

THE MESSENGER

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Sam The Jacket

by Rabbi Ari Sytner



Sitting all alone by the entrance of the chapel is a lone jacket, let's call it Sam. This jacket has been hanging silently in the closet for years, perhaps even decades. It is a relic of a time gone by when no man at BSBI

would receive an Aliya or honor without first wearing it; a custom which is no longer enforced. Sam the jacket has long since been neglected, but not forgotten.

I was recently admiring a previous edition of The Messenger from 1984 when I saw a blurb advertising this famous Jacket. It encouraged participants at services to proudly sport the jacket while receiving an honor. Oddly enough, no explanation was given as to the significance of wearing the jacket. Perhaps the lack of explanation has led to this custom being forgotten over the years.

Allow me to delve into the meaning behind this lost tradition by doing what we should always do to understand any Mitzvah – and that is to completely question every single aspect until we can make sense of it.

Jewish tradition constantly guides us down the path of building a meaningful relationship with G-d. This relationship is enhanced by both formal and informal prayer. In a perfect world, formal prayer would not be necessary, as we would naturally speak to G-d throughout our day much the way our forefathers and mothers did. However, most of us in today's busy world, myself included, need a more regimented structure for communicating with G-d in the morning, afternoon and evening.

That being established, let us examine several key questions: What is the meaning behind BSBI's *Davening Jacket*? Why would a non-jacketed individual be less qualified to receive an honor? What about the practice in Israel where millions of Jews pray every day in shirtsleeves and sandals? Finally, isn't what's on the inside more important than what is on the outside?!

Let us answer these blaring questions

– keeping in mind that Judaism spans a diverse spectrum, and today, no Jew will ever be turned away from joining our services at BSBI. Obviously, wearing a jacket does not make a person into a better Jew. I know many jacket wearing Jews whose ethical compass is clearly misguided. Just as wearing a doctor's coat does not magically make a person into a surgeon, the old adage, "clothes makes the man" certainly bears some truth. One need only look as far as a fine restaurant to realize how true it is. Just try being seated for an elegant dining experience without proper attire – one would either be denied service, or else be given a loaner jacket to wear. Certainly, we would all agree that approaching G-d in prayer is at least as important as going out to a nice restaurant. It is for that reason, that when we gather for formal prayer, we must dress the part (whereas informal or spontaneous prayer should be said however one finds themselves).

How we dress before G-d reminds us about the level of respect and integrity that one owes to the Shul and to G-d. As a result of this awareness, the entire congregation benefits from the increased level of reverence, awe and decorum found in Shul. Additionally, the more we approach our formal prayers in dignified solemnity, the more fuel we will likely infuse into them – thus making the experience more meaningful and inspiring.

What about the more casual dress found in Israeli synagogues? Anyone that has been to Israel can vouch for the piety and great faith that the Israelis have (in fact, I often quip how the simple cab driver in Israel is on a higher spiritual plane than I will ever be). However, the culture in Israel is drastically different than in America. I don't believe that people in Israel dress up for fine dining the way that we would in America. Therefore, wearing a jacket in Israel is not necessarily equated with a greater show of respect or honor. Therefore, it is not culturally mandated to sport a jacket when attending Shul. Moreover, for Jews that are living in Israel – G-d's backyard, the relationship is more patriarchal in nature. Therefore, even formal prayer takes on a more natural and informal feel.

The customs of dressing up for prayer is not limited to men or those receiving honors. Women, men, children and guests all have a great responsibility to add integrity to the service by virtue of their presentation before G-d. Jewish tradition over the centuries has told of great men and women that had a special hat, jacket or pair of shoes that they would change into every time they prayed. It was their way of paying greater tribute to G-d and showing a heightened level of respect. The bottom line with prayer is this – you get out of it as much as you put into it. While dressing up for Shul does not make you into a better person, it is a praiseworthy effort to steer one's innermost thoughts and feelings toward G-d.

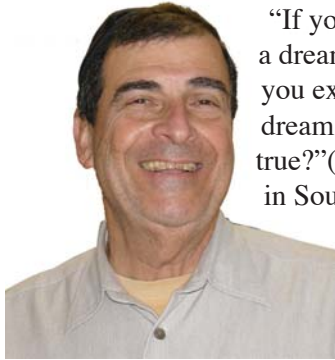
Once an integral part of the Minyan, *Sam the Jacket* has a proud history, a persona, and now even a name. Though he continues to hang silently in the chapel, his presence serves as a reminder to us of the value and integrity that our forebearers have placed on meaningful prayer at BSBI.

Please join me in strengthening both the quality and quantity of our services and Minyanim, in the hopes of fortifying the communal as well as the individual aspect to the beautiful relationship that we have with G-d.



Goals and Dreams

by Stanley Baker, President



“If you don’t have a dream, how do you expect your dream to come true?” (A song line in South Pacific, a

Broadway musical) We all have dreams or goals for our family life, business life, and our synagogue life. After I became your president, I would constantly think of things to do that would strengthen BSBI. What do we need? What’s missing? How can we prosper? What are our goals? What direction do we need to take? What are our strong points and our weak points? What should a shul be? What is our plan?

Part of our plan is now in motion with the hiring of additional personnel, repairs to 182 Rutledge Ave., building a new home for our Rabbi and the improvements to our minyan house in South Windermere. An added bonus is that the City of Charleston is fast tracking the new pedestrian/bike path over the Ashley river which will bring our community closer together and more accessible.

So, what is next? The property where our main sanctuary is located, 182 Rutledge Ave. holds wonderful opportunities for our community. I feel that I have a responsibility

to our congregation to determine the maximum use of our property that will strengthen BSBI. Therefore, I will at no expense to our congregation hire a professional land planner to give us a plan that will include the layout of a possible mix use for our property. The plan may include condominium type apartments and possible commercial use such as the Roper Day care. This plan will build a community

on our campus and give a steady stream of cash flow that will support our shul.

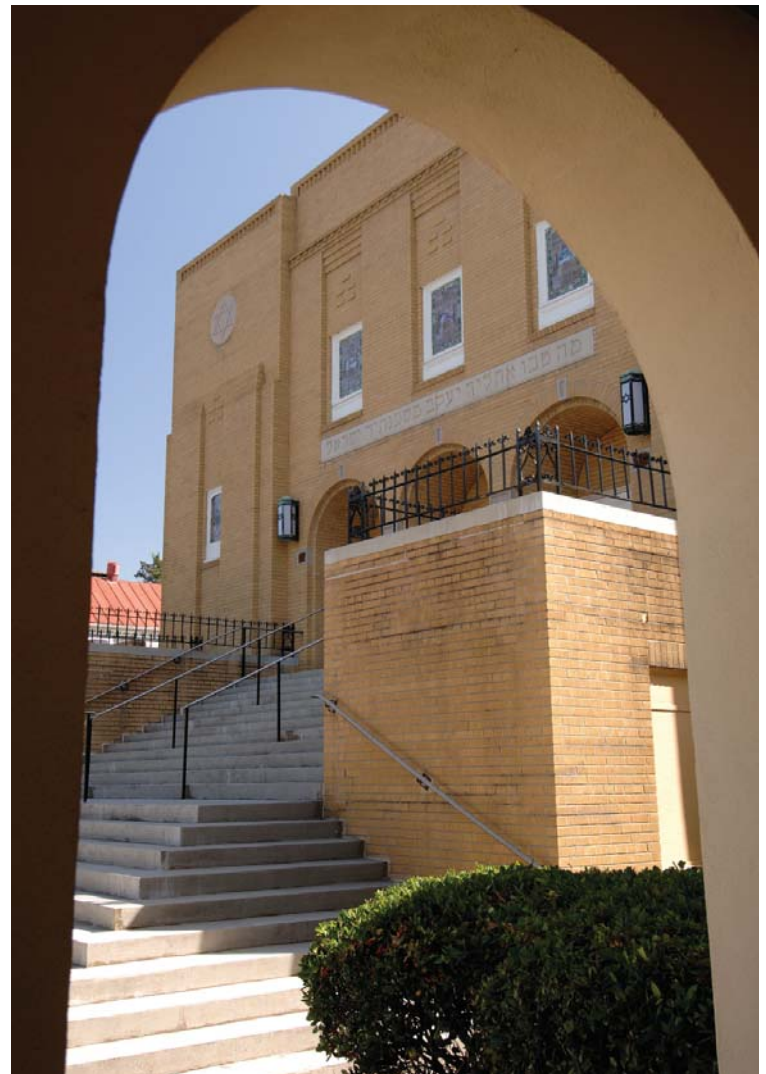
In today’s economic time, there may be a financial advantage for our members to liquidate their residence and live on our property. The financial advantage would mean that you would have more cash and fewer responsibilities such as insurance, property tax, and repairs. The main advantage to our congregation is that we would have a true community surrounding us and I think that is the most important part of a synagogue. Also, these residences would enable other members of our community to enjoy shabbos or holidays next to our shul. This campus atmosphere together with the presence of our Rabbi’s home would stimulate more programming and sure up the foundation of BSBI.

After

I became your president, I would constantly think of things to do that would strengthen BSBI.

The questions that we will answer are: 1. What is the layout? 2. Is there a demand? 3. Is it feasible? To determine these answers,

I have asked Maurice Fox to chair a committee that will work with all of the members to solve this puzzle. If the demand is there, I am sure that we will find a means to accomplish this dream.



BSBI is rolling. Today’s economic problems create advantages for our shul-- and hopefully BSBI will benefit. As always, every one of you is vital to our success. I ask you to please volunteer to make all of our dreams come true. I thank you all for your support.

EXPERIENCE THE WARMTH, LIVE THE INSPIRATION

by Deborah Ellison,
Sisterhod President

The Sisterhood

The Sisterhood has had a very busy few months. Our February Open Board Meeting was the

largest night meeting we have had in years. Over 40 members attended the meeting at the beautiful home of Janice Turner. Dr. Lisa Baron spoke to the standing room only crowd about her role in women's health. She showed x-ray films and shared stories that were informative and moving. We all learned and laughed together. It was a fabulous evening.

