



# קירוב

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*The Bulletin of Congregation B'nai Israel*

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*Nisan-Iyar5768*

*May 2008*

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*Judaism for Today  
In a Warm and Caring  
Environment*

## **FROM THE RABBI**

Dear Friends,

I would like to let you know about a topic that is very close to my heart, and that, at the same time, impacts several of our members. I received a few questions regarding the status of Conservative conversions vis-à-vis the State of Israel and making aliyah\*. Surprisingly or not, this issue is not only impacting those who converted, but Jews by birth are also having their personal status challenged in this matter. Even if you don't personally plan to live in Israel, this is an issue that touches all of us – it will eventually touch your children or their children.

As you might know, there are two different components to this problem: how the secular state views the matter and how the Rabanut HaRashit, the Chief Rabbinate of Israel, sees the matter. These two powers in the State have struck a delicate balance through the Supreme Court: the State, through its Misrad HaPenim, Ministry of Interior, recognizes any conversion – and marriage – made *outside* the land of Israel, as long as it is under the auspices of a recognized Reform, Orthodox or Conservative rabbi, gender not being a factor. The name of the rabbi just has to be in the lists, sent every year by the rabbinical bodies of each movement. Regarding conversion, however, there is one stipulation: the convert has to live for

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\* Going to live permanently, as a citizen, in the State of Israel.

one year as a Jew in the community that sponsored his or her conversion to be accepted by the Interior Ministry. This has only been achieved because of lawsuits brought by converts from the Reform and Conservative Movements to the Israeli Supreme Court, who then ruled in the issue. Recognition of pluralism does not come on a silver platter.

So, in terms of recognition by the State, the problem only arises regarding such rituals when preformed *inside* the State: because then, the Chief Rabbinate has the monopoly regarding not only making any ceremony, but also deciding who is legitimate to have the ceremony made, and under which circumstances. Until recently, only Orthodox conversions made outside the land of Israel were accepted by the Chief Rabbinate, and now, even that has changed: the Chief Rabbinate has gone against the OU, claiming that several rabbis who claim to be Orthodox are actually “lax” – the group we call Modern Orthodox is now under scrutiny, and several of their rabbis are in the same boat as Conservative and Reform rabbis in the eyes of the Chief Rabbinate: not rabbis at all.

Should that stop there – *dayenu* – but there is more. It has been increasingly difficult to prove your Jewishness to the Chief Rabbinate even if you are born Jewish, and your parents and grandparents are Jewish: see a very interesting and sad article published by the New York Times Magazine last March 2<sup>nd</sup>\*\*. The amount of

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<http://www.nytimes.com/2008/03/02/magazine/02jewishness-t.html?ref=magazine>

paperwork and time that goes into that is immense – even if you eventually succeed. To prove that you are Jewish for the Chief Rabbinate is hard even if you are born in Israel from a Jewish family, as you can read in the article. If you can't prove it, the only avenue left is to convert.

A shocking recent situation created by the Chief Rabbinate is that now even conversions performed under Orthodox auspices in the State of Israel are being overturned, or cancelled retroactively! There is no precedent in Jewish Law for this: up to now, once converted to Judaism, always a Jew – no matter what. The most recent case of annulment is absolutely surprising: the woman in question has been a Jew for 15 years, and her children are now deemed non-Jews. Why did the Chief Rabbinate decide to overturn this particular conversion? Because the woman in question was found to be not as observant as she should be. The Orthodox rabbis who performed the conversion are having all their conversions cancelled, thus impacting thousands of people. You can read about this unfortunate event in Ynet<sup>\*\*\*</sup>. Once this is the case, the Interior Ministry has no jurisdiction, and these families are really in trouble. Some rabbis from the Chief Rabbinate are actually pressing for the retraction of the Israeli citizenship of those deemed to be non-Jews.

In Israel, there are two organizations that try to help people to navigate the bureaucracy and the establishment forced by the Chief Rabbinate: Itim, the Jewish Life Information Center, and the Masorti Movement, our sister movement in Israel. Itim only deals with those who are born Jewish, whereas the Masorti Movement, through Rabbi Andrew Sacks, works an inordinate amount of time trying to obtain rights for those who should have them but are denied by the Interior Ministry.

