller during Pesach.

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 8:40 p.m. Thursday night, April 16, 2020, 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 R. Cohen or Maharat Sutton 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 AND 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 R. 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.): Kitchen cabinets Desk Investment property located at: _____
 Breakfront/China closet Attic Liquor cabinet Pantry
 Car (which will not be used on "Pesach") Briefcase/Knapsacks
 Garage at: _____
 Refrigerator/Freezer Closet/Cabinets Neighbor's or relative's house located at: _____
 Shed, Basement or Storage area Locker at school _____
 Medicine/Bathroom cabinets Chest or Bureau 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 **Wednesday, April 8, 2020 through Thursday night, April 16, 2020.**

I further empower and authorize R. 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 his "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 friend 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 R. 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 R. 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 R. 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*"

Name (print): _____

Address: _____ Phone: _____

Signature: _____ Date: _____

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Halakha Q&A

By Rabbi Eliezer Melamed

We are pleased to include a sample of halakhic Q&As from R. Eliezer Melamed. Rabbi Eliezer Melamed is rabbi of the community of Har Bracha and head of its hesder yeshiva. His Peninei Halakha series has sold over 500,000 copies in Hebrew and is used as a textbook in many schools. Peninei Halakha is a comprehensive series of books on Jewish law applied to today's ever-changing world. In this series, Rabbi Eliezer Melamed's well-organized, clear, and concise writing style brings the halakha, from principle to practical detail, to readers of all backgrounds. Parts of this ambitious series are now available in translation. In 2013 R. Melamed received the prestigious Rabbi Zvi Yehuda Kook Prize for Jewish Creativity.

Q: Rabbi, may one fulfill the *mitzva* of lighting Shabbat candles by switching on a light bulb?

A: If necessary, one may fulfill the *mitzva* by switching on an incandescent light bulb. A bulb is similar to a candle as the glowing metal filament is the equivalent of a wick and the electricity is the equivalent of the oil or paraffin. However, some maintain that one does not fulfill the obligation with an incandescent bulb, because in a candle the fuel is adjacent to the wick, which is not the case with an electric bulb. Nevertheless, the vast majority of *poskim* maintain that one may fulfill one's obligation by lighting an incandescent bulb, since there is a *halakhic* consensus that electric light is considered fire and igniting an electric light on Shabbat violates the Torah prohibition against lighting a fire on Shabbat. Nevertheless, it is preferable to use a candle for the *mitzva* so that one fulfills the requirement according to all opinions. Additionally, by lighting a candle it is more apparent that this is a special lighting in honor of Shabbat.

It is preferable *le-khatîla* to turn off electric lights before lighting the candles and to turn them back on in honor of Shabbat when lighting the candles. In this way, the *mitzva* is beautified greatly, through the candles and the electric lights. Moreover, if electric lights are on when she lights the candles, it is not apparent that she is lighting candles to fulfill a *mitzva*, since there was light already. Therefore, it is good to turn off the electric lights several minutes before candle lighting, and when she comes to light the candles, she should first turn on the electric lights

and then immediately light the Shabbat candles. When reciting the *berakha*, she should have the electrical lights in mind as well. All this is ideal, but technically even if the electric lights are on, she may light the candles with a *berakha*. We are not concerned that this is a *berakha* in vain, because lighting the additional candles to fulfill the *mitzva* provides additional light in honor of Shabbat (see the next section for the laws pertaining to one staying in a hotel).[1]

[1]. In case of need, most *poskim* maintain that one may recite a *berakha* on lighting an electric light (*Beit Yitzhâk* YD 1:120 and 2:31; *Har Tzvi* OH §143; *Ye'haveh Da'at* 5:24; *SSK* 43:4, 5; see also *She'arim Ha-metzuyanim Ba-halakha* 75:7 and *Yabi'a Omer* 2:17). Some are stringent because they are concerned about power outages, but in fact it is more common for a candle to go out than for the electricity to fail. Or *Le-Tziyon* 2:18:12 states that one should not recite a *berakha* on a bulb, whether incandescent or fluorescent, because the electricity is not adjacent to the bulb in the same way that oil is to a wick; however, if the bulb is battery-operated, one may recite the *berakha*. Most *poskim* are not concerned about this. However, when it comes to a fluorescent or neon bulb, following the rationale of *Beit Yitzhâk* would mean that one does not recite a *berakha* since it has no wick-like filament. Nevertheless, according to R. Yosef Shalom Elyashiv, one may recite the *berakha* on a fluorescent light just like on an incandescent light (*Shvut Yitzhâk*, Laws of Shabbat Candles ch. 3). In practice, because of the uncertainty, one should not recite a *berakha* over a fluorescent bulb but may do so over an incandescent light, as I wrote in section 6 regarding lighting in a hotel. Regarding what I wrote that it is good to light the electric lights together with the candles to honor Shabbat, this is also the position of *SSK* 43:34 and n. 171 and *Menuhat Ahava* 1:4:6. However, many people are not careful to do so, and *Yalkut Yosef* 263:8 states that one need not be careful about this.

Q: Rabbi, what is the proper way to prepare a cup of tea on Shabbat?

A: One who wishes to prepare tea using a tea bag must do so in a *kli shlishi* (a third vessel). This means that he must first pour

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the hot water into a cup (which becomes a *kli sheni* – a second vessel). Then, from this cup, he must pour the water into another cup, which becomes a *kli shlishi*. He may then place a tea bag in the water.

At first glance, it would seem that one should be allowed to do this even in a *kli sheni*, since the rule is that a *kli sheni* cannot cook. However, as we established, even a *kli sheni* can cook *kalei ha-bishul* (easily cooked foods), and some are concerned that tea leaves fall into this category. Additionally, others believe that there is a rabbinic prohibition on placing uncooked food into a *kli sheni* because it resembles cooking (MA; MB 318:34). Therefore, one who wishes to prepare tea must do so in a *kli shlishi* (a third vessel).

Some are even more stringent. They maintain that since we see that a tea bag releases color and flavor into the water even in a *kli shlishi*, this is an indication that tea cooks very easily, and therefore one may not put it even in a *kli shlishi* (AHS; *Hazon Ish*). However, according to the majority of *poskim*, the rule that a *kli shlishi* does not cook is absolute, and one may always put uncooked food in a *kli shlishi*. Additionally, just because a tea bag releases color and taste in a *kli shlishi* does not prove that it has been cooked. The fact is that even if you put a tea bag in water that is only 40°C and not hot enough to cook at all, the bag will still release color and taste. Therefore, one may put a tea bag into hot water in a *kli shlishi*.

If one prepared tea essence before Shabbat, one may pour it into hot water in a *kli sheni*. This is because the essence is not considered *kalei ha-bishul*, so pouring it into the cup does not resemble an act of cooking.

Those who are especially meticulous and avoid coloring foods *le-khatâhila* (see 12:10 below), should pour the essence into a *kli shlishi* and pour water onto it from a *kli sheni*. In this manner, the essence does not play an active role in coloring the water. All agree that in such a case there is no issue of coloring.

If the tea essence gets used up on Shabbat, and only tea leaves remain with no liquid, one may prepare new essence by pouring

hot water from the urn into a cup, which becomes a *kli sheni*, and from there pouring the water onto the tea leaves. This is not considered cooking, because the tea leaves were already cooked before Shabbat.[2]

[2]. As we learned at the end of the previous note, one should not place tea leaves in a *kli sheni*, out of concern that it resembles cooking. Similarly, we must take into account the possibility that tea leaves are *kalei ha-bishul*, which may not be placed in a *kli sheni*. Even pouring onto them from a *kli sheni* is prohibited. But if the leaves are inside a tea bag, one may pour onto them from a *kli sheni*. This is because pouring only cooks the outer layer, so the leaves inside the bag will not be affected (Or *Le-Tziyon* 2:30:3; *Yalkut Yosef* 318:41). As I wrote above, if the liquid of the tea essence prepared before Shabbat is running out, one should pour hot water from a *kli sheni* onto the cooked tea leaves. Since the leaves were already cooked before Shabbat, there is no longer a prohibition of cooking them. Pouring water directly from the urn into the container of the essence is prohibited, since the liquid of the essence has already cooled down, and many *poskim* maintain that one may not heat them to *yad soledet bo* in such a case (see section 5 above; MB 318:39). Furthermore, perhaps the tea leaves did not cook entirely before Shabbat, in which case pouring the water on them will complete their cooking. But *irui* from a *kli sheni* is certainly not cooking in this case. Even if we are concerned that the leaves are considered *kalei ha-bishul*, since they were already cooked before Shabbat there is no concern that pouring from a *kli sheni* will continue to cook them. One also does not need to worry about cooking the cold water left with the leaves, because water is definitely not included in *kalei ha-bishul*.