Less than a week later, Roz Barkowitz, Betty Lancer, Celia Toubiana and Lori Hoch Stiefel strolled down the catwalk at the Tri-sisterhood Fashion Show. Dana Rothschild Levy and Gloria Addelson, who are also sisterhood members, modeled clothes from Affordables, Anne's, Berlin's for Women and Finicky Filly. The event was held at KKBE on February 9th. Our ladies looked radiant. It was wonderful being together with the other sisterhoods. It was the largest crowd to come to a Tri-sisterhood event. Way to go ladies! Thank you Janice Turner and Celia Toubiana

for representing our sisterhood and chairing this highly successful event.

February 15-17th marked the culmination of many months of hard work when Rivka Sonenberg from Toronto and Naomi Maryles from New York came to Charleston for a three day educational program "Bridging Body, Soul and Mind". Rivka spoke six different times on topics varying from Taharat Hamishpacha, Modesty, Marriage, to being Jewish in the modern world. She spent an afternoon beading with girls ages 9-13, while talking about "The Legacy of Queen Esther". Monday night, Johanna and Stuart Feldman opened up their home, to a group of 20 people who learned about "The Intimate Marriage". Thank you so much to everyone who helped, especially our wonderful committee, Jill HaLevi, Sara Weinstein and Susan Hoffman Hubert. Also, a big thank you to Hadassah Rothenberg for housing our guests for the three days.

On March 2nd we had our annual Chevra Kaddisha Dinner, which was chaired by Ann and Stanley Baker. It was a wonderful and meaningful event. Ann-Therese Hyman and the Table Setting Committee made the room look absolutely beautiful. Sandy Slavin spoke about the new Jewish Hospice project and

Rabbi Sytner unveiled his latest project- Charleston's Jewish Hospice service, Chai L'Shalom. Everyone who attended, enjoyed the delicious dinner and commented on how lovely the tables looked.

This year has been Denise Berry's fourth year chairing the Shaloch Manos project. She worked for months organizing, ordering, inputting, addressing, receiving, baking, stuffing and delivering shaloch manos. Denise devoted hours upon hours on the Shaloch Manos project which under Denise' leadership made close to \$9000 last year. Many of our sisterhood members baked, stuffed bags and delivered Shaloch Manos. Thank you Denise, and your whole family for giving so much of your time and patience to this very important sisterhood project. It was an incredible team effort by you and so many of our members.



On Purim, we ended our month of activities with a bang! Linda Kirshstein and Sara Delouya chaired our second Purim Party Celebration. It was bigger and better than ever. The room was festively decorated with a Marti Gras theme created by Camilla Rosenberg. Camilla's Table Setting Committee turned the Social Hall into a colorful display of masks, beads, feathers and glitter.

We had the pleasure of having extra special helpers come and help. Elayna Gleaton, Rachel Rosenberg, Shaina Kirshstein, Noa HaLevy, Mira HaLevy and Yochai Delouya helped us in all areas of table setting, cooking and filling shaloch manos. The kitchen was filled with women cooking, laughing and bonding. A fabulous dairy dinner delighted all. Live music was provided by Rabbi Delouya and Ira Rosenberg. Partiers danced most of the night. It was such a warm and spirited atmosphere. The best part was that over 250 people celebrated together the miracle of Purim. Thank you so much to all of our chairs and to all the many, many women who made these events successful.

Still to come...May 5th at 10:00 am, the Sisterhood will be having our Installation Meeting and Brunch. We will end the year with "The Woman Who Makes a Difference" on May 13th. Please join us at the JCC as our sisterhood distinguishes Sara Weinstein with this award. Have a sweet Pesach, see you in May.

The Village

by Debbie Rothschild

You probably think I'm going to tell you a fable dotted with religious meaning and a moral to the story. Well, you are

wrong. This is about the village we all live in. Throughout our lives we rely on our fellow villagers. For births and deaths. For weddings and bar mitzvahs and graduations. And during difficult times, whether they are personal, professional or something in between.

Right now, my village is filled with friends and family and caregivers. I even consider the girl who works the Starbucks drive-through a fellow villager. After all, she knows my order just by hearing my voice. And she knows when my voice sounds weary to give me a double shot of espresso. She should be villager of the year.



house? Or sent flowers with get well wishes? Or been the 10th man at a minyan? Judaism tells us to ban together in times of need. But also in times of joy. We are a community. I'm not sure anyone would consider Charleston a sleepy little Southern town anymore (what with all the celebrities we have here on a weekly basis lately) yet our Jewish community really resembles that. If you look around, we are surrounded by caring and thoughtful neighbors. As a culture we open our hearts and homes to people. It is why we congregate after services, or flock to people's homes for Shabbos dinner or even why it takes us 15 minutes to get out the door at the end of an event. We talk and talk but we also connect.

I consider you all my fellow villagers. We live in a great village. And what makes it great is each and everyone of you.

A different kind of Passover Cleaning

by Lori Hoch Stiefel

I hope you're feeling that early spring feeling, where your energy starts to lighten and brighten, springing your creative life force into action. Many people begin to feel this enlivening occur as buds grow on the trees around us and the days get lighter, longer, and warmer. Some though may feel like they are still carrying around the weight and heaviness of winter, physically and/or emotionally. I know I was. Hence the notion of spring cleaning... I don't think it's an accident that Passover occurs during this time of year, as it is a holiday that encourages the clearing out that makes space for the spirit of rebirth to spring forth.

Spring cleaning can happen on many levels. Let Passover be an opportunity to not only get rid of your chametz and make your house sparkle, but to clear your physical clutter and personal space. Get rid of your Chametz - sustainably. You don't have to douse your house in poisonous chemicals—noxious to both you and the people who work in the factories that produce them—to get rid of your chametz. Try using natural, non-toxic cleaning products, and scrub away.

Getting organized, cleaning your closets, clearing your desktop, are all supremely helpful ways to make room for newness at this time of year. Set aside a time to tackle your most cluttered areas. If you are in need of help, consider using a professional.



Take this time to make a healthy change in yourself and your family as well. Instead of buying and eating the processed foods we tend to gravitate towards on Passover, rediscover tea, fruits, vegetables, nuts, etc.

Take a moment and be thankful for what you have. Pay it forward and share your thoughts with those you love. It will be worth it. Have a happy, kosher, sustainable and spiritually uplifting Pesach!

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Once in a blue moon, we perform the mitzvah of blessing the sun on erev Passover

By Rabbi Jack Abramowitz

source of the practice. Various relevant Biblical verses are also said, though there is no set text.

Rabbi Abramowitz is Associate Director of the Orthodox Union's Pepa and Rabbi Joseph Karasick Department of Synagogue Services and coordinator of the OU's Nach Yomi program.

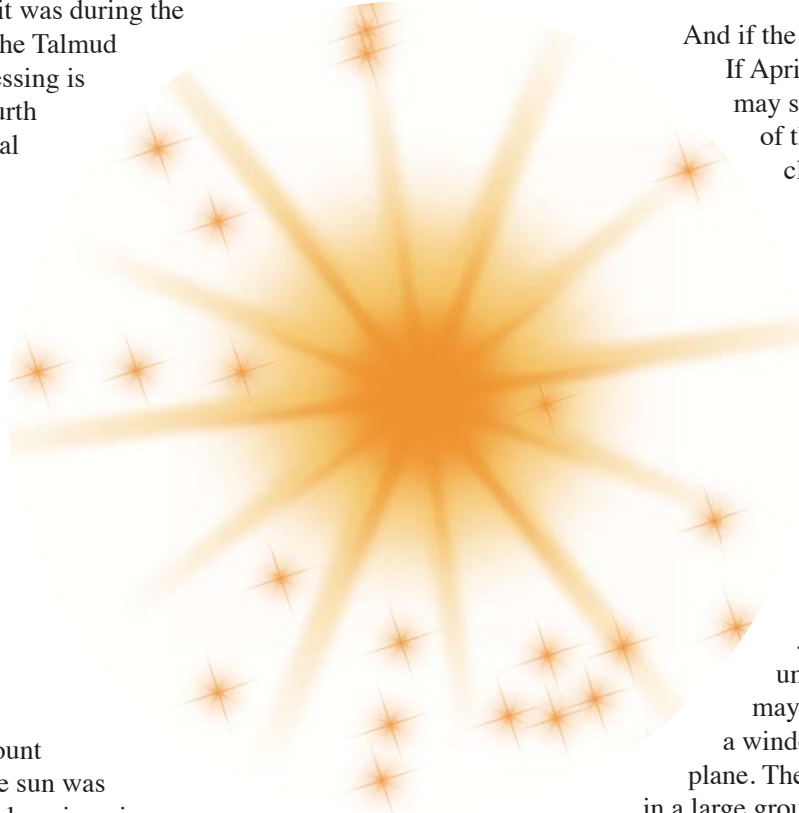
On April 8, erev (the day preceding) Passover, there will be the opportunity to perform a mitzvah that last presented itself in 1981 and will not occur again until 2037. That mitzvah is to recite Birkat HaChama, the blessing said when one sees the sun return to its original position, as it was during the week of Creation. According to the Talmud in tractate Brachot (59b), this blessing is recited every 28 years, on the fourth day (Wednesday), when the vernal equinox falls in Saturn. (Chama means "sun.")

Really, the Talmud discusses tekufat Nisan, the beginning of the spring season in halacha (Jewish law), which is several days after the astronomical vernal equinox. The astronomical vernal equinox typically occurs on or about March 20; the "halachic equinox" falls on March 25 of the Julian calendar, which is April 7 of this year, adjusting for the Gregorian calendar.

According to the Creation account in the first chapter of Genesis, the sun was created on Wednesday. The vernal equinox is considered the starting point of the sun's creation. Since a solar year contains an extra quarter of a day, each year the equinox occurs six hours later. It therefore takes four years for the sun to return to its position at the proper time. As there are seven days in a week, it takes 28 years (4x7) for it to return to the proper position on the appropriate day of the week. The sun actually assumes its "starting position" on Tuesday evening, but one must wait for Wednesday morning when the sun becomes visible to be able to recite the blessing. (After each day in the Creation account, the Torah states, "It was evening and it was morning." From this it is derived that Jewish dates start at sunset, with the result that Wednesday in Jewish law starts Tuesday evening.)