Rabbi Sacks, whose work I admire and whom I respect greatly as a rabbi, recently asked for financial help regarding this issue. Since most of those whom he helps are not converts of the Israeli Masorti Movement, the Masorti Movement has no budget for this. Local Masorti communities, who are always struggling for funds, have no way to budget to help Jews-by-Choice wishing to make aliyah.

So I ask you to send a donation of *any* amount to Rabbi Andrew Sacks. I am opening a separate fund in the Rabbi's Discretionary Fund for that, so please mark your donation as "Jews-by-Choice in Israel Fund", and all the monies will be given to Rabbi Sacks when he comes to visit the United States during this Summer. This is the most significant way to express your support, right now, for the Conservative Movement in Israel and its struggle for recognition. This is one of the issues no one can say "it won't touch me" – eventually, it will. So please help as much as you can.

Warmly,  
Rabbi Nelly Altenburger

***Mazel Tov!***

The B'nai Israel family sends a warm and heartfelt *mazel tov* to members Elyse and Jeffrey Goldschein and Michel and Daniel Belknap who each welcomed a son into their lives.

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\*\*\* <http://www.ynetnews.com/articles/0,7340,L-3538630,00.html>

## **FROM THE PRESIDENT**

Dear Friends,

A colleague (who happens to be Jewish) remarked to me after having read a recent “News -Times” article about my ongoing recovery that he was not surprised by my progress. “I always knew,” he said warmly, “that you’re a tough old Jew.”

The “old” and “Jew” I accept with equanimity, for a glance at my hair and my profile confirm both the former and the latter, but “tough” is not so obvious a description of me.

The late news correspondent Kate Webb, who survived captivity by Cambodian insurgents during her coverage of the war in that region once remarked that she was often described as tough, but denied it by calling herself a “real softie.” Her reasoning was simple, she said: “Hard people shatter.”

Well I don’t shatter easily, but tough I’m not, nor am I courageous like Ms. Webb, but I think what my colleague was describing in me was not toughness, but tenacity. Tenacity I will admit to, for I have important goals in terms of my recuperation and am working with physical and occupational therapists to reach the goals outlined in my long range recovery plan.

Tenacity is a characteristic that I think also describes one of the endearing and enduring qualities of B’nai Israel. After all, as a congregation we are 111 years young. I’d like to see us exist for at least another 111, but will be satisfied if we set reasonable and appropriate goals for the next 10-20 years. Where we would like to be in the next decade or two (by “we” I mean the congregation, not necessarily the actual synagogue

building) is I hope, a conversation that the Long Range Planning Committee will have with the Board of Trustees and the membership over the next year. We need to develop a synagogue plan, with goals and methods to reach those goals in order to stay solvent and vibrant in the years to come. If it looks good on paper, but we don’t put the time, energy and money into reaching those goals, we will just be running in place. If we do all of the above, we will make real progress, as I am confident we are capable of doing.

When there’s a plan and the effort to back it up, well, why great things happen. You know the palindrome:

A man. A plan. A canal. Panama!

*Shalom,*  
Joel

### **CBI EVENTS & CLASSES**

**Mondays at 8:30 A.M. Torah With Modern Commentary**

**Mondays at 7:15 P.M. Hebrew Crash Reading Course**

**May 9<sup>th</sup> - Kabbalat Shabbat Service and Dinner 6:30 - 8:30 P.M.**

**May 14<sup>th</sup> at 7:30 P.M. Begins our Crash Course In Jewish History**

**Sunday, May 18<sup>th</sup> at 9:30 A.M. Lag B’Omer Workshop**

**Sunday, May 18<sup>th</sup> at 7:30 P.M. Women’s Group**

**Monday, May 19<sup>th</sup> at 7:15 P.M. Emunotes Concert at B’nai Israel**

**Religious School: Wednesdays 4:00- 6:00 P.M.  
Sundays 9:30-12:30 P.M.**

**High School Group: Wednesdays from 6:00-7:00 P.M.**

## MITZVAH OF THE MONTH

### צַעַר בַּעֲלֵי חַיִּים

#### TZAAR BAALEI CHAIM (AVOIDING CRUELTY TO ANIMALS)

##### Attention Animal Lovers!

“Avoiding cruelty to animals” is the basis of how Jews interact with the rest of the living world. While people have been given dominion over the animals according to the Torah (Bereshit/Genesis 1:26), this dominion is not one to be of tyranny, having limitations and obligations. Any time we use animals for our benefit – whether for food, clothing, defense or companionship – we have to be sensitive to their feelings and avoid causing any unnecessary pain. According to the Talmud (Yevamot 79a), there are three personality traits that characterize a Jew – a sense of shame, a sense of compassion, and a willingness to engage in acts of kindness. How we deal with animals, may they be domestic, wild or pets, falls into the second category – compassion.