Beth Israel Classes

Classes are held at CBI unless otherwise noted

MONDAY

Key Books in Tanach: Book of Samuel: Following the chaotic period of the Judges, the Book of Samuel narrates the centralization of leadership in Israel. The book opens with the birth of the prophet Samuel, who unifies the nation, and crowns the first kings of Israel. The Book of Samuel presents a gripping exploration of political personalities, palace intrigue and the role of God in the lives of kings and nations.

Maharat Victoria Sutton is the Director of Education and Community Engagement at Congregation Beth Israel, Berkeley. She received ordination from Yeshivat Maharat and graduated from Barnard College, with a BA in Biological Sciences.

M. Victoria Sutton • Mondays • 12:00 pm

NCSY LNL - Latte & Learning (for teens in grades 9 to 12): Our Special Blend: Coffee & Torah every week. In addition to coffee, NCSY's Latte & Learning initiative serves up Judaism in a relaxed, inspirational, and fun environment. L&L is the place for teens to ask questions, voice their feelings, and connect with each other.

Mondays • 7:30-8:30 pm • Starbucks, 2128 Oxford

TUESDAY

Inner Light, Sacred Fire: Embracing the Whole Self in Hasidic Mysticism: This class explores Hasidic teachings on the emotional life and the importance of cultivating aspects of the self beyond the intellect. The first session will be devoted to Hasidic teachings on the importance of joy as a first-order religious value, understood in these sources not as a simplistic commitment to happiness but rather as a contemplative, mindful approach to life in the world. Our second class will take up the theme of *tikkun ha-middot*, on the process of uplifting and transforming one's inner spiritual qualities as the key to religious transformation. The third and final session will explore emotion in the teachings of Rabbi Kalonymous Kalman Shapira, the Esh Kodesh, including: his pre-war spiritual diary, his handbook for a mystical fellowship, his guidelines for emotional work, and, of course, his impassioned wartime sermons.

Ariel Evan Mayse joined the faculty of Stanford University in 2017 as an assistant professor in the Department of Religious Studies, after previously serving as the Director of Jewish Studies and Visiting Assistant Professor of Modern Jewish Thought at Hebrew College in Newton, Massachusetts, and a research fellow at the Frankel Institute for Advanced Judaic Studies of the University of Michigan. He holds a Ph.D. in Jewish Studies from Harvard University and rabbinic ordination from Beit Midrash Har'el in Israel.

R. Ariel Mayse • Tuesdays, February 11, 18, 25 • 7:30 pm

When Nature Goes Awry: Communal Response To Tragedy: In this three-part series we will read selections from Tractate Ta'anit, a Tractate that deals with the collective response to drought and other natural disasters. How does the Talmud portray the emotional response to natural disaster? How do the liturgical and ceremonial responses address the grief and fear of the community? What is the role of prayer in responding to tragedy? Please join us as we explore rabbinic wisdom as it guides our human response to tragedy.

Deena Aranoff is Faculty Director of the Richard S. Dinner Center for Jewish studies at the Graduate Theological Union in Berkeley. She teaches rabbinic literature, medieval patterns of Jewish thought, and the broader question of continuity and change in Jewish history. Her recent publications engage with the subject of childcare, maternity and the making of Jewish culture.

Deena Aranoff • Tuesdays, March 17, 24, 31 • 7:00 pm

WEDNESDAY

Vices & Virtues: Mussar is a spiritual Jewish practice focused on virtue-based ethics. Through the cultivation of inner virtues, such as patience, gratitude, and reverence, we improve ourselves. Our sessions will explore various vices and virtues as presented by classical books of Mussar.

R. Yonatan Cohen • Wednesdays • 12:00 pm



WEDNESDAY continued

Mussar Shmooze: Join in ongoing learning organized around a particular Mussar-related work, from classical to modern. The evening of learning, over hearty soup & bread, will close with an opportunity for participants to share from their learning. Please be in touch with M. Sutton if you have something in mind to learn and would like a *hevruta*, or for suggestions on what to learn. We have a variety of classical and modern Mussar-related sefarim available.

Two *chaburot* on contemporary approaches already getting started based on participants' interests, open to all:

*The thought of Yemima with Naama Sadan: Yemima Avital (1929-1999) was a descendant of a kabbalist dynasty, a psychologist and a Hassidic healer. Her teachings are learned by thousands of Israelis who wish to bring more balance and depth to their life. In this workshop, we will learn the introduction to her teachings and will practice one of her writing exercises (offered in English).

**Everyday Holiness: The Jewish Spiritual Path of Mussar:* Mussar is an illuminating, approachable, and highly practical set of teachings for cultivating personal growth and spiritual realization in the midst of day-to-day life. This book by Alan Morinis offers an accessible and inspiring introduction to this Jewish spiritual path.

Note: A daytime session on the thought of Yemima will be offered on Thursdays beginning in December.

Bimonthly • Wednesday Nights • 7:30 pm • February 5, February 19, March 4, March 18, April 1, April 22, May 6, May 20

Nine Talmudic Readings by Emmanuel Levinas: Nine readings of the Talmud by the French Jewish philosopher Emmanuel Levinas translate Jewish thought into the language of modern times. Here Levinas applies a hermeneutic that simultaneously allows the classic Jewish texts to shed light on contemporary problems and lets modern problems illuminate the texts. Besides being quintessential illustrations of the art of reading, the essays express the deeply ethical vision of the human condition that makes Levinas one of the most important thinkers of our time.

Muni Schweig • Wednesdays • 8:00 pm • The Schweig home

THURSDAY

Hashiva Hakaratit: As part of the Mussar Shmooze, come and join us in learning what has been termed as the contemporary-Hasidic-female movement! "Hashiva Hakaratit" or the Yemima method is an Israeli spiritual movement that has been growing over the last thirty years, originally taught by Yemima Avital (1929-1999) in Herzliya in the 80's and 90's. Her system teaches us how to be more connected to our true essence ("mahut") and to be closer and more accepting of ourselves and others. If you really want to learn but can't in the mornings, there is also a night class offered by Naama Sadan on Wednesdays when Mussar Shmooze meets!

Class is taught in English. Both men and women are welcome; you can always join, even if you missed previous classes.

Rachel Perl • Thursdays • 10-11:30 am • Meets weekly through March 5

FRIDAY

Talmudic Wisdom: Join us for a weekly class on Tractate Chagigah that explores major Jewish questions of practice and thought.

We are currently in the midst of the second chapter of the tractate.

R. Yonatan Cohen • Fridays • 9:00 am

SUNDAY

Tell Your Story: Despair and Ecstasy: Each 3-hour workshop will teach you the structure of compelling storytelling and give you the opportunity to tell a story to other participants. Being able to tell a story well is a great skill to have. It's also a chance to bond with your fellow CBI members and hear a story about them you never have before!

Michael Kaye is a writer and performer who has garnered press in Rolling Stone, Billboard, The San Francisco Chronicle, and The Los Angeles Times. Michael has been a writing fellow at the Virginia Center for the Creative Arts, the Julia and David White Colony, Ragdale, the Millay Colony for the Arts, and the WUJS-Arad Arts Program in Israel. He taught memoir writing for four years at the famed Gotham Writers' Workshop in New York and is the author of Mastering the Narrative. He received the President's Undergraduate Fellowship for his film work while at U.C. Berkeley, where he graduated Phi Beta Kappa with honors.

Michael Kaye • Sundays • February 23, May 3 • 1:00-4:00 pm

Times for Action

Many commandments are required to be performed during particular times of the day; below is a list of those times.

