

Kayruv



קירוב

“Judaism for Today In a Warm and Caring Environment”

March 2015

Adar/Nisan5775

FROM THE RABBI



Dear Friends,

We are about to embark on what is probably the most ambivalent time of the year for an observant Jew, regardless the stripe: Passover cleaning. One of

my kids' favorite songs is *Pesach a la mano* (*Pesach* is just around the corner) by Flory Jagoda¹. The gist of the song is clear: now

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***Kayruv* means “Welcoming.”**

that Purim is over, it is time to prepare for Passover – and that is how many do it, beginning now and growing progressively more frantic as time flies by. I hear that every so often a homemaker or two shows up for the *seder* with obvious signs of PTSD. But it does not have to be so: If you want a guide that will help you clean by setting your own pace and depth, you will find one on page 7.

But the question is always why. Why are we doing this? What is the change we want to accomplish? What is the symbolic universe that the tradition is inviting us to access?

What is the difference between one pound of *matza* and one pound of bread? Only the hot air inside the bread which is a product of the fermentation process. That can happen in two ways: by letting flour and water mix and just sit there, or by adding something to that mixture, nowadays usually yeast, back in the day something called *se'or*, which we would translate as starter dough.

Elections to the World Zionist Congress are going on right now through April 30th. Please go to myvoteourisrael.com to register and cast your Vote!

¹ https://www.youtube.com/watch?v=Vh3JU9Npl_0

In the Talmud, Berakhot 17a, we read that “Rabbi Alexandri would end his daily prayers with the following supplication: ‘Master of the Universe, You know full well that it is our desire to act according to Your will; but what prevents us from doing so? - the *se’or* in the dough...’ So the idea is that when we are looking for *chametz*², we are also looking for *se’or*³ which made it possible for bread to come about after all. So *chametz* is a symbol for what moves us to fall short of our best already in Talmudic times⁴. This leavening transcends the physical *chametz*, and it symbolizes a puffiness of self, an inflated personality, that threatens to hide the essential personality of each of us.

Rabbi Arthur Waskow calls this kind of *chametz* the “swollen sourness in our lives”⁵ – all the baggage we carry from broken promises, failed relationships, personal disappointments, all the pain we experienced and made others experience through our own lack of sensitivity and caring. It is the garbage left over after a bad day, the *shmutz* that emerges from mistakes in judgment, moral failure and hoarding of smiles and thanks.

What do we do with this kind of *chametz*?

Can we hide or sell it?

Can we clean or burn this type of *se’or*?

Our tradition says – yes. *Teshuvah*, return to your best self, is to be done every day – but we always forget, of course, being human. So, there are two moments in the year that our tradition offers us the opportunity to stop and check ourselves: Passover and *Rosh Hashanah/Yom Kippur*. And behold – they are almost six months apart from each other.

So the process of searching and cleaning and destroying the physical, external *chametz*, is a tool that helps us to find a moment to cleanse our souls as well. And to take that analogy further (and many Hasidic masters will take this analogy, and all the texts connected to it a lot further) we should remember that just as we remove the *chametz* by the light of the candle (see our guide for that on page 6) we should eliminate the *chametz* that dwells inside ourselves by searching the heart by the light of the soul which is the “candle of God.”⁶ Only with Divine light – our souls’ light – are we able to see the *chametz* that is buried in our actions. And only through that same light are we able to destroy and burn it.

May we, on this Pesach, merit to clean inside even better than we clean outside.

Warmly,
Rabbi Nelly Altenburger

² Food made of any of the 5 grains that are forbidden in Passover: oats, rye, spelt, wheat and barley.

³ Starter dough that makes sourdough bread possible, some people translate this word as yeast, but they are probably not correct. *Se’or* is the starter dough that our ancestors used: a piece of the dough would be saved and reused to begin another dough. There are opinions that say that each year, at a particular time in the spring, a new batch of starter dough had to be made.

⁴ 7th century, tops

⁵ Mentioned by Kerry Olitzky in [Preparing Your Heart for Passover: A Guide for Spiritual Readiness](#) p. 3; I could not find the original.