##### From the Tanakh

“When an ox or a sheep or a goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be accepted as a sacrifice ... But, whether it is an ox or a sheep, you shall not kill both it and its young in that same day.” (Leviticus 22:27-28)

“If you see the donkey of your enemy straining under his load, and you refrain from unloading it, go and unload with him” (Shemot/Exodus 23:5).

“The seventh day is Shabbat of the LORD your God; you shall not do any work... (neither shall) your cattle or your sojourner who stays with you” (Shemot/Exodus 20:10)

“Don’t see the donkey of your brother or his ox falling in the way, and ignore them; surely share the load with them” (Devarim/Deuteronomy 22:4).

“If you happen to come upon a bird's nest ... with young ones or eggs, and the mother sitting on the young or on the eggs, you shall not take the mother with the young; you shall certainly let the mother go. (Devarim/Deuteronomy 22:6)

“A righteous person knows the needs of his beast, but the compassion of the wicked is cruelty (Proverbs 12:10).”

##### From the Rabbis

The rabbis of the Talmud (Bava Metzia 32b) understand that every human being is subject to seven basic mitzvot (called "Noachide" laws, which apply to Jews and non-Jews alike). One of those is not to sever and eat a limb off a live animal (Genesis 9:4.) If you think this is a strange law, this is actually how many maintained meat fresh without a refrigerator, as horrible as it sounds.

An interesting story: “The sufferings of Rabbi Yehuda Hanasi, (13 years with kidney stones and scurvy) came to him through a certain incident, and departed likewise. What is the ‘certain incident’? A calf was being taken to the slaughter, when it broke away, hid his head under Rabbi Yehuda Hanasi's clothes, and lowed [in terror]. 'Go', he said, 'you were created for this.' They said [in Heaven], 'Since he has no pity, let us bring suffering upon him.'”

How did it ‘depart likewise’? One day Rabbi's maidservant was sweeping the house; [seeing] some young weasels lying there, she made to sweep them away. 'Let them be,' said he to her; 'It is written, *and his tender mercies are over all his works.* (Ps. 145:9)' Said they [in Heaven], 'Since he is compassionate, let us be compassionate to him.’”

“What is the definition of a cruel person? One who gives one’s animal a great amount of straw to eat and the next day requires that it climb up high mountains. Should the animal, however, be unable to run up quickly enough in accordance with its master's desires, its master beats it mercilessly (*Sefer ha-Hasidim* paragraph 669).”

##### Is there a Jewish way to treat a pet?

The rabbis of the Talmud (Berachot 40a) rule that one should feed one’s animals before sitting down to a meal based on the order of animals before people in the verse *And I will give grass in your fields for your cattle, and then, you shall eat and be satisfied*, which comes from Deuteronomy 11:15. This, recently, has been extended to fish in fish tanks. Overfeeding, however, is considering to be creating suffering, see below.

Some animals are pets and, at the same time, working animals. The nineteenth-century legal work *Arukh ha-Shulhan* forbids working one's animal night and day, without a break, saying that such a practice violates the prohibition against tzaar baalei hayim (*Hoshen Mishpat* 307:13). Moses Maimonides comments, "If a thorn is stuck in the animal's mouth and one threshed with it while it was unable to eat, or if one caused a

lion to lie down nearby [thereby frightening the animal]...or if the animal was thirsty and one failed to give it water...all this is forbidden (*Mishneh Torah, Hilkhot S'khirut* 13:3)."

In some instances, it is even permissible to break Shabbat in order to care for a wounded animal. The Talmud (Shabbat 128b) allows a person to break certain laws of Shabbat in order to prevent the death of an animal that has fallen into a pool of water. While it is not permissible to help an animal to give birth on Shabbat, more contemporary authorities allow assistance in the birth if an animal is suffering greatly or is in danger of dying. (*Har Tzvi Tal Harim Shvut* 3, Rabbi Tzvi Pesach Frank [1874-1960]). While not as extensive as the laws that require one to break Shabbat in order to save human life, tzaar baalei hayim can overrule certain ritual laws when the life or comfort of an animal is at stake. The *Shulchan Aruch* (O.C. 305:20) permits explicitly a Jew to ask a non-Jew to milk a cow on Shabbat, due to the suffering the excess of milk in the udder causes to the cow.