All times are for Berkeley CA, Pacific Standard Time (Pacific Daylight Time resumes March 8, 2020)

Week of	FEBRUARY					MARCH
	1	8	15	22	29	7
<i>Alot Ha'Shachar</i> Dawn	6:02 am	5:55 am	5:47 am	5:39 am	5:29 am	5:19 am
<i>Neitz</i> Sunrise	7:14 am	7:07 am	6:59 am	6:51 am	6:41 am	6:31 am
Latest ideal time for the morning <i>Sh'ma</i>	9:48 am	9:45 am	9:41 am	9:37 am	9:31 am	9:26 am
<i>Tefilah</i> Latest time for prayer	10:40 am	10:38 am	10:35 am	10:32 am	10:28 am	10:24 am
<i>Mincha Gedolah</i> Earliest time for Mincha	12:49 pm	12:50 pm	12:50 pm	12:51 pm	12:50 pm	12:49 pm
<i>Sh'kia</i> Sunset	5:32 pm	5:40 pm	5:38 pm	5:55 pm	6:02 pm	6:09 pm
<i>Tzeit Ha'kochavim</i> Nightfall	6:14 pm	6:22 pm	6:30 pm	6:37 pm	6:44 pm	6:51 pm

Week of	MARCH			APRIL		
	14	21	28	4	11	18
<i>Alot Ha'Shachar</i> Dawn	6:09 am	5:58 am	5:47 am	5:37 am	5:27 am	5:17 am
<i>Neitz</i> Sunrise	7:21 am	7:10 am	6:59 am	6:49 am	6:39 am	6:29 am
Latest ideal time for the morning <i>Sh'ma</i>	10:20 am	10:13 am	10:07 am	10:01 am	9:54 am	9:49 am
<i>Tefilah</i> Latest time for prayer	11:19 am	11:14 am	11:09 am	11:04 am	11:00 am	10:55 am
<i>Mincha Gedolah</i> Earliest time for Mincha	1:48 pm	1:47 pm	1:45 pm	1:44 pm	1:43 pm	1:42 pm
<i>Sh'kia</i> Sunset	7:16 pm	7:23 pm	7:29 pm	7:35 pm	7:42 pm	7:48 pm
<i>Tzeit Ha'kochavim</i> Nightfall	7:58 pm	8:05 pm	8:11 pm	8:17 pm	8:24 pm	8:30 pm

Week of	APRIL	MAY				
	25	2	9	16	23	30
<i>Alot Ha'Shachar</i> Dawn	5:08 am	4:59 am	4:52 am	4:46 am	4:41 am	4:37 am
<i>Neitz</i> Sunrise	6:20 am	6:11 am	6:04 am	5:58 am	5:53 am	5:49 am
Latest ideal time for the morning <i>Sh'ma</i>	9:43 am	9:39 am	9:35 am	9:32 am	9:29 am	9:28 am
<i>Tefilah</i> Latest time for prayer	10:51 am	10:48 am	10:45 am	10:43 am	10:42 am	10:41 am
<i>Mincha Gedolah</i> Earliest time for Mincha	1:41 pm	1:41 pm	1:41 pm	1:41 pm	1:42 pm	1:43 pm
<i>Sh'kia</i> Sunset	7:55 pm	8:01 pm	8:08 pm	8:14 pm	8:20 pm	8:25 pm
<i>Tzeit Ha'kochavim</i> Nightfall	8:37 pm	8:43 pm	8:50 pm	8:56 pm	9:02 pm	9:07 pm

— WEEKDAY SERVICES —

SHACHARIT • Monday-Friday • 6:30 am Sunday & Legal Holidays • 8:00 am
MINCHA/MA'ARIV • Five minutes before candle lighting

— SHABBAT SERVICES —

MINCHA & KABBALAT SHABBAT • At candle lighting time
SHABBAT MORNING SERVICE • 9:15 am

Calendar

SHABBAT PARSHAT YITRO – SHABBAT SHALEM SCHOLAR-IN-RESIDENCE DR. RIVKA PRESS SCHWARTZ

Friday night & Saturday, February 14-15

Candle Lighting	5:29 pm
Mincha & Kabbalat Shabbat	5:30 pm
Communal Shabbat Dinner	6:35 pm
Learning with Dr. Press Schwartz	7:30 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Learning with Dr. Press Schwartz	11:00 am
Shabbat Mincha	12:50 pm
Seudah Shelishit & Learning with Dr. Press Schwartz	5:00 pm
Ma'ariv, Havdalah & Shabbat ends after	6:28 pm
Mishmash	7:00 pm

SHABBAT MEVARCHIM MISHPATIM PARSHAT SHEKALIM

Friday night & Saturday, February 21-22

Candle Lighting	5:36 pm
Mincha & Kabbalat Shabbat	5:40 pm
Tot Kabbalat Shabbat at Gan Shalom	5:50 pm
Tot Shabbat Dinner	6:20 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	12:50 pm
Seudah Shelishit	5:30 pm
Ma'ariv, Havdalah & Shabbat ends after	6:35 pm

ROSH CHODESH ADAR

Monday night, Tuesday & Wednesday, Feb. 24-26

Shacharit	6:30 am
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CBI COOKS AT THE SHELTER

Wednesday, February 26, 5:00-7:30 pm

SHABBAT PARSHAT TERUMAH BAR MITZVAH OF BE'ERI FRANK

Friday night & Saturday, February 28-29

Candle Lighting	5:43 pm
Mincha & Kabbalat Shabbat	5:45 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	12:50 pm
Seudah Shelishit	5:35 pm
Ma'ariv, Havdalah & Shabbat ends after	6:41 pm

SHABBAT ZACHOR PARSHAT TETZAVEH

Friday night & Saturday, March 6-7

Candle Lighting	5:50 pm
Mincha & Kabbalat Shabbat	5:55 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	12:50 pm

Women's Mincha & Torah	4:50 pm
Women's Seudah Shelishit & Learning	5:20 pm
Seudah Shelishit	5:50 pm
Ma'ariv, Havdalah & Shabbat ends after	6:48 pm
Mishmash Siyum	7:15 pm

DAYLIGHT SAVINGS TIME

Saturday night, March 7

Remember to move your clocks one hour forward

FAST OF ESTHER – TA'ANIT ESTHER

Monday, March 9

Fast begins	6:08 am
Morning Service	6:30 am
Fast Day Mincha	6:45 pm
Megillah reading	7:39 pm
Fast ends	7:39 pm
Late Megillah reading at CBI	10:00 pm

PURIM

Monday night & Tuesday, March 9 -10

Early Shacharit followed by early Megillah reading	6:30 am
Late Shacharit	8:00 am
Megillah reading	8:30 am
Megillat Esther Women's Only Reading	12:00 pm
Festive Purim BBQ Meal @ CBI	3:30 pm
Mincha & Ma'ariv	6:45 pm

SHUSHAN PURIM

Tuesday night & Wednesday, March 10-11

Shacharit	6:30 am
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SHABBAT PARAH PARSHAT KI TISA

Friday & Saturday, March 13-14

Candle Lighting	6:57 pm
Mincha & Kabbalat Shabbat	7:00 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	6:45 pm
Seudah Shelishit	7:05 pm
Ma'ariv, Havdalah & Shabbat ends	7:55 pm

EMBODIED CHASSIDIS - A MEN'S DANCE GROUP

Monday, March 16, 7:00-8:30 pm

SHABBAT MEVARCHIM VAYAKHEL-PEKUDEI, PARASHAT HACHODESH

Friday & Saturday, March 20-21

Candle Lighting	7:04 pm
Mincha & Kabbalat Shabbat	7:00 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	6:50 pm
Seudah Shelishit	7:10 pm
Ma'ariv, Havdalah & Shabbat ends	8:02 pm

Calendar

ROSH CHODESH NISSAN

Wednesday night & Thursday, March 25-26

Shacharit 6:30 am

CBI COOKS AT THE SHELTER

Wednesday March 25, 5:00-7:30 pm

SHABBAT PARSHAT VAYIKRAH - SHABBAT SHALEM SCHOLAR-IN-RESIDENCE DR. MALKA SIMKOVICH

Friday & Saturday, March 27-28

Mincha & Kabbalat Shabbat 7:00 pm

Candle Lighting 7:10 pm

Communal Shabbat Dinner 8:00 pm

Learning with Dr. Simkovich 9:00 pm

Morning Service 9:15 am

Childcare 9:15 am

Formal Group Time 10:30 am

Learning with Dr. Simkovich 11:00 am

Mincha 6:30 pm

Seudah Shelishit & Learning with Dr. Simkovich 7:00 pm

Ma'ariv, Havdalah & Shabbat ends 8:08 pm

SHABBAT HAGADOL PARSHAT TZAV

Friday & Saturday, April 3-4

Candle Lighting 7:16 pm

Mincha & Kabbalat Shabbat 7:00 pm

Morning Service 9:15 am

Childcare 9:15 am

Formal Group Time 10:30 am

Pre-Pesach Drasha in memory of Eli Resnikoff, z"l

delivered after services 11:30 am

Mincha 7:00 pm

Seudah Shelishit 7:20 pm

Ma'ariv, Havdalah & Shabbat ends 8:15 pm

COMMUNAL HA'GALAH @CBI

Monday, April 6

Communal Ha'galah 7:00 pm – 10:00 pm

Please Note: 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 rinse in cool water. CBI's Communal Ha'galah is for large pots and utensils only.