The blessing recited on this occasion is "Oseh maaseh bereishit," that God created the works of creation. This is the same blessing recited when one sees lightning and other works of nature. However, because of the rarity of Birkat HaChama, additional prayers are recited to mark the momentous occasion. These typically include Psalms 19, 121, 148 and others. Also recited is a portion of the Talmudic passage from Brachot, which relates the

The blessing is recited after the morning prayer service, optimally at sunrise. However, the prayer may be recited until the third hour of the day. (In Jewish law, the daylight hours are divided into twelve equal portions called shaot z'maniot, which may be longer or shorter, depending on the time of year.) There are those who permit the blessing to be recited until midday, though it would be preferable not to rely on this unless circumstances do not permit Birkat HaChama to be recited earlier.



And if the Sun Doesn't Shine:

If April 8 is cloudy, Birkat HaChama may still be recited so long as the form of the sun is visible through the clouds. If the sun is completely obscured, one should recite the prayers to mark the occasion, but not recite the blessing using the Name of God. (A minority opinion permits the blessing to be recited even if the sun cannot be seen; in such an event one should consult their local rabbi for guidance.)

Birkat HaChama should be recited outdoors, facing Jerusalem, east. Someone who is unable to leave the house, or who may be confined, may recite it from a window. This is true even on an airplane. The mitzvah is optimally performed in a large group of people because of the principle that doing so is greater praise to God.

This year, there is an additional wrinkle: Birkat HaChama falls on erev Pesach, Passover eve. This is an uncommon, but not unprecedented occurrence. It last occurred erev Passover in 1925 and before that in 1309. Because of this, the practice is for the congregation to not recite the entire text verse by verse as they normally would. Instead, only those verses that appear in the text prior to the blessing are recited verse by verse; those appearing after the blessing are recited individually. Additionally, on erev Pesach, a ceremony called a siyum, which marks the completion of a volume of Jewish learning, is typically held on behalf of the first-born males. This siyum, which is typically held after the morning service, should be made after Birkat HaChama.

Birkat HaChama is an opportunity that might not present itself more than two or three times in a person's life and it behooves us to do our utmost to fulfill this mitzvah to the fullest.

Q- *Where does the saying, “save a life, save a whole world” come from?*

A- The Talmud asks why the human race was created as a single human being, as opposed to creating many people at once (like the animals which were created en masse)?

This teaches us that just as Adam was created in the beginning, and he was the entire human population of the world, likewise we need to look at each individual as if he/she were the entire population of the world. Therefore, when you save one life it is as if you saved the entire world.

Talmud, Sanhedrin 37a states:

“For this reason was man created alone, to teach thee that whosoever destroys a single soul... Scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul..., scripture ascribes [merit] to him as though he had preserved a complete world.”

Q- *What is the purpose of reciting Kaddish for a departed family member?*

A- Although the kaddish itself, a prayer glorifying G-d’s name, makes no mention of death or mourning, it has become the accepted practice for mourners to recite the Kaddish Yatom (Mourner’s Kaddish¹) in order to elevate the soul of the departed.

The Talmudists explain that Kaddish protects the soul from harsh judgments and serves as a merit to the life of the departed. The Midrash relates a story about a deceased person who was suffering tremendously because of his sins. Rabbi Akiba located this man’s young son and taught him to say the kaddish, and thus brought peace to the soul of his departed father.

Numerous explanations have been offered for how this particular prayer is connected to, and beneficial for, the soul of a departed loved one. Here are two:

1. Through their very existence the Jewish People render testimony of G-d’s existence. As the Prophet says² “You are my witnesses”. Thus, when a Jew dies a void remains; there is an absence in the testimony of G-d’s greatness. To fill that void we

Ask the Rabbi

say Kaddish in that person’s merit, which perpetuates the soul’s ability to be a source for the glorification of G-d. Needless to say, it is a tremendous merit for an individual (in this life and the afterlife) to be an ambassador for G-d.

2. Upon passing the soul gains a new understanding of, and appreciation for, G-d, but at the same time, the loved ones left behind find themselves with new challenges to their faith. The Kaddish recited by the mourner is a verbal reflection of the sentiments being felt by the soul of the deceased. Through the Kaddish the mourner finds the ability to explore and express deep reservoirs of faith and optimism. This too is of great merit to the soul of deceased.

Kaddish is only recited for the first eleven months after a parent’s death (because even “the souls of the wicked suffer Purgatory for [no more than] 12 months, and one should not treat one’s parents as if they were wicked”³ so we stop before 12 months). Kaddish is then recited annually on every Yahrtzeit of the deceased. On a person’s Yahrtzeit, the soul makes a quantum leap to a completely new level of Paradise.

The kaddish (and recitation of Mishnah in honor of the deceased) greatly assists the soul in this transition process.

Q- *What is the traditional Jewish get-well wish?*

A- The customary Hebrew wish is

“refuah sh’lemah” – [may you have] a complete recovery. In English you can say: May the A-mighty grant you a complete and speedy recovery.

So if and when the occasion arises, go ahead and buy a card or small gift of Kosher chocolates, and write the above message together with your own expression of good wishes.

May G-d grant us all good health!

If you have a question for the Rabbi, please submit it via email to rabbi@bsbisynagogue.com with “Ask the Rabbi” as the subject or send it via “snail mail” to Messenger, 182 Rutledge Ave., Charleston, SC 29403. All questions will remain anonymous.



April 2009

7 Nissan – 6 Iyyar 5769

Sunday		Monday		Tuesday		Wednesday		Thursday		Friday		Saturday																																									
March 2009 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	May 2009 S M T W T F S 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	11 Nissan Shacharit 8 am Mincha 7 pm ChametzFest 2009 Dinner 5:45 pm at BSBI Mincha 7 pm	12 Nissan Shacharit 7 am Mincha 7 pm	13 Nissan Shacharit 7 am Mincha 7 pm Women's Torah Class 9:15 am	14 Nissan Shacharit 7 am Mincha 7:35 pm Blessing of the Sun Eruv Tavshilin Ta'anit Bechorot Erev Pesach Candle Lighting 7:26 pm	15 Nissan Shacharit 9 am Mincha 7 pm	16 Nissan Shacharit 9 am Mincha 7 pm	17 Nissan Shacharit 9 am Mincha 7:35 pm	18 Nissan Shacharit 9 am Mincha 7 pm Parashat Shmini	19 Nissan Shacharit 8 am Mincha 7 pm Yom Hashoah 3 pm at the Charleston Music Hall	20 Nissan Shacharit 7 am Mincha 7 pm Pesach 6 (CH" M) 5th day of the Omer Candle Lighting 7:31 pm	21 Nissan Shacharit 7 am Mincha 7 pm Women's Torah Class 9:15 am Shmuel Class 8:30 pm Yom Hashoah 12th day of the Omer	22 Nissan Shacharit 7 am Mincha 7 pm Blessings and Bagels 7:30 am Lunch & Learn 1pm Earth Day 13th day of the Omer	23 Nissan Shacharit 7 am Mincha 7 pm Women's Siddur Class 10:45 am 14th day of the Omer	24 Nissan Shacharit 7 am Mincha 7 pm Pesach 7 6th day of the Omer Candle Lighting after 8:27 pm	25 Nissan Shacharit 7 am Mincha 7:15 pm Parashat Sazria-Metzora Rosh Chodesh Iyyar	26 Nissan Shacharit 8 am Mincha 7 pm Unveiling of Flora Chase	27 Nissan Shacharit 7 am Mincha 7 pm 18th day of the Omer	28 Nissan Shacharit 7 am Mincha 7 pm Women's Torah Class 9:15 am Shmuel Class 8:30 pm Yom Hazikaron 19th day of the Omer	29 Nissan Shacharit 7 am Mincha 7:15 pm Blessings and Bagels 7:30 am Lunch & Learn 1pm Yom HaatzMaut 20th day of the Omer	30 Nissan Shacharit 7 am Mincha 7 pm 20th day of the Omer	31 Nissan Shacharit 7 am Mincha 7 pm Pesach 8 7th day of the Omer Havdalah 8:35 pm	1 Iyyar Shacharit 7 am Mincha 7 pm Breakfast Given by Jonathan and Laura Zucker in memory of Jerry Zucker, O"BM Lunch & Learn: Passover Primer 1pm	2 Iyyar Shacharit 7 am Mincha 7 pm Women's Siddur Class 10:45 am	3 Iyyar Shacharit 7 am Mincha 7 pm Pesach 1 Candle Lighting After 8:22 pm	4 Iyyar Shacharit 7 am Mincha 7 pm Pesach 2 1st day of the Omer Candle Lighting 7:28 pm	5 Iyyar Shacharit 7 am Mincha 7 pm Pesach 3 (CH" M) 2nd day of the Omer Havdalah 8:32 pm	6 Iyyar Shacharit 7 am Mincha 7 pm Pesach 4 (CH" M) 3rd day of the Omer Havdalah 8:37 pm	7 Iyyar Shacharit 7 am Mincha 7 pm Pesach 5 (CH" M) 4th day of the Omer Havdalah 8:42 pm	8 Iyyar Shacharit 7 am Mincha 7 pm Pesach 6 (CH" M) 5th day of the Omer Havdalah 8:47 pm	9 Iyyar Shacharit 7 am Mincha 7 pm Pesach 7 (CH" M) 6th day of the Omer Havdalah 8:52 pm	10 Iyyar Shacharit 7 am Mincha 7 pm Pesach 8 (CH" M) 7th day of the Omer Havdalah 8:57 pm	11 Iyyar Shacharit 7 am Mincha 7 pm Pesach 9 (CH" M) 8th day of the Omer Havdalah 9:02 pm	12 Iyyar Shacharit 7 am Mincha 7 pm Pesach 10 (CH" M) 9th day of the Omer Havdalah 9:07 pm	13 Iyyar Shacharit 7 am Mincha 7 pm Pesach 11 (CH" M) 10th day of the Omer Havdalah 9:12 pm	14 Iyyar Shacharit 7 am Mincha 7 pm Pesach 12 (CH" M) 11th day of the Omer Havdalah 9:17 pm	15 Iyyar Shacharit 7 am Mincha 7 pm Pesach 13 (CH" M) 12th day of the Omer Havdalah 9:22 pm	16 Iyyar Shacharit 7 am Mincha 7 pm Pesach 14 (CH" M) 13th day of the Omer Havdalah 9:27 pm	17 Iyyar Shacharit 7 am Mincha 7 pm Pesach 15 (CH" M) 14th day of the Omer Havdalah 9:32 pm	18 Iyyar Shacharit 7 am Mincha 7 pm Pesach 16 (CH" M) 15th day of the Omer Havdalah 9:37 pm	19 Iyyar Shacharit 7 am Mincha 7 pm Pesach 17 (CH" M) 16th day of the Omer Havdalah 9:42 pm	20 Iyyar Shacharit 7 am Mincha 7 pm Pesach 18 (CH" M) 17th day of the Omer Havdalah 9:47 pm	21 Iyyar Shacharit 7 am Mincha 7 pm Pesach 19 (CH" M) 18th day of the Omer Havdalah 9:52 pm	22 Iyyar Shacharit 7 am Mincha 7 pm Pesach 20 (CH" M) 19th day of the Omer Havdalah 9:57 pm	23 Iyyar Shacharit 7 am Mincha 7 pm Pesach 21 (CH" M) 20th day of the Omer Havdalah 10:02 pm	24 Iyyar Shacharit 7 am Mincha 7 pm Pesach 22 (CH" M) 21st day of the Omer Havdalah 10:07 pm	25 Iyyar Shacharit 7 am Mincha 7 pm Pesach 23 (CH" M) 22nd day of the Omer Havdalah 10:12 pm	26 Iyyar Shacharit 7 am Mincha 7 pm Pesach 24 (CH" M) 23rd day of the Omer Havdalah 10:17 pm	27 Iyyar Shacharit 7 am Mincha 7 pm Pesach 25 (CH" M) 24th day of the Omer Havdalah 10:22 pm	28 Iyyar Shacharit 7 am Mincha 7 pm Pesach 26 (CH" M) 25th day of the Omer Havdalah 10:27 pm	29 Iyyar Shacharit 7 am Mincha 7 pm Pesach 27 (CH" M) 26th day of the Omer Havdalah 10:32 pm	30 Iyyar Shacharit 7 am Mincha 7 pm Pesach 28 (CH" M) 27th day of the Omer Havdalah 10:37 pm	31 Iyyar Shacharit 7 am Mincha 7 pm Pesach 29 (CH" M) 28th day of the Omer Havdalah 10:42 pm