### Contemporary questions

**Veal? Foi Gras?** Well, taking in consideration tzaar baalei chaim, some contemporary Jewish legal scholars have forbidden the methods of overfeeding animals used to produce delicacies from them. On the subject of veal, Rabbi Moshe Feinstein, one of the most important Orthodox legal thinkers of the twentieth century, comments: "[in regard to the situation in which] every calf is in its own pen, which is so narrow that it does not have space even to take a few steps, and the calves are not fed the appropriate food for them, and have never tasted their mother's milk, but they are fattened with very fatty liquids...this is certainly forbidden on the basis of tzaar baalei chaim. Even though it is permissible to cause some pain to animals in order to satisfy human needs, such as slaughtering animals for food, or by employing animals to plow, to carry burdens or other such things, it is not permissible otherwise to cause them suffering, even when one stands to profit from such practices (*Igg'rot Moshe, Even haEzer* 4:92)."

### Hunting, Bullfighting and Zoos

Rav Yechezkel Landau's (*Teshuvot Noda Biyehuda* Y.D. 2:10) forbids recreational hunting because (among other reasons) of tzaar baalei chaim. Rav Landau writes that in the Tanach we find recreational hunting as an activity of people of poor character such as Esav and Nimrod. The same applies to using animals for hunting. However, hunting is permitted to save your own life.

I am not a fan of Rabbi Ovadiah Yosef, one of the Chief Rabbis of Israel. But in one of his works he characterizes the institution of bullfighting as "a culture of sinful and cruel people" that runs counter to Jewish values. He feels that exposure to acts of cruelty such as bullfighting erodes our compassionate instincts. He compares some of the acts done to animals prior of bullfighting, such as starving the animal before it enters the stadium and stabbing it with a sword to stir its anger to the cruel activities of the ancient Roman theaters, circuses, and stadiums, which the Talmud (*Avoda Zara* 18b) forbids Jews to attend.

On the other hand, Rav Ovadia wholeheartedly endorses the practice of visiting a zoo. He writes that the soul is stirred by the sight of the amazing variety of God's creatures, as the verse of Psalms 104:24 states "How great are your works, Hashem, You make them all with wisdom, the world is full of Your possessions." He also rules that when one sees an exceptionally beautiful animal at the zoo (a parakeet is his example) and is overwhelmed by its beauty and grandeur, he should recite the Bracha "Shekacha Lo Olamo".

### Do we have to be vegetarians?

Not really. Yet, at the time of creation of man, God's plan emphasized the recognition of the special level of animals, and human beings were not allowed to kill animals for food (*Bereshit/Genesis* 1:29). However, after Noach and his offspring, God permits humankind to eat meat (*Bereshit/Genesis* 9:3) provided that the blood is taken out.

Kashrut laws have a serious ethical weight regarding this: "Since the desire of procuring good food necessitates the slaying of animals, the Torah commands that the death of the animal should be easy. It is not allowed to torment the animal by cutting the throat in a clumsy manner, by piercing it, or by cutting off a limb while the animal is still alive (*Maimonides, Guide of the Perplexed* III:48)." Therefore we are permitted to eat meat, but are commanded to take precautions to ensure that our carnivorous desires do not cause unnecessary suffering to animals.

## MAY EVENTS

### Friday, May 9<sup>th</sup> at 6:30 P.M. Kabbalat *Shabbat* Service and Dinner



The poster for Shabbat Dinner @ B'nai Israel features a central title in red script. To the left, there are three small images: a hametz bread with a knife, a wine glass, and a menorah. To the right of the images, the date and time are listed. Below the images, it says 'All Ages Welcome!' and provides details about the service and dinner. At the bottom, there is a red box with the congregation's address and phone number.

**Shabbat Dinner  
@B'nai Israel**

Date: Friday, May 9, 2008  
Time: 6:30-8:30

**All Ages Welcome!**

Join us for a Shabbat Service and community Shabbat Dinner.

Cost: \$9 for adults; \$18 for families. Reservations and pre-payment required by Thursday, May 8.