BEDIKAT CHAMETZ – SEARCH FOR CHAMETZ

Tuesday, April 7

Search for chametz at 8:07 pm

PESACH - PASSOVER

Wednesday, April 8 thru Thursday, April 16

EREV PESACH - EVE OF PASSOVER

TA'ANIT BECHOROT - FAST OF THE FIRSTBORN

FIRST SEDER

Wednesday, April 8

Fast Begins at Alot HaSchachar 5:17 am

Morning Service 6:30 am

Siyum for Firstborns after morning services 7:15 am

Eat chametz until 10:57 am

Burn chametz until 11:57 am

Candle Lighting* 7:21 pm

Mincha, Yom Tov Ma'ariv & Hallel 7:21 pm

Fast ends 8:06 pm

Begin First Seder after 8:06 pm

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

YOM TOV – 1ST DAY OF PESACH

Thursday, April 9

Morning Service 9:15 am

Yom Tov Mincha, Ma'ariv & Hallel 7:15 pm

Light Candles from pre-existing flame AFTER 8:20 pm

Begin Second Seder AFTER 8:20 pm

Count first night of Sefirah AFTER 8:20 pm

YOM TOV – 2ND DAY OF PESACH

Friday, April 10

1st Day of the Omer

Morning Service 9:15 am

Yom Tov Mincha followed by Shabbat Ma'ariv 7:00 pm

Light candles from pre-existing flame at 7:23 pm

SHABBAT 1ST DAY OF CHOL HA'MOED PESACH

Saturday, April 11

2nd Day of the Omer

Morning Service 9:15 am

Childcare 9:15 am

Formal Group Time 10:30 am

Shir Ha'Shirim 11:30 am

Shabbat Mincha 7:00 pm

Seudah Shelishit 7:20 pm

Ma'ariv, Havdalah & Shabbat ends after 8:22 pm

2ND DAY OF CHOL HA'MOED PESACH

Sunday, April 12

3rd Day of the Omer

Morning Service 8:00 am

3RD DAY OF CHOL HA'MOED PESACH

Monday, April 13

4th Day of the Omer

Morning Service 6:30 am

4TH DAY OF CHOL HA'MOED PESACH

Tuesday, April 14

5th Day of the Omer

Morning Service 6:30 am

YOM TOV - 7TH DAY OF PESACH

Tuesday night & Wednesday, April 14-15

6th Day of the Omer

Candle Lighting* 7:27 pm

Mincha and Yom Tom Ma'ariv 7:30 pm

Morning Service 9:15 am

Yom Tov Mincha followed by Yom Tov Ma'ariv 7:20 pm

Light Candles from pre-existing flame AFTER 8:26 pm

*NOTE: Before a two-day Yom Tov, it is advisable to light a 24-

Calendar

hour yahrzeit 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

Thursday, April 16

7th Day of the Omer

Morning Service	9:15 am
Yizkor	10:30 am
Yom Tov Mincha followed by Ma'ariv and Havdalah*	7:20 pm
Havdalah & Conclusion of Yom Tov	8:27 pm

* 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). The blessing over incense and candle is omitted.

If you sold your chametz through CBI and have not been contacted by 8:40 pm, you may assume that your chametz has been repurchased and now belongs to you.

SHABBAT MEVARCHIM PARSHAT SHEMINI

Friday & Saturday, April 17-18

9th day of the Omer

Mincha & Kabbalat Shabbat	7:00 pm
Candle Lighting	7:29 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	7:10 pm
Seudah Shelishit	7:25 pm
Ma'ariv, Havdalah & Shabbat ends after	8:29 pm

YOM HA'SHOAH

Monday night & Tuesday, April 20-21

Shacharit	6:30 am
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CBI COOKS AT THE SHELTER

Wednesday, April 22, 5:00-7:30 pm

ROSH CHODESH IYAR

Thursday night, Friday & Saturday, April 23-25

Shacharit Friday	6:30 am
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SHABBAT ROSH CHODESH IYAR

PARSHAT TAZRIAH-METZORAH

BAT MITZVAH OF RAIZEL MAHGEL-FRIEDMAN

Friday & Saturday, April 24-25

16th day of the Omer

Mincha & Kabbalat Shabbat	7:00 pm
Candle Lighting	7:36 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	7:15 pm
Seudah Shelishit	7:30 pm
Ma'ariv, Havdalah & Shabbat ends after	8:36 pm

YOM HAZIKARON/DAY OF REMEMBRANCE FOR ISRAELI SOLDIERS

Monday night & Tuesday, April 27-28

Shacharit	6:30 am
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YOM HA'ATZMA'UT

Tuesday night, April 28

Mincha	7:15 pm
Tekes Maavar with Celebratory Maariv and Hallel for Yom Ha'atzma'ut	7:30 pm
Yom Ha'atzma'ut Celebration	8:15 pm

(Food and Festivities)

Wednesday, April 29

Celebratory Shacharit w/Hallel	6:30 am
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SHABBAT PARSHAT ACHAREI-KEDOSHIM

Friday & Saturday, May 1-2

23rd day of the Omer

Mincha & Kabbalat Shabbat	7:00 pm
Candle Lighting	7:42 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Women's Mincha & Torah	4:50 pm
Women's Seudah Shelishit & Learning	5:20 pm
Shabbat Mincha	7:20 pm
Seudah Shelishit	7:40 pm
Ma'ariv, Havdalah & Shabbat ends after	8:44 pm

PESACH SHENI

Friday, May 8

Shacharit	6:30 am
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SHABBAT PARSHAT EMOR

Friday & Saturday, May 8-9

30th Day of the Omer

Mincha & Kabbalat Shabbat	7:00 pm
Candle Lighting	7:49 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Shabbat Mincha	7:30 pm
Seudah Shelishit	7:50 pm
Ma'ariv, Havdalah & Shabbat ends after	8:51 pm

LAG B'OMER

Monday night & Tuesday, May 11-12

33rd Day of the Omer

SHABBAT PARSHAT BEHAR-BECHUKOTAI - SHABBAT SHALEM

SCHOLAR-IN-RESIDENCE R. DAVID JAFFE

Friday & Saturday, May 15-16

37th Day of the Omer

Mincha & Kabbalat Shabbat	7:00 pm
Candle Lighting	7:55 pm
Communal Shabbat Dinner	8:00 pm
Learning with R. David Jaffe	9:00 pm
Morning Service	9:15 am
Childcare	9:15 am
Formal Group Time	10:30 am
Learning with R. David Jaffe	11:00 am

Calendar

Pre-Mincha learning with R. David Jaffe..... 6:30 pm
 Mincha 7:35 pm
 Seudah Shelishit 8:50 pm
 Ma'ariv, Havdalah & Shabbat ends after 8:58 pm

Childcare 9:15 am
 Formal Group Time 10:30 am
 Mincha 7:40 pm
 Seudah Shelishit 8:00 pm
 Ma'ariv, Havdalah & Shabbat ends after 9:05 pm

BREAKFAST & WORKSHOP WITH R. DAVID JAFFE

Sunday, May 17, 9:30 am - 12:30 pm

SHABBAT MEVARCHIM PARSHAT BAMIDBAR

Friday & Saturday, May 22-23

44th day of the Omer

Mincha & Kabbalat Shabbat 7:00 pm
 Candle Lighting 8:01 pm
 Morning Service 9:15 am

ROSH CHODESH SIVAN

Saturday Night & Sunday, May 23-24

Shacharit 8:00 am

MEMORIAL DAY

Monday, May 25, 2020

Shacharit 8:00 am

With Joy and Gratitude to Hashem
THE FRANK FAMILY
 invites you to join our simcha as
BE'ERI FRANK
 becomes a Bar Mitzvah
 with
 festive kiddush lunch to follow
 February 29
 Parshat Shelach

With Joy and Gratitude to Hashem
THE MAHGEL-FRIEDMAN FAMILY
 invites you to join our simcha as
RAIZEL
MAHGEL-FRIEDMAN
 becomes a Bat Mitzvah
 Women's Torah Service with
 festive kiddush lunch to follow
 April 25, 2020
 Parshat Tazria-Metzora

With Joy and Gratitude to Hashem
ANNA BERGE
 invites you to join in
 celebration as
CHAYA REYZEL BERGE
 (Frances Antonia Rose Berge)
 is called to the Torah as a
 Bat Mitzvah
 Women's Torah Service with
 festive kiddush lunch to follow
 June 6, 2020
 Parshat Naso

HOMELESS SHELTER Upcoming Dates

Please Join Us!