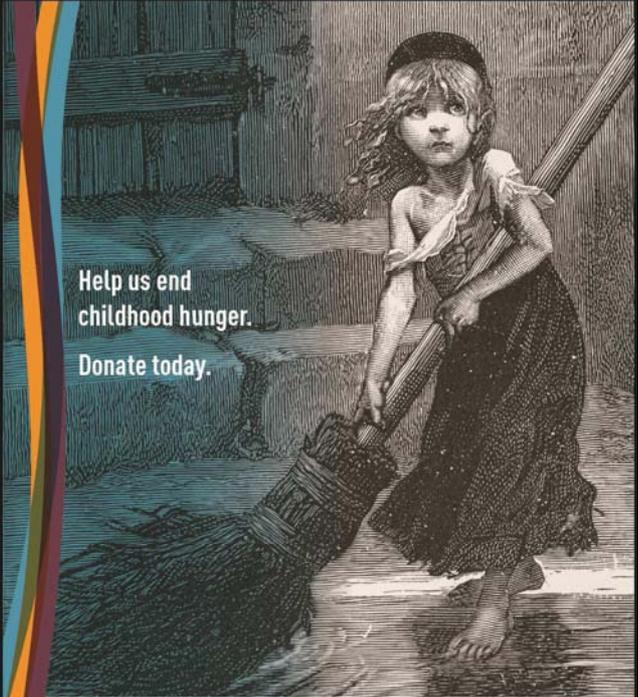
⁶ Proverbs 20:27 - this is what is written in our ark cover, by the way.

SUPER BOWL UPDATE

Congratulations to this year's winners. The team of Jeremy Brosowsky and Paul Tritter won the grand prize with the game's final score numbers. Jay Scheuer won the halftime prize.

In an email to us, Jay acknowledged his win and his feelings about B'nai Israel by writing,

"WOW!!!! Years ago I won the TV now half-time....B'nai Israel really started me on the path that I am following. It was the warm welcome that brought me back to the fold. I have been fortunate these years to find another warm congregation in New Jersey-Congregation B'nai Tikvah...My best to all.



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FROM THE PRESIDENT



Dear Friends,

Looking out at the practically standing-room only crowd this past Shabbat at CBI, I was struck by how much we have to be grateful for as a community: not just the outpouring of love and appreciation for Pearl and

Amos Turk and their many decades of generosity and caring for B'nai Israel; not just the sumptuous kiddush in their honor prepared by many of our finest cooks: Susan Tritter, Pam Lampell, Pat Goldman, Barbie Steinberg and Paul Simon; but also our magnificent new *Etz Chayim*, Tree of Life, affectionately organized and movingly dedicated by Joel Levitt, munificently donated by the Turk and Bergman families, and stunningly designed and built by Robbie Bergman, truly a master craftsman and artist (with installation assists from Dan Turk, Henry Tritter and Joel Levitt, and extensive room preparation work by Marcia Hutter and our talented carpenter, David Obreiter). It was really a marvelous morning. Don't forget that we've got a marvelous evening coming up this coming Friday evening, March 13 with Shabbat Across America, which will include a Friday evening service and superb *fleishedik* meal (with veggie option, of course).

I am pleased to report that the Cantor's Fund is off to an excellent start. An anonymous donor has pledged \$1,500 in dollar-for-dollar matching funds, so please get your donations in as soon as you can to take advantage of this match. I am also very happy to report that another very generous anonymous donor is pledging \$15,000 over three years to fund our new CBI Families Initiative, spearheaded by Barbara Levitt, and designed to bring our Hebrew school, post *b'nai mitzvah* and outreach programs to new heights—it's very exciting!

I could go on all day about B'nai Israel (and frequently do), but this month I would like to expand my focus a bit to include our relationship with Israel. The World Zionist Congress will be meeting this fall for the first time since 2010. It is a 500-member parliament of the Jewish people founded by Theodor Hertzl in 1897 to build support for the establishment of a Jewish State, and these days strongly influences three major Jewish institutions: the Jewish National Fund, a non-profit organization which owns about 13 percent of the land of Israel; the Jewish Agency for Israel, a non-governmental organization that handles immigration and absorption in Israel and is the largest Jewish non-profit in the world; and the World Zionist Organization, the umbrella organization for the Zionist movement. Elections to the World Zionist Congress are going on right now through April 30, and 29% (145) of the delegates are chosen by Jews in the United States. Voting for one of the U.S. slates is eligible to Jews who will be at least 18 years old by June 30, 2015, whose permanent residence is in the United States, who do not vote in the March 17, 2015 Israeli Knesset election, and are Zionists who support the "Jerusalem Program" (a set of basic Zionist principles listed on the voter registration form).