6:30- 7:00 Kabbalat Shabbat Services  
7:00-8:30 Shabbat Dinner

Congregation B'nai Israel, 193 Clapboard Ridge Road, Danbury, CT, 203-792-6161

### Wednesday, May 14<sup>th</sup> at 7:30 P.M. Crash Course in Jewish History

Join us for our next class, "Crash Course in Jewish History." Class begins on May 14<sup>th</sup> at 7:30 P.M. and continues each Wednesday for six weeks (unless otherwise noted). This is an overview of Jewish history since biblical times to the present.

All are welcome! No previous knowledge necessary.

### Sunday, May 18<sup>th</sup> from 9:30 - Noon *Lag BaOmer* Treasure Hunt at B'nai Israel

Nature is calling! Come have fun and learn about Lag BaOmer and its heroes. Become a hero yourself! Rain or shine, the treasure hunt is on. Explore parts of B'nai Israel you never knew existed, and find Torah among the trees!

Open to all. No experience needed. Fun and learning guaranteed!

### Sunday, May 18<sup>th</sup> at 7:30 P.M. Women's Group Meeting

The next meeting of the Women's Group will be an examination of the character of Miriam as it relates to women's lives today.

All are welcome. Light refreshments will be served.

### Wednesday, May 28 at 7:00 P.M. Annual Congregational Meeting

Please save the date and plan to attend our annual congregational meeting on May 28<sup>th</sup> at 7:00 P.M. We need one-third of our membership present in order to pass our slate and our budget. Our president, Joel Levitt will present the State of the Synagogue report, sharing all the good news we can report about, our successes, accomplishments, and the some of the stumbling blocks we face.

The annual congregation meeting is also your opportunity to be heard. Please be there and let us know what's on your mind. We need to hear what you can suggest on how to build the best possible synagogue community.

Help us to keep on growing and advancing as the vital, stimulating, exciting religious "home" we have become for our members.

### Great Lakes Scrip


I'll be placing a scrip order with Great Lakes Scrip Center on May 15th. Using scrip is a great way to do your shopping once you get into the habit of using them, particularly when buying groceries, and this is a wonderful way to help CBI. So give it a try; call the office for an order form and mark off the scrip you want to purchase. Submit the form, along with a check for the amount you're buying, at the synagogue office. I usually receive the scrip within a week or so of placing the order, which you can then pick up at the synagogue, or for a small fee, your order will be mailed to you.

Please note that Shaw's and Linens N Things are temporarily unavailable, but there is still quite a selection of scrip you can choose from.

Susan Cohen  
Great Lakes Scrip Program coordinator

**LOOKING AHEAD**

*Hear Ye, Hear Ye.....  
Ye "Emunotes" are backe in towne*



All the way from Afula Israel, the Emunotes Performing Choir from the Emunah Center for children at risk, will be returning to your area in May 2008.

25 talented singers will bring a taste of Israel's 60<sup>th</sup> birthday to your community.

WATCH THIS SPACE FOR MORE DETAILS



The charming young teen age girls that make up the Emunotes singers are returning to Congregation B'nai Israel in Danbury for a performance on Monday, May 19 at 7:15 PM. Those of us who saw them last year loved their energetic and exuberant singing and dancing and enjoyed their entire salute to Israel repertoire. This year, as we celebrate Israel's 60th birthday, we will, no doubt, be treated to an extraordinary night of entertainment by the young ladies of our sister city who are residents of the Sarah Herzog Children's home in Afula.

There will be no admission charge. We do ask, however, that you consider making a generous donation which will go directly home with the girls for continuing programs at the Emunah home. Shlomo Kessel, the director, has a special fondness for Danbury and the girls especially enjoyed experiencing snow for the first time on their trip here last year. I don't think there will be snow in May, but we can surely promise them an enthusiastic audience and a great support for their program.

Join us, bring your kids, your parents, your friends, anyone who would enjoy the spirit and song of Israel . This program is co-sponsored by Congregation B'nai Israel at 193 Clapboard Ridge Road and The Jewish Federation, Inc. (greater Danbury) For more information or to volunteer to host several kids and a chaperone in your home after the concert, the night of May 19, please call The Jewish Federation at 203-792-6353.

Seating will be on a first come, first served basis, with no reservations, so come early and enjoy the show.

**Sunday, June 1<sup>st</sup> from 9:30 A.M. - Noon Shavuot Workshop**

How do you receive Torah? What happened when you were at Mount Sinai? Through activities that engage and challenge all types of learners, this *Shavuot* workshop is just the Sunday morning you were looking for!