This Month's Kiddushes:

April 4: Anita Zucker in memory of Jerry Zucker, O"BM

Breakfast at the Shul

Wednesday, April 1
 7:00 am Shacharit, Breakfast to Follow. Given by Jonathan and Laura Zucker in memory of Jerry Zucker, O"BM

Lunch and Learn: Passover Primer

Wednesday, April 1
 1 pm in the BSBI Lunchroom

Learn about Passover while dining on Chef Margot Markowitz's delectable meal of meatloaf, potato wedges and roasted vegetables.
 Cost \$8

ChametzFest 2009

Sunday, April 5th
 Take a break from your Passover cleaning and join us for dinner at 5:45 pm followed by Mincha at 7:00 pm. The cost is \$5 per person.
 Please RSVP to 577-6599 ext.7 or info@bsbisynagogue.com

T'fillin Refresher course

Sunday April 19th
 Reacquaint yourself with the mitzvah of T'fillin, why we wear them, how to wrap, and more.
9 am Shacharit followed by a catered breakfast.

Yom Hashoah Program

Sunday, April 19th
 3 pm at the Charleston Music Hall

Yom Haatzmaut Celebration

Wednesday, April 29th
 6 - 8 pm

UPCOMING PROGRAMS



Advertising Opportunities

If you are interested in advertising your business or services, please let us know. We are in the process of developing an advertising program to allow you to take advantage of our reach within the Jewish community. Premier spots will be available starting with the April edition. Please contact

info@bsbisynagogue.com

Contributions

In Honor of

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Mr. and Mrs. Samuel Appel

Rachel Appel's 18th birthday

Mr. and Mrs. Samuel Appel

Marty Appel's Chanting of Haftorah

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Brenda & Sam Rosen & Kate Klein

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appreciates your support.
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12 The Messenger

It's that time of year again to start thinking about ordering your meat, schlepping out your plates and cleaning out your chametz. The first seder is on April 9th this year. We celebrate the 8 day holiday with a seder the first 2 nights (and sometimes the last).

Pesach marks the birth of the Jews as a people and their emergence as a unique nation in history. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses. As the story goes, About 3000 years ago the Israelites were enslaved by the Egyptians under the rule of the Pharaoh Ramses II. According to the Book of Exodus - Moses, a simple Jewish shepherd, was instructed by G-d to go to the pharaoh and demand the freedom of his people. Moses' plea of *let my people go* was ignored. Moses warned the Pharaoh that G-d would send severe punishments to the people of Egypt if the Israelites were not freed. (cue the 10 plagues).

In order to encourage the Pharaoh to free the Israelites, G-d intended to kill the first-born of both man and beast. To protect

Passover by Debbie Rothschild

themselves, the Israelites were told to mark their dwellings with lamb's blood so that G-d could identify and "*pass over*" their homes. When the Pharaoh finally agreed to freedom, the Israelites left their homes so quickly that there wasn't even time to bake their breads. So they packed the raw dough to take with them on their journey. As they fled through the desert they would quickly bake the dough in the hot sun into hard crackers called matzohs.



Though the Jews were now free, their liberation was incomplete. The Pharaoh's army chased them through the desert towards the Red Sea. When the Jews reached the sea they were trapped, since the sea blocked their escape. It was then that a miracle occurred. The waves of the Red Sea parted and the Israelites were able to cross to the other side. As soon as they all reached the other side the sea closed trapping the Pharaoh's army as the waves closed upon them. Then as the Israelites watched the waters of the Red Sea sweep away the Pharaoh's army they realized they were finally free!



Recipes from BSBI

Farfel Cookies

2 cups Matzah Meal
2 cups Farfel
1.5 cups sugar
1 cup raisins
1 cup walnuts
2/3 cup oil
4 eggs
1 teaspoon cinnamon
1/2 teaspoon salt

Preheat oven to 350 degrees.
Mix all dry ingredients together thoroughly. Beat in oil and add 1 egg at a time. Oil a cookie sheet and hands. Form into balls and place on sheet. Bake 25-30 minutes or until brown.

Reprinted with permission of Sonia Rothschild

Tilapia with Purple Potato Crust and Chive Rosemary Oil

4 (4- to 6-ounce) tilapia fillets
8 to 12 ounces purple potatoes, peeled and

very thinly sliced
1 tbsp fresh minced rosemary leaves, plus 1 tablespoon
2 tbsp olive oil
2 tbsp butter
1/2 cup extra-virgin olive oil
1/3 cup minced fresh chives
1/2 tsp salt
1/4 tsp freshly ground black pepper
Preheat the oven to 375 degrees F.

Place the fish fillets on a work surface and season with salt and pepper. Top each of the fillets with enough slices of potato to completely cover the surface of the fish, overlaying the potatoes like shingles. Sprinkle the potatoes with a bit more salt and pepper, and the 1 tablespoon rosemary leaves.

Heat a large, oven-proof skillet over medium-high heat. Add the olive oil and the butter. When the butter is melted and the oil is hot add the fish, potato side down. Place the skillet in the oven and bake until the fish is cooked through, about 15 to 17 minutes.

Meanwhile, combine the extra-virgin olive oil, chives, the remaining 1 tablespoon rosemary, salt and pepper in a small bowl.

To serve, place the fish on serving plates, potato side up. Drizzle the fish and the plate with the chive oil. Serve immediately.

Traditional Charoset

3 medium Gala or Fuji apples, peeled, cored, and finely diced
1 1/2 cup walnut halves, lightly toasted, cooled, and coarsely chopped
1/2 cup sweet red wine such as Manischewitz
1 1/2 tsp ground cinnamon
1 tbsp packed brown sugar

In large bowl, stir together all ingredients. Store, covered, at room temperature until ready to serve.

Passover Calendar 5769

Saturday, April 4

Shabbat HaGadol: The Great Sabbath named so because it was on this Shabbat that the Jews expressed their defiance and declared their independence from Egypt.

Tuesday, April 7

Immediately after nightfall the head of the household is obligated to search for the chometz by the light of a single-wick candle and/or flashlight. Before the search, the blessing Al Biur Chometz (as found in the Haggadah or Siddur) is made.

Wednesday, April 8 / Erev Yom Tov

The day before Passover is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the firstborn male Egyptians.

A special celebration Siyum is conducted for the First Born at 7 am, following which participating firstborn males are permitted to break their fast.

Chometz should not be eaten after 10 am and all chometz should be burned by 11 am.

Biur Chometz: Burning of the leavened bread products, including the findings of Sunday's search for Chometz. Regular matzah is not to be eaten until the Seder.

As the holiday of Pesach does not commence before nightfall, proper care should be taken not to start early as a matter of convenience. It is recommended to begin the seder after 8:30 pm. If possible, children (and tired adults) should nap earlier in the day.

Wednesday, April 8

7:27 pm Candlelighting
7:35 pm Mincha/Maariv

Thursday, April 9

9 am Shacharit
7:35 pm Mincha/Maariv
8:27 pm Candlelighting
All preparations for the Seder and the Seder itself should begin after 8:27 pm.

Friday, April 10

9 am Shacharit
7:28 pm Candlelighting
7:35 pm Mincha/Maariv

Shabbos, April 11 - Chol Hamoed I

9 am Shacharit
7:00 pm Mincha/Maariv
8:32 pm Havdalah

Sunday, April 12 - Chol Hamoed II

8:00 am Shacharit
7:00 pm Mincha/Maariv

Monday, April 13 - Chol Hamoed III

7:00 am Shacharit
7:00 pm Mincha/Maariv

Tuesday, April 14 - Chol Hamoed IV/ Erev Yom Tov

7:00 am Shacharit
7:00 pm Mincha/ Maariv
7:31 pm Candlelighting

Wednesday, April 15 - Yom Tov

9:00 am Shacharit
7:00 pm Mincha/Maariv
8:31 pm Candlelighting

Thursday, April 16 - Yom Tov

9:00 am Shacharit
7:00 pm Mincha/Maariv
8:35 pm Yom Tov ends

Please do not partake in your chometz before 9:45 pm to allow time for the rabbi to negotiate to buy back the chometz on your behalf.