February 26
 March 25
 April 22
 May 27
 June 24
 July 22
 August 26



“The Religious Community and Homosexuality”

Jul 9, 2019 | Eshel Out Loud

By Rav Benny Lau

I want to begin with a story from 26 years ago. It's about 1993 and it was my first year as a rabbi in Kibbutz Sa'ad, in the Negev. We are a family of 4 children. I am the third and Amichai, my brother, is 8 years younger than me. I got a phone call from my mother, who said to me, “We have to talk.” So, I came up to Jerusalem to meet with my mother specifically, and not my father. She tells me that my brother Amichai, who was then 24 or 25, told her that he was homosexual.

It was my first year functioning as a community rabbi. I remember that at the moment I heard this it was like someone had punched me in the face. I don't even think I responded. I just drove home to the Negev and I locked it deep inside me because this couldn't be—certainly not my brother and certainly not in our family! I denied it completely as if it never happened.

My father reacted similarly. My cousin is here, we could ask him if his father, who was the oldest, reacted likewise. I don't remember. I lived far enough away and that gave me some emotional distance too. All this was out of sight and out of mind, so I ignored the matter as if it had never happened. But my mother did not agree to ignore it or to give up on him.

Today she acknowledges that she spent many days and nights crying. Her first thought then, 25 years ago, was that her youngest child—this sweet child, Amichai—would have an empty, wasted life. He wouldn't have a family, be a father or raise children. Her second thought was to wonder what his life would actually be about and how he would put it together. After a while, and it took time, she came to the attitude that she would never abandon him no matter where he is.

She began to fight in those early days. No one had the language to articulate this, certainly not in the religious communities and certainly not in the wider world of Torah learning. She stood there out in the open and she would say, “I'm with my son.”

Amichai left the country; he couldn't find himself here in Israel. He moved to New York and entered the rabbinate there. Today he is the rabbi of a big congregation—not Orthodox, not Conservative, and not even Reform. It's something of his own—open and without borders.

This young man who just celebrated his 50th birthday is an integral member of our family. My children grew up with him as an uncle in every way. He fathered three children with two

Jewish lesbians in New York. The photos of his children are on my mother's refrigerator just like all her other grandchildren. We traveled a long road as a family these 25 years!

Today I'm standing before you as his messenger. I'm the messenger of my mother, and I'm also the messenger of a society that is stuck, frightened, confused, and bewildered. The Torah stands here beside me and it says “Men shall not lie with men; it's an abomination.” So it says quite simply. And my brother, who is standing here on the other side of me, says “Do not cast me aside, don't throw me away, I'm your brother.” You hold the Torah in one hand and your brother in the other, and you try to find a way. That's the whole story.

Those who don't understand this tension cannot understand the pain and confusion on this issue within the religious community. To put it very simply—we are very confounded. We have a depth of experience that is basic; it is not sophisticated but straightforward and clear. It doesn't require intellectual brilliance. We've simply chosen to live with the Torah. You could judge us (the Orthodox community) as primitive, you could consider us ridiculous. But none of that matters. Why? *Kacha!* This is the way it is, which is a good enough answer. There is a beautiful verse that illustrates this: *Ashray ha am she'kacha lo* – Happy is the people who have it (*kacha*) this way. Who say, *Kacha!* “This is it!”

The religious community has decided to live with the Torah, and we hold it in our hands, or maybe it's truer to say that it holds us. We have also chosen to be members of families, communities, congregations, and just human beings. And as we look at life in the eye, we are not willing to push people into closets. Today I am willing to say without reservation, life inside the closet (*aron*) = death. Simple as that.

During these past twenty-five years, I've seen hundreds of young men and women who chose to come out of the closet and some who remain hidden inside. I have seen family members who initially go into the closet and then come out and others who enter and do not leave. This is the language used in the gay community in regard to their straight relatives; my parents are in the closet; my brothers are in the closet.

People are terrified. [Gay people ask:] How do I deal with my identity in the context of my synagogue, my community, my environment? Everyone is afraid. I saw people on the threshold of life and death. You don't have to be a statistician to know that

life inside the *aron* is suffocating. It brings a person to the very edge.

With this short story, I will finish. I once was invited to sit on a panel on one of the TV stations in a discussion on homosexuality within religious society. Gal Gabai was the moderator and the three rabbis on the panel were: Rabbi Shmuel Eliyahu, Rabbi Menachem Froman z”l, and myself. Rav Froman was a religious personality with a lofty spiritual approach. He perceived the world from the perspective of Jewish mysticism, seeing existence deriving from a sublime supernal unity.

He spoke about the pain of the fracture of the world where men connect with men and women with women rather than the two poles of male and female uniting the world and bringing together these two opposites. The wholeness of the world is expressed in the coming together of a heterosexual couple, in the harmonious joining of male and female.

The moderator of the show asked him: “But what will you do when a father comes to you and says, ‘My just son told me that he has these inclinations to people of his own sex’. How would you counsel this father?” Rav Froman, from his spiritual heights, said: “I would cry with him. I would mourn with him. Then, I would sit shiva with him.” The moderator, who was not religious was taken aback and asked, “You would sit shiva with him? Would you really treat this as death and mourning?” He replied, “Yes, it’s a death.”

Hearing this, I couldn’t contain myself. “My dear Rav Froman, in this one second you have just killed a man. There is a person at home watching this program right now and is hearing the rabbi say that [when he comes out] his father should sit shiva for him. That person says to himself, ‘If I now come out of the closet, I will destroy my father. If so it’s better that I actually kill myself (that I die and not him), then he can sit shiva for me!’ This young man will now go and kill himself.” The program ended a minute later when the moderator realized the panel discussion had imploded.

As we were leaving the studio, one of the cameramen came out and stood in front of Rav Froman. He said to him, “Rav Froman, this was me. Two years ago, had I heard the words that you spoke just now, I wouldn’t be here. Thank God I didn’t hear you say those words then.”

Rav Froman was shaken; the whole encounter disturbed him greatly. About a year ago, I saw Hadassah Froman, Rabbi Menachem’s widow. She shared that on the day when Rav Froman came home from this TV appearance, he was totally distraught. He looked for the address of the cameraman who had confronted him and sought him out to ask forgiveness.

“This encounter changed his whole worldview,” she said. “Suddenly, he had fallen from the heights of his conceptual framework, from the world of mystical union, the world of sterile perfection and ideal creation. He fell from those heights into the real world, the encounter in the studio, this world of raw human experience and engagement with someone who says, ‘This is the way God made me. What do you want from me? Do you want me dead or alive? Do you want me to take my life or should I choose to live?’”

Rav Froman said “I want you to live.”

I believe that the whole religious community must do just this, come down from heaven to earth. The religious world needs to take stock, to look inside itself, not to let go of the Torah, but also not to let go of the hands, eyes, souls, and beating hearts of everyone who lives around us.

I’m going to say this in the simplest terms.

Nearly everyone I met who has come out of the closet, whether young men or women, did not choose to be gay. This identity was innate. They were born with this desire for same-sex physical and emotional love. This is a soul-driven reality. Define it as you wish, but this is something that the Creator created.

Therefore, in the context of this reality, my task—and I believe it to be the task of all who believe in the Torah—is to open all the closets and to tell all these people: “Choose life!”

Translation by R. Steve Greenberg



Soccer News

Maccabi Berkeley • Mid-season report • Winter 2019-20

Reminiscing on last year's performance, Maccabi Berkeley was resurrected in December to take part in a local co-ed soccer league. Rejoining the same 8-a-side league we played in last year, we were without some of the superstars of the last season, most notably missing Seva R. (transfer to Ha-poel L.A.), Tanya S. (injured), and Eran S. (training with the reserves). However, we were cautiously optimistic, especially with the debut performance of Rabbi Cohen. The most important improvement was our new Maccabi Berkeley jerseys, kindly donated by Oakland Kosher Foods.

We started off with a practice game that we lost 5-4 to Purple Reign, which included a hat-trick by wunderkind Raanan S. and the other team scoring the win for a dubious-ly awarded penalty. The first two competitive games went poorly, though Guy H. performed some miraculous saves. Taking Guy's advice, we went defensively into the third game against Hufflepuff, aiming to get a shutout. Unfortunately, they went 1-0 up but the game was levelled after they scored an own-goal in the second half. Despite our best efforts, they scored the winner with five minutes to go, ending the game 2-1.

Our fourth game was a rematch against Purple Reign. This time we went 2-0 up in the first 8 minutes with goals from Raanan S. and Noah N. At the end of the first half they scored a penalty bringing the score to 2-1. However, we held

on in the second half ending the game with our first win of the season.

We have three more games to go and we're hoping for more luck and fun in these games.