I would like to encourage you to vote, if you're eligible—not just because the next Congress will allocate resources and endorse policies that affect Israel, but also because those same resources and policies will ultimately also have important repercussions for Israel's relationships with the Diaspora and with the rest of the world. Each of the 11 U.S. slates has something important and meaningful to offer and is worthy of your consideration. Please go to myvoteourisrael.com to check out the platform of each slate, register to vote (which requires a \$10 processing fee, \$5 if you're 30 or younger), and cast your vote, and don't delay, do it today—voting is only open until April 30!

Together for a generous, involved and engaged community,

Kennis Koldewyn

PASSOVER SCHEDULE 2015

Thursday, April 2nd

Search for *chametz* at nightfall - 7:53 P.M.

Friday, April 3rd

Finish eating *chametz* before 10:48 AM
Sell and burn *chametz* before 11:52 AM
Candle Lighting and First Seder 7:03 PM

Saturday, April 4th

Pesach services begin at 9:30 A.M.
Candle lighting and Second Seder begin at 8:04 PM

Sunday, April 5th

Pesach services begin at 9:30 A.M.
End of the second day – 8:05 P.M.

Thursday, April 9th

Candle Lighting for the seventh day of *Pesach* – 7:09 P.M.

Friday, April 10th

Pesach Services begin at 9:30 A.M.
Candle Lighting for the eighth day and Shabbat – 7:11 P.M.

Saturday, April 11th

Pesach and Shabbat Services begin at 9:30 A.M.
Yizkor at approximately 10:45 A.M.
Pesach ends at 8:12 P.M.
Eat-all-the-*chametz*-you-can begins at 8:12 P.M.

DONATIONS NEEDED!



FOR OUR LOCAL FOOD PANTRIES!

This is CBI's ongoing project to help our local food pantries. Items most in need are dried/canned beans, canned fish, peanut butter, jelly, fruit juice, sugar, flour, personal care items such as soap and shampoo. (The pantries get cereal, canned veggies and rice from area supermarkets.)

CBI is a generous and caring community and as always, we thank you for your donations and support as they are truly appreciated.

Intro to the Addendum of Search for Chametz

Since the possession of any amount of *chametz* at all is considered a violation of the holiday of Passover, we make a great and valiant effort to remove all food substances that contain *chametz* from the home before Passover.

After intense cleaning and the removal of all visible *chametz* we proceed to do *bedikat chametz*, a search for *chametz*. This is undertaken the night before Passover after sundown.

Since, by now, almost all *hameitz* should have been removed from the house, it is customary to leave a few pieces of bread or cake (or any leavened substance like the bottles of whiskey or beer a friend of mine would use) around the house so that something can be found and the search will not feel as though it were carried out in vain. A candle is lit and used to search. The *chametz* is burned the next day.

We are including the blessing recited before the search, as well as the special prayer that declares any unlocated *chametz* to be null and void, "as if it did not exist," and affirms that a good-faith effort was made to find and remove all *chametz* in our possession. In the morning, the rest of the last *chametzdik* meal (breakfast with *chametz*) is added to what was found during the search and burnt or completely destroyed as well.


בניית חמץ
The Search for Hameitz

The formal search for leaven (בדיקת חמץ) is conducted on the night before *Pesah*. This symbolizes the final removal of leaven from the home. Before the search, it is customary to deposit small pieces of bread (ten pieces, according to kabbalistic lore) in strategic places so that the inspection should have a purpose. It is traditionally carried out by the light of a candle, with a feather and a wooden spoon to collect the *hameitz*; all this is set aside until morning. If *erev Pesah* occurs on Shabbat, we search for *hameitz* on Thursday evening.

Before the search, recite:

ברוך אתה ה' אלהינו מלך העולם,
אשר קדשנו במצותיו,
וצונו על בעור חמץ.
Barukh atah Adonai Eloheinu melekh haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu al biur hameitz.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to remove all hameitz.