Open to all. No experience needed. Fun and learning guaranteed!

**June 12<sup>th</sup> at 7:30 P.M. Kabala for the Curious**

This introductory course explores the several types of *kabala* there are and the main kabalistic concepts. It will have a few readings of the *Zohar* in English. No prior knowledge is necessary. All are welcome!

**Shabbat, June 21<sup>st</sup> at 9:30 A.M. "Green Shabbat" with Guest Speaker Rabbi Andrea Cohen-Kiener**

Rabbi Andrea Cohen-Kiener of the Eco-Jewish Network will share her insight on Jewish practice and the environment. Rabbi Cohen-Kiener will lead a discussion on ways that we as individuals and as a community can do our part to better protect our environment.

**SPRING COMES TO B'NAI ISRAEL**



A flowering cherry tree, a memorial to the late Dr. Larry Cohen, is framed by daffodils planted by Gail Friedman and Pat Goldman

## GOOD TIMES WE SHARED

### PASSOVER IN THE AISLE 2008

Our first Jewish Outreach event was a great success! From meeting lots of people in the community, to sharing Passover recipes, to lamenting the absence of Tam-Tams and Kosher for Passover margarine. Mostly though, it allowed us the opportunity to establish a common bond between people at this joyous time of year.

We had a terrific showing of volunteers – everyone was friendly and energetic. Dina took Passover in the Aisle quite literally and went into the product aisle to strike up conversations! We had a representative from the Jewish Outreach Institute visit us, and she told us we were one of 19 events across the country. It was wonderful to feel so connected to the Jewish community.

Mary Ohring was the friendly face at the door, encouraging all to come and sample Passover treats. Jess Block, Joel Levitt, and Henry Tritter

greeted people with enthusiasm and warmth, and Sam took up Dina's post in the food aisle while she finished her holiday shopping. Barbara Levitt ensured there were hourly announcements to shoppers, and showed great restraint by not grabbing the microphone herself! Paul Simon was the watchful eye to ensure everything was running smoothly throughout the event.

We had generous donations for the raffle prizes – Janice Newman donated several pieces of Tupperware, Rabbi Nelly provided many beautiful books, Jess donated a kit filled with lovely spa products, and Barbara donated a gift certificate from her store, Upscale Downtown. And for those of you who missed those amazing flyers and signs, Paul arranged for the production of professional and striking marketing materials which added to the branding of this event.

Many people stopped by the table, some we knew, and some were new faces. We'll keep in touch with everyone who filled out a contact card, and hope to grow the number of affiliated Jews as time goes on.

We appreciate everyone's support and look forward to seeing you at our next Outreach event!

Doreen Waver



*Photos courtesy of Doreen Waver*

## **SPRING CLEANUP DAY AT B'NAI ISRAEL!**

Our first annual spring cleanup day was a great success. Not only did the cleanup crews tackle many jobs...they had fun helping! The Green Committee would like to thank everyone who contributed their time to help make the first annual Spring Cleanup Day a success. We couldn't have done it without you!



**The B'nai Israel Cleanup Crew**



**Kitchen Crew**



**Window Cleaning Crew**



**Planting Crew**

*Photos courtesy of Peter Ohring*

## MEET OUR NEW MEMBERS

### Meet the Kaplan Family

When Isabel Kaplan speaks of what Judaic study has offered her, she becomes animated with deep appreciation for what she has learned and what she still aspires to learn in her enthusiastic quest for continuing education

Isabel and Barry Kaplan have lived in Bethel for the past 29 years and feel that they have found a new community in recently joining the ranks of B'nai Israel. The couple grew up in the New York Metropolitan area and met as students at Bronx High School of Science where they became "high school sweethearts." Barry came from a closely knit Jewish family and Isabel from a "family centered" Puerto Rican home. But this was no West Side Story, for the couples' mutual commitment to family has served as an enduring and unifying bond over their thirty-four years of marriage.

The couple studied at Brooklyn College and later Isabel transferred to Downstate Medical Center where she took a degree in Medical Technology while Barry enrolled at The College of Insurance at Wall St. and ultimately became an actuary. During this time they both enjoyed being able to participate in the cultural life of the campus of Downstate.

Isabel's career switched to that of full-time parent when her sons, Aaron and Jay were born. Now that both boys are young adults, the family remains closely knit, and has established a ritual of weekly dinners together. And son, Jay and husband Barry have become a formidable bridge team. Isabel has also become an advocate for special needs children and adults, serving on the Board of Directors of WeCahr.