RESULTS SO FAR: Played - 4, Won - 1, Lost - 3. Games to play - 3. League position - 14/16

SQUAD

GK: Guy Harel, Isaac Ohayon, Dan Lasman

DEF: Melissa Nathan, Stephen Leist, Noah Nathan, Ben Fleischman

MID: Lisa Blumenband, Liad Dilouya, Ariel Strauss, Rachel Saper, Chaya Miriam Fried, Jeff Levi

STR: Coby Stein, Daniella Rosen, Raanan Schweig, R. Yonatan Cohen

SUNDAY MORNING SOCCER

If you're looking for a less competitive practice and for a fun way to exercise together, join us for soccer most Sunday mornings. We have a range of ages (11 – 70) and abilities (poor-average) play – and we all have a lot of fun. In the winter months we play in Strawberry Creek Park and the summer months in San Pablo Park. Email noahnathan@hotmail.co.uk for more details





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November 8-9



**DR. CHAIM
SAIMAN**
December 13-14



**DR. RIVKA
PRESS SCHWARTZ**
February 14-15



**DR. MALKA
SIMKOVICH**
March 27-28



**RABBI DAVID
JAFFE**
*May 15-16 &
Sunday May 17*

Shabbat Shalem **SCHOLARS** **-IN-** **RESIDENCE**



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Kehillat Nashim
WOMEN'S PRAYER & LEARNING

 Congregation Beth Israel

Women's Tefillah

Join CBI women's community for a series of opportunities to pray, learn Torah and sing together.

Please contact Maharat Victoria Sutton (maharatvictoria@gmail.com) if you would like to learn more about participating, serving as gabbayit, Torah reader, prayer leader, teach or sponsor seudah shelishit.

Women's Tefillah will meet for Shabbat mincha, Torah reading, seudah shelishit & learning on the following dates (1st Shabbat of the month):

- November 2
- December 7
- January 4
- February 1
- March 7
- May 2

Simchat Torah Reading

Tuesday, October 22 @12 pm

Megillat Esther Women's Reading

Tuesday, March 10, 2020 @12 pm

Women's Talmud Study

CBI will be participating in Talmud study to complete the tractate of Moed Kattan, towards the *Siyum HaShas* for Women (hadran.org.il)

Women's Hallel & Hadran Learning Kickoff

Thursday, November 28 @9 am

1630 Bancroft Way, Berkeley CA 94703
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 Congregation Beth Israel

Tot Shabbat,
Mishmash & NCSY
YOUTH EDUCATION

Tot Shabbat

Families with children ages 0-5 are welcome to our Tot-focused Kabbalat Shabbat, filled with Shabbat songs, stories and movement followed by a family-friendly catered Shabbat dinner. Registration required.

- November 15
- December 6
- January 24
- February 21

CBI also hosts Tot Shabbat on Shabbat mornings at 11:15 am, geared to children ages 0-3.

Mishmash

Mishmash offers CBI's parents and children an opportunity to study in pairs in a unique *beit midrash* atmosphere. Children in grades K-8 and their parents are invited to participate.

- November 16, 6:15 pm
- November 23, 6:15 pm
- December 7, 6:15 pm
- December 14, 6:15 pm
- January 4, 6:30 pm
- January 25, 6:30 pm
- February 1, 6:45 pm
- February 15, 7 pm
- March 7, 7:15 pm - Siyum!

NCSY Latte & Learning (for teens grades 9-12)

Starbucks, 2128 Oxford St. Berkeley • Mondays, 7:30 pm

Our Special Blend: Coffee & Torah every week. In addition to coffee, NCSY's Latte & Learning initiative serves up Judaism in a relaxed, inspirational, and fun environment. L&L is the place for teens to ask questions, voice their feelings, and connect with each other.

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Berkeley Synagogues' Yom HaShoah Observance

Monday, April 20 7:30 pm

Congregation Netivot Shalom • Berkeley

Our annual commemoration of the Holocaust and resistance includes music, prayer, reflection and recognition of local survivors and their families.



Survivor Ernst Valfer will speak about his childhood experiences and how the legacy of trauma has touched his life journey. Together with, members and clergy of Congregations Beth Israel, Netivot Shalom and Beth El, along with other area Jewish and community organizations, we will honor the memory of all who perished and renew our commitment to remembrance and response in our own day.

Yom Ha'atzmaut & Hazikaron

Yom Ha'zikaron commemoration followed by
Yom Ha'atzmaut Celebration & Maariv
Tuesday, April 28 @7:30 pm

The CBI community will mark Yom Hazikaron with a Tekes Ma'aver, organized by our bnot sherut Metav and Moriya. We will transition to celebrating Yom Ha'Atzmaut with a musical Hallel and Maariv, followed by food and music.



If you would like to co-Sponsor the Yom Ha'Atzmaut Celebration, catered by Flying Falafel:
<https://www.cbiberkeley.org/connect/giving/>

An Evening With Dr. Avivah Zornberg Sunday, May 10 • 7:00 pm Chochmat HaLev • Berkeley

Join us as we learn with one of the most dynamic and compelling interpreters of the Bible alive today. Dr. Zornberg weaves together literature, secular philosophy, psychology, and the ancient teachers' take on the texts in her interpretations and elucidations of the Tanach. Her classes are entirely engaging and built for the 21st century.



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Morasha Legacy Society

For those of you who don't know what it is, the Morasha Legacy Society is a program for members to designate CBI as a beneficiary in their estate plan. When the Morasha Society member passes away - *ad me'ah v'esrim, b"h* - their contribution, be it stock, annuity, or outright financial gift, is donated to CBI and helps ensure the shul's financial future. Through the Morasha Legacy Society, CBI members demonstrate their commitment to our beloved community, in the present and in the future. To date, we have 42 members (one of the most robust tallies from the East Bay Jewish community!) who have made this commitment to CBI.

Please consider joining the Morasha Legacy Society, and be a part of CBI's commitment to future generations.

For more information or to join the Society contact:

Noah Alper • noahalper@gmail.com

Leslie Valas • vffam5@gmail.com



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.

Please consider joining us.

For more information or to join the Society please contact:

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KIDDUSH SPONSORS

October 19: Congregation Beth Israel

October 21: Shemini Atzeret lunch: Marvin and Sheila Yudenfreund to express our gratitude to Rabbi Cohen, Maharat Victoria, and our wonderful CBI community for their love, support, and prayers during Marvin's illness, Paul and SerachBracha Albert, Rebecca and Oded Angel in honor of Marie Angel's 34th Birthday, Bathea and Sam James, and Glenn Massarano in honor of Judy' Massarano's Hebrew birthday.

October 21: Simchat Torah Yom Tov Meal: Irene Unterberger on the 12th yahrzeit of her mother Theodora Lichtenstein Unterberger, Tony and Kathleen Bloom, Joanie & Joel Brodsky, Carol & Jim Cunradi, David & Hanna Hindawi in memory of Ziva Fassberg's birthday, Lisa & Jory Gessow, Judy Massarano in honor of Glenn Massarano's superb and patient Torah reading, Jonathan Purcell, Doreet & Jeff Stein.

October 22: Simchat Torah: Irene Unterberger on the 12th yahrzeit of her mother Theodora Lichtenstein Unterberger, Bella Barany, Noga Ravid & Andrew Bestwick, Tony & Kathleen Bloom; Joanie & Joel Brodsky, Meena Viswanath & Jamie Conway, Carol & Jim Cunradi, Leslie Valas & Alan Finkelstein, David & Hanna Hindawi in memory of Ziva Fassberg's birthday, Lisa & Jory Gessow, Robinn & Dan Magid, Jonathan Purcell, Violette & Henry Sibony, Doreet & Jeff Stein; also Marily Benson, the Feiner-Shy Family, Ezra & Toby Hendon, Joshua & Jen Kirsch, Daniel & Robinn Magid, Noah & Melissa Nathan, June & Bob Safran, Steven Silberblatt & Rita Kohl, the Schuberts, Dick & Susan Seeley, Aliza Shapiro in honor of our 5780 chatanim and kallot honorees (Jamie Conway • Jonathan Purcell • David Sudikoff • Meena Viswanath • Miriam Petruck • Rikki Sudikoff), along three values that our CBI community hold so dearly: Torah, Chessed and Hachnassat Orchim.

October 26: Alison Jordan; Miriam R L Petruck in honor of her father, R. Marvin Petruck, and his life in Torah, as well as in gratitude for the enlightened clerical leadership of CBI, R. Yonatan

Cohen and M. Victoria Sutton.

November 2: CBI Sisterhood in honor of all new members and newcomers to the CBI community; Marc Roth in honor of his Bar Mitzvah anniversary.