After the search, recite:

כל חמירא וחמיעא דאכא ברשותי,
דלא חמתה ודלא בערתה ודלא ידענא לה,
לבטל ולהוי הפקר כעפרא דארעא.
Kol hamira v'hamia d'ika virshuti,
d'la hamiteih udla viarteih udla y'dana leih,
libateil v'lehevei hefkeir k'afra d'ara.

All hameitz in my possession which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth.

Recitation of this declaration, and a similar one the following day, prevents us from violating the prohibition against *hameitz* (Exodus 13:7). In the morning, after the last meal of *hameitz*, leftovers are added to the crumbs gathered the previous night. These are burned or thrown out. This concludes the ritual of banishing *hameitz* from our dwellings.

In the morning, recite:

כל חמירא וחמיעא דאכא ברשותי,
דחמתה ודלא חמתה,
דחמתה ודלא חמתה,
דבערתה ודלא בערתה,
לבטל ולהוי הפקר כעפרא דארעא.
Kol hamira vahamia d'ika virshuti
dahaziteih udla haziteih,
dahamiteih udla hamiteih,
d'viarteih udla viarteih
libateil v'lehevei hefkeir k'afra d'ara.

All hameitz in my possession, whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth.

Prepared for the RA by Yossi Hoffman
Pesah 5772
Based on *Passover Hamadah: The Feast of Freedom* © 1982 The Rabbinical Assembly

Passover Kitchen Makeover

Making the Passover Changeover – the basics

The most important thing to know when you clean for Passover is that only the necessary work has to be done. Do not make yourself crazy. There is no need for *Pesach* cleaning to make you feel like you really never left Egypt. You **do have choices**: a more superficial level or a thorough cleaning. But remember to pace yourself.

What are you looking for?

What is this *chametz* we have to get rid of? The verse the Torah says: "neither *chametz* nor *se'or* shall be visible to you in all your boundaries" (Exodus or Shemot 13:7) *Chametz* is defined as the result of grain (oats, rye, wheat, spelt, barley) that ferments. *Se'or* is fermented dough that is used to make another dough ferment – we call this sourdough, or starter dough, as opposed to yeast. *Chametz* is food. *Se'or* is not food, it has the function of fermenting other dough and it is truly inedible.

There's a third category: Non-edible *chametz* that is not capable of fermenting other dough. That is neither *chametz* nor *se'or*. In Jewish law we call this "garbage" or *shmutz* - and it does not have to be gotten rid of for Passover. A good example is dust from a Cheerio on the floor.

To review the three categories:

- 1) **Chametz** is food made of fermented grain.
- 2) **Se'or** is non-edible sourdough, which has the power to ferment other dough.
- 3) **Garbage** is something that is either incapable of fermenting other dough, or so totally non-edible that a dog wouldn't eat it.

If you have small children, you do have to do a more thorough cleaning – all rooms have to be cleaned, including closets, if your children are pre-*b'nai mitzvah* age. **As you finish each room, you might post a sign, such as "Kosher I'Pesach" or "chametzbusters were here!"** These signs remind the family both that food is not to be taken into these rooms, and that the task of cleaning for *Pesach* is gradually being accomplished. This is also a wonderful time for going over toys and books that have been outgrown. Each person can realize that he or she has changed since last *Pesach*, and that it is time

to recognize that new person by removing the "chametz" of the old.

Once your kids are old enough that you would trust them not to forget food in their clothes and jackets, you can allow yourself not to clean the closets.

Any place in your house that you know no one takes food to eat, such as an attic or the top of the refrigerator, **does not** have to be cleaned.

The kitchen can be seen as a serious challenge. However, if you take it step by step, you can keep it from being completely overwhelming. Listed here is a suggested order for *kashering* different parts of the kitchen so that you don't lose your mind along with the chametz! For actual *kashering* methods see the *Pesach Guide* that is included as a separate attachment to the email or that is available by calling the office.