*****The Shul office will be closed April 9th - April 16th. All classes are cancelled from April 8th until April 16th. They will resume on Monday, April 20th. We wish you a very Happy and Kosher Passover!**

*****Be on the lookout for Coburg Dairy's Kosher for Passover Milk**



Please Note:

Always look for the "p" or "Kosher for passover" on all Food for passover - even when Shopping in the kosher for Passover section of the Grocery store. Non-passover Items can easily be misplaced. For more information, please visit <http://www.oukosher.org/index.php/passover>

PASSOVER FAQ'S

BY WWW.OUKOSHER.ORG

by the Jews when they left Egypt in such haste that there was no time for the dough to rise. There are many mystical concepts

What is Passover?

Passover is an eight day Jewish holiday, of biblical origin, marking the birth of the Jewish people and their emergence as a unique nation in history, devoted to God's will. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses.

When Does Passover Begin?

According to biblical law, Passover is determined by the Jewish lunar calendar, and begins on the eve of the fifteenth day of the month of *Nissan*. The English date varies from year to year, falling in March or in April. This year Passover begins Wednesday evening, April 8, 2009.

What Does Kosher for Passover Mean?

During Passover, Jewish law forbids the consumption or possession by Jews of all edible fermented grain products (*chametz*) or related foods. Therefore, even foods and household products which meet the strict, year-round dietary regulations and are considered kosher, are nevertheless often unacceptable, or require special preparation for Passover use in the Jewish home in order to be kosher for Passover.

How Can One Tell if a Product is Kosher for Passover?

Most processed foods and beverages require special rabbinical supervision for Passover use. They must also be kosher for year-round use, and prepared in accordance with all of the regular Jewish dietary laws. Jewish consumers are urged to look for the "OU-P" or the "Kosher for Passover" designations as an integral part of the product label, or else be familiar with the Rabbi or organization giving the Passover endorsement. The mere mention of Kosher for Passover on the label is not a sufficient guarantee of the product's acceptability for Passover use. The largest and most widely respected kosher supervisory agency is the Orthodox Union. Its registered service mark, "OU-P," on thousands of consumer and industrial food products, is a guarantee of the highest standards of *kashrut* for Passover.

Processed foods not carrying any rabbinical supervision should be cleared with a Rabbi before Passover use.

What is "Matzah"?

Matzah is a crisp, flat, unleavened bread, made of flour and water, which must be baked before the dough has had time to rise. It is the only type of "bread" which Jews may eat during Passover, and it must be made specifically for Passover use, under rabbinical supervision. Eating matzot on Passover commemorates the unleavened bread eaten

tied to the unique relationship between matzot and *chametz* on Passover. One interpretation equates matzot with God's commandments (*mitzvot*), and *chametz* with sin (*chayt*). The rigorous laws of Passover, in this interpretation, represent the great care that must be taken to follow the Godly path.

What Special Preparations Must Be Made in the Jewish Home for Passover?



The home must be thoroughly cleaned of all *chametz* before Passover. Any *chametz* not removed from a Jew's premises before Passover should be sold. Jewish law forbids the use of any *chametz* which remains in a Jew's possession during Passover, even after the holiday is over (see information about selling the *chametz* on page 77 and about shopping after Passover on page 93). All cooking and eating utensils must be either set aside exclusively for Passover use, or, in some cases, "made kosher" in consultation with a Rabbi, according to the procedures of Jewish law. All of these preparations must be completed by the morning before Passover. See the following section, "Preparing for Passover," for more specific details.

What are the Observances for the Period Before Passover Begins?

This year Wednesday, April 8 is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the firstborn male Egyptians, which immediately resulted in the Exodus. In many congregations, a special celebration *Siyum* is conducted, following which participating firstborn males are permitted to break their fast. A ritual search for *chametz* is conducted Tuesday evening, April 7, and the *chametz* that is found is burned the next morning.

What is the Passover Seder?

The *Seder* is a ritual banquet which reenacts the exodus, conducted on both the first and second evenings of Passover (Wednesday and Thursday, April 8 and April 9, 2009). Its major feature is the reading of the *Haggadah*, which relates, in detail, the events of the exodus of the Jewish people from ancient Egypt, complete with symbolic reenactments using kosher wine, specially prepared matzot, and bitter herbs. The specially prepared *shmurah* matzot are made specifically for use at the *Seder*, with specially supervised flour according to particularly stringent Jewish traditions and laws. The bitter herbs (*maror*), consisting of either romaine lettuce or horseradish, recall

the harsh conditions of slavery in ancient Egypt. Four cups of wine are consumed during the course of the *Seder* to commemorate the redemption of the Jewish people, the sanctity of the holiday and events related in the *Haggadah*. The *Seder* is a traditional occasion for Jewish families to gather together to renew and strengthen their Jewish identities.

When Do Passover Dietary Laws End?

All Passover dietary laws remain in effect until nightfall of the eighth day of Passover, Thursday, April 16,

2009. *Chametz* which was in the possession or jurisdiction of a Jew during Passover, in violation of Jewish

law, is forbidden for consumption by any Jew even after Passover.

What Other Restrictions are Applicable on Passover?

Sabbath-like restrictions on work and creative activity, with the exceptions of carrying and the use of fire (with respect to cooking and the preparation of food), apply to all Jews on the first two and last two days of

Passover. Full Sabbath rules remain in effect on *Shabbat Chol Hamoed*, April 10-11. During the remaining days of *Chol Hamoed*, the intermediate three days (Sunday through Tuesday evening), only nonessential work activities and crafts, as defined by Jewish law, are prohibited.

Do Pets Need Kosher for Passover Food?

Since it is forbidden to own or benefit from *chametz* during Passover, food that contains *chametz* may not be fed to pets. However, it is permitted to give pets food that contains *kitniyot*. If one is unable to procure pet food that does not contain *chametz*, some rabbinical authorities allow for a sale, which would transfer to a gentile the ownership and responsibility of caring for the pet. Ask your Rabbi for guidance.

PREPARING for PASSOVER

Removing Chametz

1) Prior to Passover, every Jew is required to remove all *chametz* from his home, property, and all premises under his or her jurisdiction (e.g., desk, office, locker, car). Even if one will not be on the premises during Passover, as long as one is there within 30 days of Passover, the obligation to remove all *chametz* before

Passover applies. In such cases, one should consult a competent halachic authority and make the necessary arrangements.

2) To facilitate the removal of *chametz*, each Jew is obligated to conduct a diligent search in all places where *chametz* may have been kept or consumed any time during the preceding year. The specified time for this search this year is Tuesday, April 7, 2009 at nightfall (approximately 45 minutes after sunset), traditionally using a feather and the light of a single candle. If using a candle is impractical or unsafe, a flashlight should be used. However, Passover cleaning in Jewish homes must be started much earlier, as the premises should be clean by the time the search begins. The blessing is recited before the search begins, and a public disclaimer of ownership of *chametz* (*bitul*) is recited afterward. These texts can be found in most traditional *Haggadot*.

3) It is permissible to sell *chametz* to a non-Jew before the restrictions on *chametz* go into effect on the day before Passover. To comply with the stringent requirements of Jewish law, the sale is conducted by contract through an Orthodox Rabbi, who is empowered to act as an agent. The sold *chametz* becomes the non-Jew's property until after Passover ends, and must be treated accordingly. The *chametz* should be locked away until after Passover, when the Rabbi repurchases it for the community.

Utensils For Use on Passover

1) Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for *chametz*, they may not be used again on Passover.

Jewish law
requires special
dishes, cooking utensils,
glassware, and silverware
for Passover use, with
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dairy sets.

2) If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special "*kashering*" procedure. "*Kashering*" should only be done under the guidance of an Orthodox Rabbi. Metal and wooden utensils, if they can be thoroughly cleaned, may be "*kashered*", but earthenware utensils may not be "*kashered*". Procedures for "*kashering*" depend on how the utensil was used during the year. Ask your Rabbi for details.

3) Shelves, countertops and eating surfaces used year-round should be cleaned and covered for Passover use, and special dish racks, sink racks and basins should be used. Cooking surfaces should be thoroughly cleaned and covered. Ovens should be thoroughly cleaned, and either "*kashered*" by being burnt out (consult your Rabbi for details) or used with a special insert liner.

Foods Which May Not be Used on Passover

1) Any food or food product containing fermented grain products (*chametz*) may not be used or remain in a Jew's possession on Passover. Even foods with minute amounts of *chametz* ingredients, or foods processed on utensils which are used for other *chametz*-containing foods, are not permissible for Passover use.

2) Ashkenazic Jews, (Jews of European descent) also do not eat many legumes (*kitniyot*) — beans, corn, peas, rice, etc., and products containing them as ingredients throughout Passover, while Sephardic, Yemenite and Oriental Jewish customs vary from one community to another.

3) Because of the large number of food products which contain *chametz* or *kitniyot* ingredients, only food products manufactured under reliable rabbinical supervision should be purchased for Passover use. That includes beverages, condiments, spices, and all processed foods such as fruits and vegetables, fish, meat and dairy products, and especially, baked goods.

4) There are many families which maintain the tradition of additional restrictions to their Passover diet. Some do not eat any food products made of matzah or matzah meal mixed with water (*gebrochts*) during the first seven days of Passover.

Sefirat HaOmer

by www.aish.com

What is the Omer?

In the days of the Holy Temple, the Jewish people would bring a barley offering on the second day of Passover (Leviticus 23:10). This was called the “Omer” (literally, “sheaf”) and in practical terms would permit the consumption of recently-harvested grains.

Starting on the second day of Passover, the Torah (Leviticus 23:15) says it is a mitzvah every day to “count the Omer” -- the 50 days leading up to Shavuot. This is an important period of growth and introspection, in preparation for the holiday of Shavuot which arrives 50 days later.

Shavuot is the day that the Jewish people stood at Mount Sinai to receive the Torah, and as such required a seven-week preparation period. The commentators say that we were freed from Egypt only in order to receive the Torah and to fulfill it. Thus we were commanded to count from the second day of Pesach until the day that the Torah was given -- to show how greatly we desire the Torah.