November 9: Malcolm Feeley and Rivka Amado in honor of the visit of Rabbi Yitz Greenberg and Blu Greenberg, and the birthdays of three of our children—Jacob, Miriam, and Amir-- whose b'nai mitzvah parsha is Lech Lecha; Carol and Jim Cunradi, Daniel and Lisa Lehmann in honor of Rav Yitz and Blu Greenberg; Noam and Rachel Saper in honor of the supportive CBI community throughout their first year of marriage.

November 16: Ariela and Aryeh Yomtovian Canter inviting the community to a L'Dor V'Dor Kiddush in honor of both the birth of their baby girl Raizel Chaya Miriam and also in honor of Ariela's mom's (Raizel Bat Miriam's) 5th Yahrzeit, Sanne DeWitt on the occasion of her 85th birthday, and Ben Rose and Rebecca Landes in memory of Rebecca's sister Carmi Landes on her 6th yahrzeit.

November 23: The Schweig Family in honor of the Bar Mitzvah of Daniel Roi Schweig.

November 30: Congregation Beth Israel.

December 7: The Greenberg-Smith family in honor of Jeremy Smith's birthday, Tamar Sandel & family in honor of Ori Sandel's birthday.

December 14: SerachBracha & Paul Albert, Beth & Jonathan Astmann, Sara & Kenny Bamberger, Bella Barany, M. Victoria Sutton & Adam Brelow, Frayda & Rabbi Yonatan Cohen, Darrell Cohn & Leah Kahn, Jamie Conway & Meena Viswanath, Nimrod & Aliza Elias, Hilik & Vered Frank, Shlomit & Yoel Greenberg, Ronna Bach & Michael Greenwald, Yakov & Rena Harari, Melissa & Guy Harel, Talia Falk & Elie Hassenfeld, Rachel & Jacob Heitler, Cari & Dov Jelen, Meechal & Na'aman Kam, Ori & Rena Kanefsky, Ethan Katz & Hagit Caspi, Jenny & Josh Kirsch, Michael & Jessica Klass, Yael Krieger & Joshua Ladon, Ellianna Abrahams & Raizy Lichtenstein, Saul & Sara Miranda, Elana & Adam Naftalin-Kelman, Dvorah Marciano & Assaf Romm, Adam Rosenzweig & Jessica Fain, June & Bob Safran, Tania &

Muni Schweig, Hila Abel & Asaf Shor, Iris Greenberg Smith & Jeremy Smith, Juliet & Birger Stamperdahl, Brenna & Bradley Strauss, Delphine Sherman & Philip Tendler, Sheldon & Marti Zedeck, Jo-Ellen & Ben Zeitlin.

December 21: Thom and Betty Seaton in commemoration of the first yahrzeit for Betty's mother Caroline Stein; the yahrzeit of Betty's father Louis Stein; and the yahrzeit of Thom's mother Maria Greenfield.

December 28: Bella Barany, Miriam Barrere, M. Victoria Sutton & Adam Brelow, Jim & Carol Cunradi, Jared Ellias & Valerie Bonner, Adam Josephs & Naama Sadan, Rena Greenfield & Ori Kanefsky, Raizy Lichtenstein & Ellianna Abrahams, Gary & Lois Marcus, Maayane & Yitzhak Mor, Nehama Rogozen, Levana Schector.

January 4: Jim and Carol Cunradi in memory of Carol's dad, Chaim Behr ben Mordechai ha Cohen v'Leah, on his 9th yahrzeit.

January 11: Avraham & Ruchama Burrell, David Corwin, Heshy & Chaya Miriam Fried, Rena Greenfield & Ori Kanefsky, Eden Gerson & Chanan Zupnick, Brian Helfer, Sara & David Hirschberg, Eliezhah & Daniel Hoffman, Amalya Lehmann & Ariel Weiss, Talya & Paul Marcus, Nehemya McCarter-Ribakoff, James & Sarah Mitrani, Noah & Melissa Nathan, Raizy Lichtenstein & Ellianna Abrahams, Lauren & Dean Robinson, Nehama Rogozen, Lou Schubert, Meena Viswanath & Jamie Conway – all wishing farewell to Rachel & Noam Saper.

January 18: The Varga Family in honor of Ari Varga's bar mitzvah.

January 25: Jo-Ellen & Ben Zeitlin, Janice Mac Millan & Ron Reissberg, Leora Lawton, Ben Rose & Rebecca Landes, Hiram Simon, Elissa & Alan Kittner, Jodie & Jeff Morgan, Gary Boland, Ronna Kabatznick & Peter Dale Scott, Iris & Jeremy Smith, Rivka Amado & Malcolm Feeley, Denise Resnikof & Lenny Kristal, Avraham Burrell, in appreciation of whisky & in honor of the birthday of the poet Robert Burns. Isaac Kaplan, in memory of his mother, Harriet Kaplan (Chaya Sara bat Yaakov) on her yahrzeit.





BARUCH DAYAN EMET • CONDOLENCES

We mourn the passing on November 29 of **Sam Haber (Shemuel Zanvil ben Tziviya)**, beloved husband to Janice Haber z”l, father to Kate, Sara and Ruth Haber, father-in-law to Beth Sousa and David Kinstle and grandfather to Celia Haber and Molly Kinstle.

We mourn the passing on December 8 of **Vivian Muller**, beloved mother of Laila Stone, mother-in-law of Abraham Stone, and grandmother of Margaret and Elana. She resided in Downers Grove, Illinois. Vivian was predeceased by her husband Ralph Muller and son, Steven Muller. Vivian is survived by her children - Liane Muller, Tom (Deb) Muller, Lisa Brosnan, Peter (Stacey) Muller, and Alicia (Dan) Philipp.

We mourn the passing on January 29 of **David Kinstle**, beloved husband of Kate Haber, father of Celia Haber and Molly Kinstle, brother-in-law of Sara and Ruth Haber, and Beth Sousa.

We mourn the passing on February 2 of **Harry Rubin** (Abraham Herschel ben Nachman v’Nechama), beloved husband of Dorothy Rubin, father to Andrew Rubin (Morissa Rubin), Janet Rubin (Larry Klein), and Clinton Rubin (Jennifer Sigler), and grandfather of Benjamin Klein, Klara Klein, Meira Wolkenfeld, Ilan Rubin, Gavriella Rubin and Jasper Rubin-Sigler.

*HaMakom Yenacheim Et’chem Betoach She’ar Aveilei Tziyon VeYerushalayim.
May God comfort the family and all others who mourn Zion and Jerusalem.*



SEUDAH SHELISHIT

November 2: SerachBracha Albert in memory of Carol Shivel, Shira Leah bat Avraham v’Sara.

November 9: Alison Jordan, Bella Barany celebrating her twin children’s 57th birthday.

November 16: Joshua & Jenny Kirsch in memory of Josh’s father Paul Kirsch, Peretz ben Rueven v’ Dvora on his 10th yearzeit.

November 23: The Schweig Family in honor of Daniel Roi’s Bar Mitzvah.

November 30: The Bamberger family in honor of the yearzeit of Kenny’s mother, Phylis Skloot Bamberger.

December 7: Jessica Klass in honor of her grandmother Lillian (Lifsha) Schmuner on her thirtieth Yearzeit and her mentor, Shirley Effenbach Howard, on her seventh yearzeit.

January 4: (Women’s Seudah Shelishit & Hadran Reflections): Rona Rothenberg in honor of the birth of Leah Chaviva and in honor of her daughter Sarah on the (almost) 24th anniversary of her bat mitzvah in January, 1996.

HACHNASSAT ORCHIM

Meena Viswanath & Jamie Conway • Lauren Schuchart & Ben Fleischman
Lisa & Jory Gessow • Eliezah & Daniel Hoffman • Noa Albaum & Ben Kramarz
Laura Lipman • Noah & Melissa Nathan • Rachel & Noam Saper
Jeff & Doreet Stein





MAZEL TOV

To grandparents **Rona Rothenberg & Yehuda Ben-Israel** on the birth of a granddaughter in Washington, D.C., Leah Chaviva

To parents **Chani Green & Avichai Minkoff** and grandparents **Zahav & Shulamis Green & Alex & Regina Minkoff** on the birth of a baby boy.

To great-grandmother **Elaine Binder**, to grandparents **Hope & Noah Alper and Hadassah & Jeff Wrightman**, to new parents **Naama Wrightman & David Alper**, and to big sister **Aviv Lily** on the birth of a baby girl, Gal Uma.

To the entire **Davis Family**, and to parents **Ayana Bracha Davis and David Davis**, son of **Ljuba Davis and Leo Davis, z"l** and big sister **Natalie** on the birth on January 7 of a baby girl, Camille.

To **Toby & Ezra Hendon**, and to parents **Aliza and Kenny Hendon**, and big sisters **Rena, Tehilla and Miriam Orah** on the birth of a baby girl, Ahuva.