Although the family did not have a specific religious affiliation when the boys were small, Isabel explains that she and Barry began to feel the need to transmit a sense of a higher authority when Aaron reached adolescence. At that point Aaron enrolled in religious school and Isabel began her Jewish studies, ultimately becoming co-chairperson of Adult Education and Gabbai at the United Jewish Center.

Isabel explains that she became deeply engrossed in her studies, felt comfortable with Judaism and found it to offer practical guidelines for her life. And now she has brought her infectious love of learning to Rabbi Nelly's study groups as well as the Women's Group of CBI.

We are delighted that the Kaplans have decided to join our B'nai Israel and look forward to welcoming them into a full and fulfilling participation in our own warm and closely knit family structure.

Pat Goldman

*Meet Our New Members the Belknap family in the June issue.*

## SCHEDULE OF SHABBAT SERVICES

Services begin at 9:30 a.m.

☆ **Shabbat, 28 Nisan, May 3, Kedoshim:** The holiness code. *Haftarah:* Amos 9:7-15

☆ **Shabbat, 5 Iyar, May 10: Emor:** We read of the holiness among the priestly class followed by description of holiness in time: The Jewish Holy Days. *Haftarah:* Ezekiel 44:15-31

☆ **Shabbat, 12 Iyar, May 17: Behar:** Sabbath for the farmers: Letting the land rest every seven years. *Haftarah:* Jeremiah 32:6-27

☆ **Shabbat, 19 Iyar, May 24: Behukotai:** The book of Leviticus ends with the promises and consequences of following the law. *Haftarah:* Jeremiah 16:19-17:14

☆ **Shabbat, 26 Iyar, May 31: Bemidbar:** The camp of Israel organizes itself in the dessert. *Haftarah:* Hosea 2:1-22

☆ **Shabbat, 4 Sivan, June 7: Naso:** The princes of Israel bring their offerings: The laws of the *Nazir* and the *Sotah* are explicated. *Haftarah:* Judges 13:2-25

## CANDLE LIGHTING

May 2, 2008:	7:35 P.M.
May 9, 2008:	7:42 P.M.
May 16, 2008:	7:49 P.M.
May 23, 2008:	7:56 P.M.
May 30, 2008:	8:02 P.M.
June 6, 2008:	8:07 P.M.
June 8, 2008: <i>Erev Shavuot</i>	8:08 P.M.

## Yahrzeits

### 10 Iyar, May 15, 2008

Harriet Pruzan Marks (Jay M. Marks, DMD)

### 14 Iyar, May 19, 2008

Milton Small (Pam Lampell)

Milton Steinberg (F. Richard Steinberg)

### 23 Iyar, May 28, 2008

Favish Ben David (Martin Waltuch)

Manny Ashkenas (Nada Adler)

### 24 Iyar, May 29, 2008

Morris Nusskern (Roslyn Bank)

### 29 Iyar, June 3, 2008

Louis Levitt (Joel Levitt)

Arthur Ross (William Ross)

### 4 Sivan, June 7, 2008

Louis Kiperman (Shelley Hartstein)

### 6 Sivan, June 9, 2008

Elsie Steinberg (Jeffrey Steinberg)

### 8 Sivan, June 11, 2008

Haim Victor Maya (Alan Maya)

## THANKS! THANKS!

### For the Rabbi's Discretionary Fund

☆ Margo and Hyman Reiser

☆ Nada and Dennis Adler (i/m/o Dennis Adler's mother, Edith)

### For the General Fund

☆ Rochelle and Ed Hutchings

- In memory of Dennis Adler's mother, Edith

- *Refuah Shlema* to Joel

☆ Cheryl and Doug Koeber in memory of Dennis Adler's mother, Edith

☆ Sol Lepson and Natalie Rapoport

- *Refuah Shlema* to Than Durgin

- In memory of Dennis Adler's mother, Edith

- *Refuah Shlema* to Shoshannah Zimmerman

### For the Kay and Harry Robinson Children's Book Fund

☆ Sol Lepson and Natalie Rapoport in honor of Joel Levitt

### For Their Generous Kiddush

☆ Cheryl Koeber in memory of her parents Lillian Daytz Rich and Abraham Morris Rich

☆ Barbie Steinberg