Kitchen Countdown! (print out and affix to your refrigerator)

1. About a month in advance: stop buying *chametz*, and try to use what you already have at home. It's easier to change a pantry with fewer items.
2. About two weeks before: begin buying and storing *Pesachdik* foods, preferably out of the kitchen, so that they will not be confused with things that are "*chametzdik*."
3. One day before: use your dishwasher, stove, oven and microwave for the last time. They all need a 24-hour wait period before being kashered. Begin using your sink with cold or warm water (not hot). Put away pots and utensils that cannot be kashered, or that you won't use again.
4. Here we go: Select an area to be *chametzdik*, where you will still do some of the meals during those days.
5. Clean the kitchen cupboards. If you don't have special *Pesach*-only cabinets, remove the regular dishes from the cabinets you will need and get them *Pesach*-ready. The food for *Pesach* can then be put inside. If you don't need to empty all of your cabinets, DON'T!! After you clean them to make sure they are *chametz*-free, tape them shut and mark

them so that they will not be used. The outside surfaces should still be cleaned.

6. Kasher the refrigerator and freezer. One small corner lined with foil can be used for *chametz* until the morning before the Seder. The foil is discarded at the final changeover.
7. Kasher the stove and oven (after a 24-hour waiting period). After this point, *chametzdik* meals should be prepared in a toaster oven or other appliance. Microwave ovens can be kashered, but they **have to be unused for 24 hours beforehand**. The process itself is quick, however, so the microwave can remain available longer than the oven.
8. Kasher the dishwasher (Alternatively you may decide to lock the dishwasher and not use it for *Pesach*, using it for *chametzdik* storage instead).
9. Kasher part of the counter so that you can put *Pesach* dishes and foodstuff on it.
10. Kasher pots, pans, and silverware (flatware). Skip this step if you have doubled your pots, pans and silverware for Passover.
11. Kasher the microwave.
12. Kasher the sink.
13. Take all remaining *chametz* out of the kitchen. Finish kashering all of the counters.
14. Clean the floor.
15. Bring out the *Pesach* dishes.

And just how long is this going to take??!

It is a very good idea to have as a goal a completely *kashered* kitchen **at least one day before the morning of the Seder**. Balancing *chametzdik* meals and a *Pesach* kitchen is NOT easy, but lends to the sense of adventure. People end up eating dinner on the porch or even outside when the weather is warm enough. In order to manage everything, it is a good idea to start the kitchen four to five days ahead of the holiday, allowing more time if you have a very busy regular schedule. IT DOES GET FINISHED!!

But I have so much chametz!

Observing *Pesach* is expensive, but it is not supposed to cause financial hardship. It is a good idea to try to use up as much regular, opened food as possible before the holiday. If, however, you have just too much left, by *halakhah* (religious law) you can sell it. This is called *mehirat chametz*. All of the *chametz* must be in a specified place, described, and paid for by a non-Jew. Because the process is complicated, it is usually conducted through a rabbi. See B'nai Israel's sale of *chametz* form at the back of this issue of the Kayruv.

The combination of children and cleaning

Drawing children into the activities is one of the central goals of *Pesach* and the *Seder*. However, the serious cleaning of the holiday is hard for adults to enjoy, let alone youngsters! Aside from the plain hard work, there are often strong chemicals around, heavy boxes to move, and sometimes stressed people to contend with. THIS may be the time to get a sitter. Alternatively, work with the children on preparing for the *Seder* and get someone else to clean your kitchen!

HOWEVER, if you are on your own with children demanding your attention while you are trying to make progress, get them started in one of the activities to get ready for the *Seder* (such as making place cards or pictures for one of the table songs) within shouting distance. You can then continue to work (although you will be interrupted) and the children will be contributing to the preparations. When a major job is almost done, the children may be able to symbolically "help" complete it. As they see it getting finished, they can get the feeling that everyone in the house is working together to "bring *Pesach* closer."

Of course, the children should have an active part in the culminating activities of searching for and burning the *chametz* (see further). They should be made aware that all *chametz* is now nobody's property: it is like dust, not for eating, until *Pesach* is over. They can be reassured, if necessary, that the change is not permanent, and they will get to enjoy Cheerios again before too long!
YOU DID IT!!

Note: If possible, all chametz – food not acceptable during Pesach (Passover), or materials containing such unacceptable food – should be destroyed or given away before the holiday begins. Should this be impossible, the chametz may be stored in such a way that we are sure not to use it during the holiday and its actual ownership is transferred to a non-Jew until the holiday ends. Please complete the form below and return no later than April 3rd, 2015 at 11 AM.