To new parents **Maayane Soumagnac Mor and Yitzhak Mor** on the birth of twin baby girls, Efrat and Hadar.

To **Daniel Roi Schweig** on being called to the Torah as a bar mitzvah on November 23.

To **Ari Varga** on being called to the Torah as a bar mitzvah on January 18.

To **Ashira Langer-Levin** on being called to the Torah as a bat mitzvah on February 8.

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. Mazal Tov!

To **Natan Kuchar**, Director of Edah, as well as CBI Shabbat educator, who was selected among five emerging Jewish educators to receive the 2019 Covenant Foundation Pomegranate Prize today at the annual Pomegranate Prize ceremony. The Pomegranate Prize is designed to honor rising leaders who have trail-blazed a path toward the most dynamic, responsive, inclusive, and creative ideas in Jewish education.



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Anna & Aron Gonshor: in honour of Hope and Noah Alper on the birth of their grandchild; in honor of Ezra and Toby Hendon on the birth of their granddaughter. Wishing everyone a hearty mazel-tov!
Jacob & Rachel Heitler
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Alana Kessler: with love and gratitude
Issy & Patricia Kipnis
Lisa Klug: to honor the incomparable Bella Barany, with great appreciation and heartfelt thanks
Emily & Jacob Levy
Laura Lipman & George Clark: to the Scholarship Fund; in memory of Dave Kinstle
Susie Marcus & Ross Libenson
John Ebel-Davies & Zephira Derblich-Milea
Ben Rose & Rebecca Landes
Zev & Chloe Rosen
Raphael Rosen & Jeanette Wickelgren
Adam Rosenzweig & Jessica Fain
Susan Rosner
Batya Schick: in honor of Janice Mac Millan
Aaron & Aviva Stauber
Alyssa Stauber
Wagenlis Foundation

GENERAL FUND

Rhoda Agin: in memory of Carol Shivel; best wishes to Russell Kassman; refuah shleima to Esther Miriam bat Sheina Dina
Benjamin Aivazi: Thank you for being so hospitable and warm when I was interning in Berkeley two summers ago! It meant a lot to me, and I really appreciate what CBI stands for and what it does for Berkeley's Jewish community.

Amazon Smile
Anonymous
Bella Barany: in memory of Julia H. Friedman on her yahrzeit; in memory of Merav Barany on her yahrzeit
Robert & Shirley Basch: in memory of Albert Magid
Yehuda Ben-Israel & Rona Rothenberg: in honor of the birth of Gal Uma, granddaughter of Hope & Noah Alper
David Blumenthal
Aaron Cohen
Jacob & Diane Cohen: in honor of R. Kelman
Paul & Celia Concus: in memory of Sam Haber
Benjamin & Sara Darmoni: in honor of Avraham Burrell for saying kaddish for my father
Max & Dalia Davis: in memory of Harry Rubin z"l, and wishing Dorothy much strength and the warm embrace of community. We remain deeply inspired by the legendary Rubins and Harry z"l and Dorothy have a special place in our hearts.
Sanne DeWitt
Linda Diamond: on the yahrzeit of Richard Diamond
Steven & Esther Edell: in honor of Hope Alper's book, "The Chanukah Bears of Marin Circle"
Avi Flamholz: for educational programs & for the homeless shelter
N. R. Golomb: for two yizkors
Aron & Anna Gonshor: in honor of the Bar Mitzvah of Daniel Roi Schweig
Terence & Olga Gordon: in memory of Sam Haber
Laurie Heller: in honor of Hope Alper's book
Estie Hudes: in honor of the birth of a grandson to the Green family; in memory of Albert Magid; in memory of Yvette Hoffer
Ori Kanefsky & Rena Greenfield
Issy & Patricia Kipnis
Dan Lasman
Jacob Levy & Emily Sahm Levy: Grateful for the wonderful first twelve months in our community!
Desmid Lyon: in memory of Gilbert "Gert" Guideon Bendix on his 2nd yahrzeit; in memory of Selina Aurora Weinbaum Ben-

dix on her 23rd yahrzeit
Jonah Markowitz: in memory of Sam Haber
Marilyn Markowitz: thanking M. Sutton for her support
Sondra Markowitz: in memory of Sam Haber
Mauskopf Family: in memory of Samuel Haber
Allen Mayer: in honor of Daniel Schweig's bar mitzvah
Ed & Phyllis Miller: for the yahrzeits of Chani Goldhirsch and William Miller;
Yitzhak & Maayane Mor
Kaelyn Moss: Gratitude for classes and programs I have participated in and enjoyed
Mordecai & Rena Rosen: in memory of Hyman Rosen & Tova Merzer Rosen
Marvin & Florence Ross
Batya Schick
Charles Sheer
Henry & Violette Sibony: for Aliya; in honor of Henry Sibony
Michael & Deborah Sosebee: in honor of the Bar Mitzvah of Daniel Roi Schweig
Olivier Soumagnac
Claudia Stone: in memory of Sam Haber
M. Victoria Sutton & Adam Brelow
Harvey Vargas
Wagenlis Foundation
Jerrald Weinstein
Joelle Yzquierdo: with love and gratitude for some of the many women of CBI who quietly take care of all of us, and me in particular: M. Sutton, Katrin Arefy, SerachBracha Albert, Bella Barany, Barbara Budnitz, Lisa Gessow, Nae Golomb, Rena Harari, Gladys Leider, Desmid Lyon, Lois Marcus, Susie Marcus, Batya Schick, Leslie Valas, Ruth Wittman, Marti Zedeck
Simon & Rochelle Zak
Sheldon & Marti Zedeck
Ben & Jo-Ellen Zeitlin: in memory of Sam Haber; in memory of Harry Rubin

RABBI'S DISCRETIONARY FUND

Hymie & Lori Baker: in honor of Paul & SerachBracha Albert
Bella Barany: thanking R. Cohen for installing a mezuzah
Jim & Carol Cunradi: in memory of Albert Magid, z"l
Nimrod Elias & Aliza Craimer Elias: for

homeless shelter
 Benjamin Epstein: thank you, Rabbi Cohen,
 for everything you do for CBI
 Edwin & Sandra Epstein: in memory of
 Professor Sam Haber
 Malcolm Feeley & Rivka Amado: in honor
 of Daniel Roi Schweig's bar mitzvah; in
 memory of Sam Haber
 Zahav & Stephanie Green: in memory of my
 beautiful mother, Ita Basha bat Moshe, on
 her yahrzeit
 Estie Hudes
 Naomi Igra
 Stuart & Victoria Kelman
 Leonard Kristal & Denise Resnikoff: in
 memory of Sam Haber, remember-
 ing his passions and great love of klal Israel
 Rita Kuhn

Donald Light & Linda Diamond: on the
 yahrzeit of Linda's father of blessed memo-
 ry, Michael Schwimmer
 Daniel & Robinn Magid: with gratitude for
 the support we received during the passing
 of Dan's father
 Edward & Phyllis Miller: in honor of the
 birth of the Alper's granddaughter, Gal
 Uma; in honor of Toby & Ezra on the birth
 of a granddaughter; in memory of Sam
 Haber
 Batya Schick: in memory of Anita Halpern
 & Victor Schick
 Rachel Schorr: in memory of Harry Rubin
 Muni & Tania Schweig: in honor of the bar
 mitzvah of Daniel Roi
 Peter Dale Scott & Ronna Kabatznick: for
 the Homeless Shelter in honor of Peter

Dale Scott
 Uri & Susan Weinstock: for pidyon haben
 for Zamir Resnikoff
 Ruth Wiseman: in memory of Sam Haber,
 may his memory be a blessing

SHABBAT GROUPS YOUTH FUND

in memory of Marti & Shelly's daughter,
 Elizabeth
 Edwin & Diane Bernbaum: in memory of
 Elizabeth Laurie Zedeck
 Sam & Bathea James: in memory of Rachel
 Majus
 Barbara Schick: in memory of Albert Magid
 & Martin Schick

SHABBAT GROUPS YOUTH FUND

In memory of Elizabeth Laurie Zedeck • Shelly & Marti Zedeck

We are pleased to announce that we have designated a fund in memory of Marti & Shelly's daughter, Elizabeth, to help support CBI's Shabbat youth groups and special programs for children. Please consider making a donation to this fund in appreciation of CBI's youth programming, educators and/or in honor of the Zedeck Family.

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 purchase contact Carol Cunradi • 510.234.1003 • cunradi@sbcglobal.net
 Or the CBI Office • 510.843.5246 • office@cbiberkeley.org

YOUR CHAI-LIGHTS TEAM

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