How to Count the Omer

The Omer is counted every evening after nightfall (approx. 30 minutes after sunset), which is the start of the Jewish ‘day.’ (In the synagogue it is counted toward the end of the Maariv service.) If a person neglected to count the Omer one evening, he should count the following daytime, but without a blessing.

To properly ‘count the Omer,’ you must say both the number of days and the weeks. For example:

On days 1-6, we say only the number of days. For example:

“Today is 4 days of the Omer.”

On days which are complete weeks -- e.g. 7, 14, 21 -- we say as follows, for example:

“Today is 21 days, which is 3 weeks of the Omer.”

On all other days, we say, for example:

“Today is 33 days, which is 4 weeks and 5 days of the Omer.”

(Since you must recite the blessing before you count, don’t mention the count for that night beforehand.) Before counting, stand and say the following blessing:

Baruch ata Adonoy, Eloheinu melech ha-olam, asher kid’shanu be’mitzvo’sav ve-tzivanu al sefiras ha’omer.

Blessed are You, God, King of the Universe, Who made us holy with His commandments, and commanded us on the counting of the Omer.

The Omer may be counted with a blessing **only** if both of the following conditions have been met:

- 1) you count the Omer during the evening, and
- 2) you have not missed counting any of the days so far. This means to say that if a person neglected to count the Omer for an entire day and did not recall until the following evening, he should continue counting on subsequent days -- but without a blessing.

Why can’t you “continue counting with a blessing” if you miss counting one day?

The reason is because regarding the Omer, the Torah writes: “Seven weeks, they shall be complete” (Leviticus 23:15). Thus according to many authorities, if one missed counting any day, the 7-week period can no longer be considered ‘complete’.

Restrictions During the Omer

The Talmud tells us that Rabbi Akiva

had 24,000 students who tragically died during the Omer period, because they did not treat each other with sufficient respect. Therefore, for the 33 days from Passover until Lag B’Omer, we observe these signs of mourning:

- 1) no weddings
- 2) not listening to instrumental music, either live or recorded (vocal music is permitted)
- 3) no haircuts or shaving, unless for business purposes

[Note: According to some customs, the 33-day mourning period begins a few weeks later -- on the first of Iyar, and ends on the third of Sivan.]

48 Ways

Each day of the Omer is related to a different level of the kabbalistic “Sefirat,” the emanations through which God interacts with the world. (see: Kabbalah 101) Each of the seven weeks is associated with one of seven Sefirot, and each day within each of the seven weeks is associated also with one of the same seven Sefirot -- thus creating 49 permutations. Each day during the Omer, we focus on a different aspect of the Sefirot, with the hopes of attaining spiritual improvement in that specific area.

Specifically, since Rabbi Akiva’s students showed a lack of proper respect, during the Omer period we try to look for the best way to treat our family, friends and acquaintances, so that we may make a “tikun” (spiritual correction) on the mistakes of the past.

The Talmud (Avot 6:5) says that “Torah is acquired through 48 ways.” Thus during the weeks leading up to Shavuot, many have the custom to prepare to “receive the Torah” by studying the 48 Ways. One popular method is to learn a lesson each day of Rabbi Noah Weinberg’s series, the “48 Ways”; there is both a text and audio version available online.

Omer Count for 5769

<i>Gregorian (2009)</i>	<i>Hebrew Date</i>	<i>Special Day</i>	<i>Omer Count</i>
8-Apr-09	14th Nisan	Ta'anis Bechoros, Erev Pesach	
9-Apr-09	15th Nisan	Pesach I	
10-Apr-09	16th Nisan	Pesach II	1st day of the Omer
11-Apr-09	17th Nisan	Shabbat, Pesach III (CH''M)	2nd day of the Omer
12-Apr-09	18th Nisan	Pesach IV (CH''M)	3rd day of the Omer
13-Apr-09	19th Nisan	Pesach V (CH''M)	4th day of the Omer
14-Apr-09	20th Nisan	Pesach VI (CH''M)	5th day of the Omer
15-Apr-09	21st Nisan	Pesach VII	6th day of the Omer
16-Apr-09	22nd Nisan	Pesach VIII	7th day of the Omer
17-Apr-09	23rd Nisan		8th day of the Omer
18-Apr-09	24th Nisan	Shabbat	9th day of the Omer
19-Apr-09	25th Nisan		10th day of the Omer
20-Apr-09	26th Nisan		11th day of the Omer
21-Apr-09	27th Nisan	Yom HaShoah	12th day of the Omer
22-Apr-09	28th Nisan		13th day of the Omer
23-Apr-09	29th Nisan		14th day of the Omer
24-Apr-09	30th Nisan	Rosh Chodesh Iyyar	15th day of the Omer
25-Apr-09	1st Iyyar	Shabbat, Rosh Chodesh Iyyar	16th day of the Omer
26-Apr-09	2nd Iyyar		17th day of the Omer
27-Apr-09	3rd Iyyar		18th day of the Omer
28-Apr-09	4th Iyyar	Yom HaZikaron	19th day of the Omer
29-Apr-09	5th Iyyar	Yom HaAtzma'ut	20th day of the Omer
20-May-09	6th Iyyar		21st day of the Omer
1-May-09	7th Iyyar		22nd day of the Omer
2-May-09	8th Iyyar	Shabbat	23rd day of the Omer
3-May-09	9th Iyyar		24th day of the Omer
4-May-09	10th Iyyar		25th day of the Omer
5-May-09	11th Iyyar		26th day of the Omer
6-May-09	12th Iyyar		27th day of the Omer
7-May-09	13th Iyyar		28th day of the Omer
8-May-09	14th Iyyar		29th day of the Omer
9-May-09	15th Iyyar	Shabbat	30th day of the Omer
10-May-09	16th Iyyar		31st day of the Omer
11-May-09	17th Iyyar		32nd day of the Omer
12-May-09	18th Iyyar	Lag B'Omer	33rd day of the Omer
13-May-09	19th Iyyar		34th day of the Omer
14-May-09	20th Iyyar		35th day of the Omer
15-May-09	21st Iyyar		36th day of the Omer
16-May-09	22nd Iyyar	Shabbat	37th day of the Omer
17-May-09	23rd Iyyar		38th day of the Omer
18-May-09	24th Iyyar		39th day of the Omer
19-May-09	25th Iyyar		40th day of the Omer
20-May-09	26th Iyyar		41st day of the Omer
21-May-09	27th Iyyar		42nd day of the Omer
22-May-09	28th Iyyar	Yom Yerushalayim	43rd day of the Omer
23-May-09	29th Iyyar	Shabbat	44th day of the Omer
24-May-09	1st Sivan		45th day of the Omer
25-May-09	2nd Sivan	Rosh Chodesh Sivan	46th day of the Omer
26-May-09	3rd Sivan		47th day of the Omer
27-May-09	4th Sivan		48th day of the Omer
28-May-09	5th Sivan	Erev Shavuos	49th day of the Omer

Yahrzeits for April 2009

4/1	Freda Lerner Chase	4/15	Blanche Gelber	4/28	Jacob Needle
4/1	Haskell Solomon	4/15	Jacques Kierbel	4/28	Julius M. Katzen
4/1	Jerry Zucker	4/16	Eric M. Jaffe	4/28	Nathan Frank
4/1	Margaret Karesh	4/16	Harriet J. Goodman	4/28	Rebecca Jacobs Clein
4/1	Sarah Schraibman	4/18	Samuel Prystowsky	4/29	Libby Krawcheck
4/2	Abe Finkelstein	4/19	Edith C. Kirshtein	4/29	Nathan Laban
4/2	Charles Fisher	4/19	Ida Doobrow Jaffe	4/29	Thelma Engel Goldstein
4/2	Mathilda Zuckman	4/19	James Edward Levin	4/30	Ben Witten
4/2	Max Hirsch	4/19	Sam Garfinkel	4/30	Ida Fine Landau
4/3	Helen L. Kramer	4/19	Solomon Rosen	4/30	Minnie Naomi Streit
4/3	JoAnn Sunshine Weingarten	4/20	Abraham Richman	4/30	Wolf Maier Karesh
4/3	Katie Cohen Goldman	4/20	Dinah Livingstain		
4/5	Erna Werthaiser	4/20	Sam Leinwand		
4/5	Esther Sokol	4/21	Isaac Oberman		
4/5	Gertrude Lerner	4/21	Jill Lazarus		
4/5	Moses Mendelson	4/21	Joe P. Sonenshine		
4/6	Robert Truere	4/21	Katie B. Solomon		
4/7	Abraham Rundbaken	4/21	Morris Friedman		
4/7	Michael Risman	4/22	Abraham Shulman		
4/7	Nettie Read	4/22	Anna L. Coplan		
4/7	Pincus Levy	4/22	Isaac Sokolosky Livingston		
4/8	Harriet Rothschild	4/23	Anschel Gold		
4/8	Jack E. Krawcheck	4/23	Jack Kramer		
4/8	Rose L. Silverstein	4/23	Lena Schwartz		
4/9	Agnes B. Volaski	4/24	Hannah Snyder		
4/9	Esther Leinwand	4/24	Masha Truere		
4/9	Jacob Prystowsky	4/24	Nathan Lapin		
4/9	Leon Laban	4/24	Reubin Feldman		
4/9	Lou Schwartz	4/25	Brondel Fine		
4/9	Sarah Fox	4/25	David Lancer		
4/10	Anna S. Young	4/25	Pearl Sokol Rundbaken		
4/10	Lipman Leroy Silverstein	4/25	Samuel Streit		
4/10	Morris Logan	4/26	Anna Dora Solomon		
4/11	Carrie Levy Priluker	4/26	Anna Zalkin		
4/11	Rita K. Feldman	4/26	Gitel Prodosky		
4/11	Sarah Fisher	4/26	Selig Zacharias		
4/12	Jennie Litman Kaminski	4/26	William Feldman		
4/12	Nathan S. Addleston	4/27	Abraham Bebergal		
4/13	Mortie Cohen	4/27	Flora Chase		
4/13	Rosie Ginsberg	4/27	Harry Bear Sokol		
4/14	Bertha K. Greenberg	4/27	Louis Draisin		
4/14	Hattie G. Prystowsky	4/27	Rev. Zorach Bielsky		
4/14	Julius Isaac Schwartz	4/27	Sam Gershon		
4/14	Otto A. Kramer	4/27	Samuel D. Barshay		
4/14	Rudolph Robinson	4/28	Abram Garber		
4/14	Stanley Livingston	4/28	Charles Miller		
4/15	Bertha Ellison Coleman	4/28	Frank Read		
4/15	Beth Cohen	4/28	Hyman Brenner		

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Memorial plaques,
as well as Chumash
and Siddur
sponsorships are
available.**

**Please speak to Stanley
Baker for more
information
or contact
Linda Trestman at
577-6599 ext.1**

**The Yahrzeit begins the
evening before and continues
through the day listed below.**

Yom Hashoah compiled by Lori Hoch Stiefel

It has been over 60 years since the Holocaust. To survivors, the Holocaust remains real and ever-present, but for some others, sixty years makes the Holocaust seem part of ancient history. Year-round we try to teach and inform others about the horrors of the Holocaust. We confront the questions of what happened? How did it happen? How could it happen? Could it happen again? We attempt to fight against ignorance with education and against disbelief with proof.