KNOW ALL PEOPLE BY THESE PRESENTS: That I/we, the undersigned do hereby make and appoint Rabbi Nelly Altenburger my/our true and lawful representative to act in my place and stead, for me/us and in my/our name and in my/our behalf, to sell all *chametz* owned and possessed by me/us, knowingly or unknowingly, as stated in the Torah and defined by the sages of Israel (*chametz*; *hashash chametz* - suspect *chametz*; all kinds of *ta'arovet chametz* – *chametz* mixtures and others); also, *chametz* that tends to harden and to adhere to the surface of pans, pots, or other cooking or eating utensils, of whatsoever nature, and to lease all places wherein the aforementioned *chametz* owned or possessed by me/us may be found, especially in the premises located at (write address/es on lines below)

Rabbi Nelly Altenburger has the full authority and power to sell said *chametz* and to lease said place or places wherein said *chametz* may be found, upon terms and conditions as discretion dictates. Rabbi Nelly Altenburger has the full power and authority to assign or appoint a substitute or substitutes to act in my/our behalf with all the same powers and authority that I/we have invested in the rabbi, and I/we do hereby ratify and confirm all that Rabbi Nelly Altenburger or a rabbinic substitute lawfully does or causes to be done by virtue of these presents.

And to this I/we hereby affix my/our signatures on this _____ day of _____, in the year _____.

Name(s)

Address

THROUGH A JEWISH LENS



*Blintzes and latkes and platters of brisket
Kreplach and kugel, chopped liver on Triscuit
Cheesecake and babka and coffee cake rings
These are a few of my favorite things*

Okay, so my lyric writing ability is more suitable for let's say, *The Sound of Muzak*, but you can tell that this article is about Jewish food...particularly as found in vintage Jewish charity cookbooks from the Greater Danbury area.

Almost every synagogue or Jewish organization has at one time or other published what food historians call "charity cookbooks," spiral bound collections of member donated recipes to (hopefully) raise funds. B'nai Israel has published two in recent history: ***One Flew Over the Chicken Soup***, 1977 (chaired by former member Peggy Forma) and in 2004, the best selling ***Thou Shalt Cook*** (chaired by our very own Pearl Turk). I collect books like these and the oldest in my collection of local Jewish charity cookbooks dates to 1948. The ***Hadassah Cook Book*** printed by the Danbury Chapter is so old that the phone number for one of its advertisers, the Danbury Book Shop on White Street is simply, "522" and one of the guest recipes (Cheese Fondue) came with a note: "My dear Danbury Chapter of Hadassah; I am very glad to send you one of my favorite recipes for your Cook Book. Very sincerely yours, Eleanor Roosevelt." Now that's food history!

I enjoy looking at the recipes and ads in these old books, for they tell a story not only of the synagogue, but its community. Mary Bilyeu, food editor of the *Toledo Blade* quoted in an article about uber cookbook collector (25,000 items!) Jan Langone of Michigan in the Jan. 30 *Forward* said about charity cookbooks, "....it's not about just the cookbook and the recipes. It's about history and culture. The material....shows how economics, dining habits, groceries, transportation have changed. These materials are hugely relevant to explaining the way we live."

In Hadassah's 1948 cookbook's ads, there live the local establishments of yesteryear: the famed Hotel Green, where Danbury's first radio station broadcast from its lobby in 1927, the Paul Martin

Hat Company, when Danbury was truly the "Hat City" of the world, local dealers for cars now extinct (Studebaker, Hudson and Packard) and many of the stores in town when Jews were prevalent as shopkeepers, Heyman Hardware, Feinson's Clothing, Markoff Shoes and many others.

And in some ways they also tell the story of the evolution of customs and culture, particularly as they affect women. In the 1948 Hadassah cookbook, all of the women whose recipes were published were referred to by their husbands' names or initials, e.g. Mrs. J(erome) Malino. In my next oldest local Jewish cookbook (most charity cookbooks do not have dates of publication listed, but in ***The Jewish Gourmet*** of the Sisterhood of the United Jewish Center, most of the advertisers' addresses do not have zip codes, so it is pre-1967, when they became mandatory), Mrs. Malino gets her due and is listed by her real first and last names, Rhoda Malino as are the other female contributors.