But there is one day in the year when we make a special effort to remember (Zachor). Upon this one day, we remember those that suffered, those that fought, and those that died. Six million Jews were murdered. Many families were completely decimated.

Why this day?

Jewish history is long and filled with many stories of slavery and freedom, sorrow and joy, persecution and redemption. For Jews, their history, their family, and their relationship with God have shaped their religion and their identity. The Hebrew calendar is filled with varied holidays that incorporate and reiterate the history and tradition of the Jewish people.

After the horrors of the Holocaust, Jews wanted a day to memorialize this tragedy. But what day? The Holocaust spanned years with suffering and death spread throughout these years of terror. No one day stood out as representative of this destruction.

So various days were suggested.

* The tenth of Tevet was proffered. This day is Asarah B'Tevet and marks the beginning of the siege of Jerusalem. But this day holds no direct relation or tie to the Holocaust.

* The Zionists in Israel, many of whom had fought in the ghettos or as partisans, wanted to commemorate the beginning of the Warsaw Ghetto uprising - April 19, 1943. But this date on the Hebrew calendar is the 15th of Nissan - the beginning of Passover, a very important and happy holiday. Orthodox Jews objected to this date.

For two years, the date was debated. Finally, in 1950, compromises and bargaining began. The 27th of Nissan was chosen, which falls beyond Passover but within the time span of the Warsaw Ghetto uprising. Orthodox Jews still did not like this date because it was a day of mourning within the traditionally happy month of Nissan. As a final effort to compromise, it was decided that if the 27th of Nissan would affect Shabbat (fall on Friday or Saturday), then it would be moved. If the 27th of Nissan falls on a Friday, Holocaust Remembrance Day is moved to the preceding

Thursday. If the 27th of Nissan falls on a Sunday, then Holocaust Remembrance Day is moved to the following Monday.

On April 12, 1951, the Knesset (Israel's parliament) proclaimed Yom Hashoah U'Mered HaGetaot (Holocaust and Ghetto Revolt Remembrance Day) to be the 27th of Nissan. The name later became known as Yom Hashoah Ve Hagevurah (Devastation and Heroism Day) and even later simplified to Yom Hashoah.

This year, the Yom Hashoah will be on May 1, 2008.

How is it observed?

Since Yom Hashoah is a relatively new holiday, there are no set rules or rituals. What kind of ritual could represent the Holocaust?

There are various beliefs about what is and is not appropriate on this day - and many of them are conflicting. In general, Yom Hashoah has been observed with candlelighting, speakers, poems, prayers, and singing. Often, six candles are lighted to represent the six million. Holocaust survivors speak about their experiences or share in the readings. Some ceremonies have people read from the Book of Names for certain lengths of time in an effort to remember those that died and to give an understanding of the huge number of victims. Sometimes these ceremonies are held in a cemetery or near a Holocaust memorial.

In Israel, the Knesset made Yom Hashoah a national public holiday in 1959 and in 1961 a law was passed that closed all public entertainment on Yom Hashoah. At ten in the morning, a siren is sounded where everyone stops what they are doing, pull over in their cars, and stand in remembrance.

In whatever form you observe Yom Hashoah, the memory of the Jewish victims will live on.

Eli Eli by Hannah Senesh

Shelo yigamer le'olam:
Hachol vehayam

Rishrush shel hamayim
Berak hashamayim

Tefilat ha'adam.

Oh Lord, My G-d
I pray that these things never
end
The sand the sea
The rush of the waters
The crash of the heavens
The prayer of man

Hannah Senesh (1921-1944) made aliya to Israel from Hungary at age 18, went to the agricultural school at Nahalal and joined kibbutz Sdot-Yam. In 1943, at the height of World War II, she volunteered to go into Nazi-controlled areas in Europe to save Jewish lives. In 1944 she parachuted into Yugoslavia. After staying with the partisans, she went to Hungary, where she was discovered and executed by the Germans. She is known both for her heroism and her poetry.



20 The Messenger

Yom Ha'atzmaut is known as Israeli Independence Day, commemorating Israel's declaration of independence on May 14, 1948. It is celebrated on 5th of Iyar which is April 29 this year. In Israel, an official ceremony is held every year on Mount Herzl, Jerusalem. This ceremony includes a speech by the speaker of the Knesset (the Israeli Parliament), a dramatic presentation, a ritual march of soldiers carrying the Flag of Israel, forming elaborate structures (such as a Menorah, Magen David and a number which represents the age of Israel) and the lighting of twelve torches (one for each of the Tribes of Israel). Every year a dozen Israeli citizens, who made a significant social contribution in a selected area, are invited to light the torches. It is also celebrated in Jewish communities around the world. There are some religious observances but mostly it is a joyous holiday.

On Yom HaAtzma'ut we often take time to reflect on the rich and complex history of Zionism, the State of Israel and the historical achievements of the modern Jewish homeland.

Here are some ideas to throw your own Yom Ha'atzmaut party.

- Serve Israeli foods: falafel, hummus, babaganoush and pita.
- Make an Israeli flag cake – decorate a sheet cake as the



Israel at 61

by Debbie Rothschild

- flag.
- Join the Worldwide Live Hatikvah at www.israelity.com where you can sing Israel's national anthem at the same time as thousands of Jews all over the world.
- Download Israeli music from itunes. Some suggestions: *Israeli Independence Day & Memorial Day Songs* by Matan Ariel & Friends or *Israeli Independence Day – 60 years!* Imix.
- Decorate with Israeli flags and blue and white in honor of the official colors of Israel.

This Yom HaAtzma'ut as we celebrate the founding of the State of Israel, we can also honor Israel by learning about some of the countless scientific, academic, cultural, technological and economic contributions which Israeli innovators have made to society.

By learning about the some of the many innovations which Israel has contributed to the world, we as Jewish people are able to recognize Israel's universal role in the global community, while deepening our own distinctive connection to the country.

Recipes from BSBI

Falafel

1 cup dried chickpeas or 16 oz. can of chickpeas or garbanzo beans.
1 large onion, chopped
2 cloves of garlic, chopped
3 tablespoons of fresh parsley, chopped
1 tsp coriander
1 tsp cumin
2 tbsp flour
Salt to taste
Pepper to taste
Oil for frying

Place dried chickpeas in a bowl, covering with cold water. Allow to soak overnight. Omit this step if using canned beans. Drain chickpeas, and place in pan with fresh water, and bring to a boil. Allow to boil for 5 minutes, then let simmer on low for about an hour. Drain and allow to cool for 15 minutes. Combine chickpeas, garlic, onion, coriander, cumin, salt and pepper (to taste) in medium bowl. Add flour. Mash chickpeas, ensuring to mix ingredients together. You can also combine ingredients in a food processor. You want the result to

be a thick paste.

Form the mixture into small balls, about the size of a ping pong ball. Slightly flatten.
Fry in 2 inches of oil at 350 degrees until golden brown (5-7 minutes).
Serve hot.

Phenomenal Hummus

1 15 oz. can of chickpeas
1/3 cup hot water
Juice of 1 large lemon
2 garlic cloves
1/4 cup tahini (sesame paste)
1/4 cup extra virgin olive oil
Salt to taste
Chili powder to taste

Place all of the above ingredients in the food processor and pulse until desired consistency is reached.

Living the Israel Dream

by Andrew HaLevi

I did not grow up in a home where moving to Israel was a family or community dream. My parents were Zionists only in so much as the following three rules applied: None of their children should move to Israel, marry an Israeli (and therefore move to Israel), or become so religious that they would want to move to Israel. They need not have worried about my older brother and sister.

My first trip to Israel, between my junior and senior year of high school, made a powerful impression on me, and despite my parents best laid plans, I not only fell in love with Israel, I also (later) fell in love with Jill, who shared my interest in spending time there. In the summer of 2006, we quit our jobs, packed up our two children, and moved to Jerusalem for a sabbatical year.

Jerusalem is a city of distinct neighborhoods and communities. Hasidim gravitate towards Geula, Sanhedria and Meia Shaarim; secular intellectuals prefer Rehavia and French Hill; and the Anglo modern orthodox live in the neighborhoods around the German Colony. Although we spent our sabbatical in French Hill, Jill and I knew that if we bought a place in Israel, it would be near the German Colony. The problem is that that property in the German Colony isn't just expensive; it is New York expensive.

We had learned from our experience in



Charleston, where we live downtown, that it is possible to find a house in a great neighborhood if you are willing to compromise a bit. So we made a list of our priorities and asked a real estate broker to show us two bedroom apartments within a 15 minute walk of the German Colony. We visited a few apartments, but it was an old, Arab style house in Abu Tor, with spectacular Southwest views towards the Judean Hills that spoke to us. It was rented by a Christian missionary group and set up more like a dorm than an apartment. Nevertheless, we could see the potential and we closed on the apartment weeks before we returned to Charleston.

Back in Charleston, we planned a renovation that would bring the apartment back to an old Arab character. On a month long trip to Israel the following summer, we hired a contractor who shared our vision, and together we planned a near total renovation of the apartment, which was completed during my visit in December. I won't go into details of the transformation; you can see pictures of the apartment yourselves at www.apartmentinabutor.com.