And the food also evolved. Yes, from recipes featuring chicken fat or Crisco for frying (1948 ***Hadassah Cook Book***) to oleo (ca. 1965 ***The Jewish Gourmet***) to corn oil (1980 Temple Sholom Sisterhood's ***Sugar 'n' Spice 'n' Everything Nice***) to olive oil (2007 Maimonides Academy's ***From Our Kitchen to Yours***). And the assortment of foods from olden days; desserts such as Potato Doughnuts, Boiled Oatmeal Cookies (we're advised, "Works best in dry weather"), Peacherino and Bologna Cookies (don't ask) or seemingly exotic dishes such as Stuffed Helzel (chicken neck), Potato Pletzel and Tongue Casserole. And of course, Eleanor Roosevelt's favorite: Cheese Fondue

*1 lb. strong store cheese, grated
Make thin white sauce
Add cheese and cook until thoroughly
melted to a smooth consistency.
Sprinkle with paprika and serve on toast.*

So there it is, a cultural history through cookbooks. An opportunity to learn about life through the foods we lovingly share. An alimentary education!

Joel Levitt

GOOD TIMES WE SHARED

Religious School Decorates Our Purim Bags



CBI CELEBRATES PURIM



Tree of Life Dedication



Pearl Turk's son, Rob Bergman, stands before the Tree of Life sculpture that he created and which was donated to the congregation by the Turk and Bergman families in honor of Pearl and Amos Turk.

Pearl and Amos Turk put the "agog" in synagogue when a packed sanctuary of friends and family joined at Shabbat services March 7th in eager anticipation of the first view of B'nai Israel's new *Etz Chaim*. This beautiful Tree of Life had been lovingly crafted by Pearl's son, master woodworker Robert Bergman and generously donated by the Bergman and Turk families in their honor.

Pearl and Amos, each now in their nineties, have long given of themselves to their clients and students in their professional lives as social worker/mediator (Pearl) and college professor/mentor (Amos) and as volunteers. Pearl had been the first woman president of the local Jewish Federation and co-chaired B'nai Israel's *Bikur Cholim* committee, as well as chairing our last cookbook, the hugely successful, *Thou Shalt Cook*. Amos had been an intrepid fundraiser for UJA and Israel during his distinguished career at City College and a generous donor to our synagogue.

The new Tree of Life, organically shaped from butternut wood is nestled against a blue (as in Israeli flag) background and framed in walnut. It's abloom with inscribed bronze-tone leaves, which were transferred from our original *Etz Chaim*. New leaves are available for purchase to commemorate life cycle or other events.

Robert Begman's newest work of art is spectacular!

A loving tribute to Pearl and Amos was given by Joel Levitt in his dedication remarks and Pam Lampell and Susan Tritter (with helpers too numerous to name) created a showcase assortment of delicious foods (some based on Pearl's own recipes!) for a wonderful kiddush.

It was a day awash in warm memories, love and laughter. And as Pearl has observed in recent days, "Every day is a celebration." And so we did, in honor of Pearl and Amos and our spectacular *Etz Chaim*.

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SCHEDULE OF SHABBAT SERVICES

☆ **Shabbat, 23 Adar, March 14, Vayakhel-Pekudei:** The portable sanctuary is built by the Israelites. *Haftarah:* Ezekiel 36:16-38

☆ **Shabbat, 1 Nisan, March 21, Vayikra:** We begin the third book of the Torah which deals with the sacrificial rites of the Priesthood (Kohanim). *Haftarah:* Ezek: 45:16-46:18

☆ **Shabbat, 8 Nisan, March 28, Tsav:** The sons of Aaron prepare for the dedication of the sanctuary. *Haftarah:* Mal. 3:4-24, 23

☆ **Shabbat, 15 Nisan, April 4, Pesach**

☆ **Shabbat, 22 Nisan, April 11 Pesach**

CANDLE LIGHTING

March 6, 2015	5:32 P.M.
March 13, 2015	6:40 P.M.
March 20, 2015	6:48 P.M.
March 27, 2015	6:55 P.M.
April 3, 2015 <i>Pesach</i>	7:03 P.M.
April 4, 2015 <i>Pesach</i>	8:04 P.M.
April 9, 2015 <i>Pesach</i>	7:09 P.M.
April 10, 2015 <i>Pesach</i>	7:11 P.M.

THANKS! THANKS!

For the Rabbi's Discretionary Fund

☆ Mr. Michael G. Stan and Ms. Sally Fingerett in memory of their brother-in-law Rabbi Norman Koch

☆ Susan and Henry Tritter in memory of Norman Koch and in honor of Pearl and Amos Turk

For the Cantor's Fund

☆ Fran and Chris Kimball

☆ Jeremy Brosowsky and Paul Tritter

For Their Generous Kiddush

☆ Dina and Sam Markind in memory of Dina's mother Sara Kruzansky

YAHARZEITS

10 Adar, March 1, 2015

Edythe Kiner (Dennis Adler)

24 Adar, March 15, 2015

Sarah Slavin (Natalie Slavin & Evelyn Weinstein)

25 Adar, March 16, 2015

Adele Small (Pam Lampell)

Hilda Hirsch (Peter Hirsch)

Frieda Hyman (Jeff Shafiroff)

26 Adar, March 17, 2015

Betje Smeer (Dina Essinger)

4 Nisan, March 24, 2015

Pearl Silverstein (Roslyn Friedman)

5 Nisan, March 25, 2015

Max Kruzansky (Dina Markind)

Sylvia Simon (Paul Simon)

Isidore Shafiroff (Jeff Shafiroff)

7 Nisan, March 27, 2015

Nathan Smeer (Dina Essinger)

9 Nisan, March 29, 2015

Phyllis Kaplan (Barry Kaplan)

13 Nisan, April 2, 2015

Bertram Sommer, Jr. (Lorie Mael)

15 Nisan, April 4, 2015

Seymour Friedman (Gail Friedman)

17 Nisan, April 6, 2015

Larry Shenker (Martin Shenker)

William Hirsch (Peter Hirsch)

Rita Stein (Jeff Shafiroff)

20 Nisan, April 9, 2015

Jay Brown (Julie Leventon)

22 Nisan, April 11, 2015

Miriam Lampell (Shalom Lampell)

For the General Fund

☆ Marian and Doug Wise

☆ Jay Scheuer

☆ Pam and Shalom Lampell in memory of Rabbi Norman Koch

☆ Sol Lepson and Natalie Rapoport in memory of Rabbi Norman Koch

☆ Fran and Chris Kimball in memory of Norman Koch

☆ Dina and Sam Markind in honor of the Foods by Dudes event

☆ Rabbi Lynne Landsberg in memory of Rabbi Norman Koch, a vibrant member of the Central Conference of American Rabbis Committee on Disability Awareness and Inclusion

☆ Rachel and Jonathan Albert in memory of Rabbi Norman Koch

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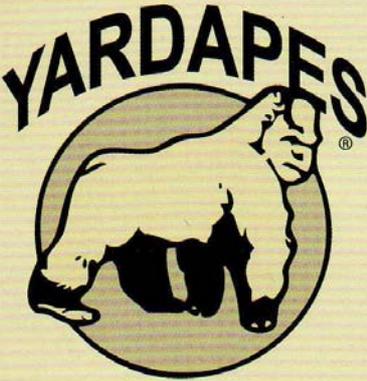
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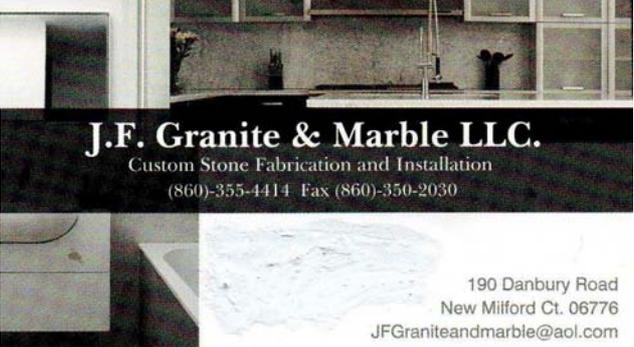
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