Now that our dream of owning a home in Israel is complete, the really hard work begins: paying the mortgage and finding time to spend there! For now, we are renting the apartment short-term to vacationers as we look forward to the time when we will be able to enjoy living in our own little piece of Jerusalem.

For any questions, or if you would like to contact Andrew HaLevi, he can be reached at (843) 822-7220 or on his website

www.apartmentinabutor.com.



by www.chabad.org

Lag Ba'Omer, the 33rd day of the Omer

Count – this year Tuesday, May 12, 2009 – is a festive day on the Jewish calendar, celebrated with outings (on which the children traditionally play with bow and arrows), bonfires, and other joyous events. Many visit the resting place (in Meron in Northern Israel) of the great sage and mystic Rabbi Shimon bar Yochai, whose yahrtzeit (anniversary of his passing) the day marks.

Rabbi Shimon bar Yochai, who lived in the 2nd century of the Common Era, was the first to publicly teach the mystical dimension of the Torah known as the “Kabbalah,” and is the author of the basic work of Kabbalah, the Zohar. On the day of his passing, Rabbi Shimon instructed his disciples to mark the date as “the day of my joy.”

The Chassidic masters explain that the final day of a righteous person’s earthly life marks the point at which “all his deeds, teachings and work” achieve their culminating perfection and the zenith of their impact upon our lives. So each Lag BaOmer we celebrate

Rabbi Shimon’s life and the revelation of the esoteric soul of Torah.

Lag BaOmer also commemorates another joyous event. The Talmud relates that in the weeks between Passover and Shavuot a plague raged amongst the disciples of the great sage Rabbi Akiva “because they did not act respectfully towards each other”; these weeks are therefore observed as a period of mourning, with various joyous activities proscribed by law and custom. On Lag BaOmer the dying ceased. Thus Lag BaOmer also carries the theme of Ahavat Yisrael, the imperative to love and respect one’s fellow.

Lag BaOmer Traditions and Customs

* It is traditional to light bonfires on Lag BaOmer eve. These commemorate the immense light that Rabbi Shimon bar Yochai introduced into the world via his mystical teachings. This was especially true on the day of his passing, Lag BaOmer, when he revealed to his disciples secrets of the Torah, whose profundity and intensity the world had yet to experience. The Zohar relates that the house was

filled with fire and intense light, to the point that the assembled could not approach or even look at Rabbi Shimon.

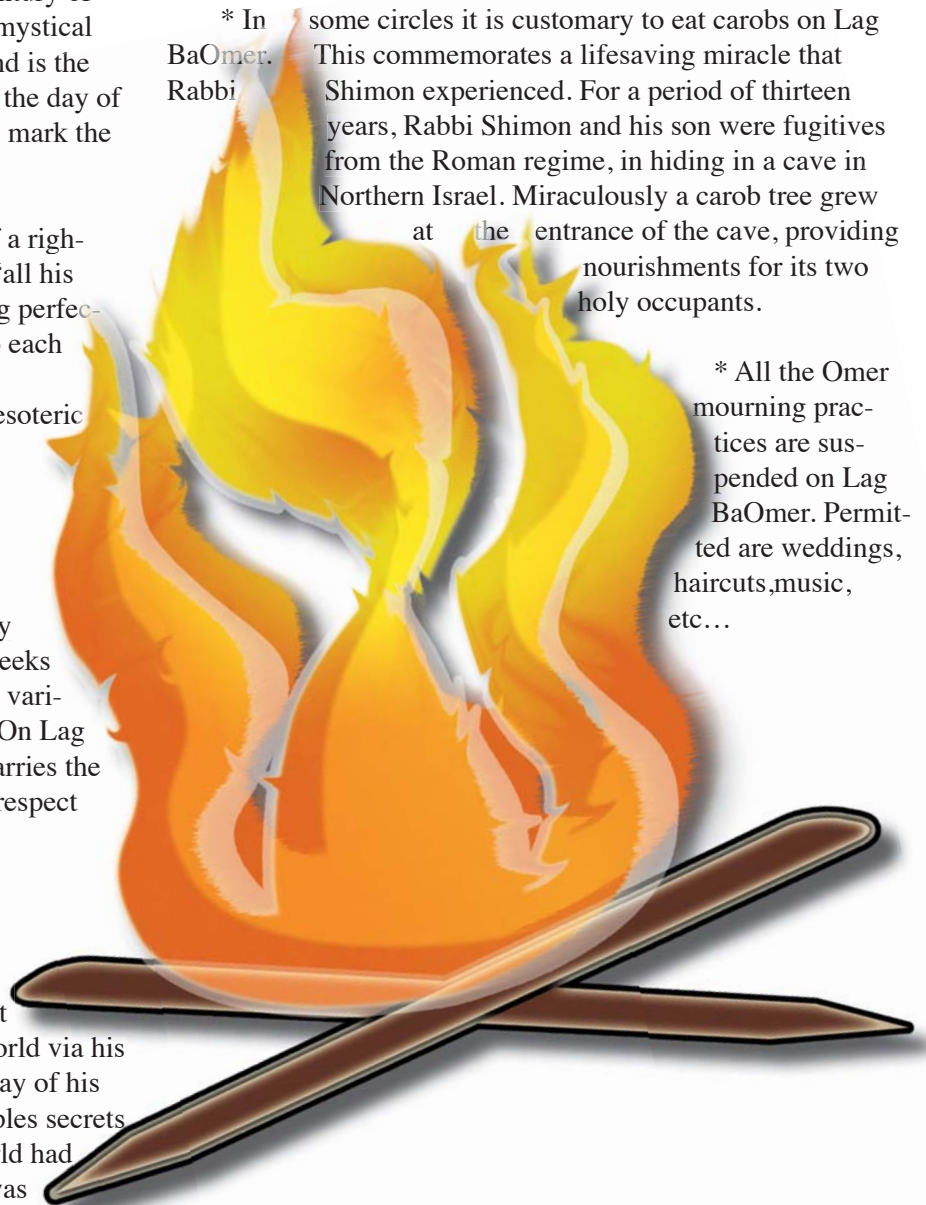
By far, the largest Lag BaOmer celebration takes place in and around Rabbi Shimon’s tomb, located in the Northern Israeli village of Meron. Hundreds of thousands attend the festivities, and the round-the-clock celebration, singing and dancing are

unparalleled.

*Children customarily go out into the fields and play with imitation bows and arrows. This commemorates the midrashic tradition that no rainbow was seen during Rabbi Shimon’s lifetime. Rainbows first appeared after Noah’s flood, when G-d promised to never again devastate the world. When the world is deserving of punishment, G-d sends a rainbow instead. Rabbi Shimon’s merit protected the world, rendering the rainbow superfluous.

* In some circles it is customary to eat carobs on Lag BaOmer. This commemorates a lifesaving miracle that Rabbi Shimon experienced. For a period of thirteen years, Rabbi Shimon and his son were fugitives from the Roman regime, in hiding in a cave in Northern Israel. Miraculously a carob tree grew at the entrance of the cave, providing nourishments for its two holy occupants.

* All the Omer mourning practices are suspended on Lag BaOmer. Permitted are weddings, haircuts, music, etc...



Shavuot, the Feast of “Weeks,” is celebrated seven weeks after Pesach (Passover). Since the counting of this period (sefirat ha-omer) begins on the second evening of Pesach, Shavuot takes place exactly 50 days after the (first) seder. Hence, following the Greek word for “fifty,” Shavuot is also referred to sometimes as Pentecost. Although its origins are to be found in an ancient grain harvest festival, Shavuot has been identified since biblical times with the giving of the Torah on Mount Sinai.

History:

Shavuot combines two major religious observances. First is the grain harvest of the early summer. Second is the giving of the Torah on Mount Sinai seven weeks after the exodus from Egypt. The first determines the ritual for the holiday, which was one of the three pilgrimage festivals of ancient Israel, when Israelite males were commanded to appear before G-d in Jerusalem, bringing offerings of the first fruits of their harvest. The second determines the significance of the holiday for Judaism, tying it in with the seminal event of Jewish religious memory, namely the entering into a covenant between God and Israel, exemplified by Israel’s assumption of Divine law.

At Home:

Since Shavuot is an ancient pilgrimage hol-



Lori’s Delicious Cheesecake

2 pkgs Neufchatel (low fat cream cheese)
 ½ cup sweet condensed milk
 ½ cup organic sugar
 ¼ tsp baking soda
 2 tsp baking powder
 ¼ cup cornstarch
 1 tbsp lemon juice
 1 tbsp vanilla
 1 container organic light sour cream (16 oz)

Preheat oven to 300 degrees.

In large bowl, mix cream cheese (room temp.) and all ingredients except sour cream until smooth. Add sour cream and mix 2 min. Pour into prepared pan. Bake 1 hour in center of oven. Middle will still be creamy. Outer side will be done. Open door, and let set in oven approx. 2 hours to cool. Use knives to loosen sides of pan, and remove. Place on serving tray and let cool to room temp. Place in fridge for about 2 hours before serving.

Shavuot

by Lori Hoch Stiefel

iday, it is not surprising that its ritual focuses on the community. Nonetheless, there are a number of customs associated with personal practice. Chief among them is the eating of dairy products on Shavuot. Although the reasons for this custom are not completely clear, it has become traditional to eat milk and cheese products as part of the celebration of Shavuot.

In the Community:

Much of the observance of the holiday centers on the synagogue and its rituals. The special readings for the holiday include medieval poems (piyyutim) and the Book of Ruth. A number of reasons are given for the inclusion of the latter. Among them are that the book takes place at the time of the barley harvest, that Ruth’s assumption of Naomi’s religion reflects the Israelites’ acceptance of the Torah at Sinai, and that King David, who is alleged

to have died at this time of year according to rabbinic tradition, is mentioned at the end of Ruth. Another tradition is to participate in a Tikkun Leil Shavuot, an all-night study session marking the holiday. And finally, Shavuot is one of the holidays on which both Hallel, the Psalms of Praise, is recited and Yizkor, the memorial service, is observed.

Themes and Theology:

By associating an ancient holiday of the grain harvest with the exodus from Egypt, Jewish tradition has imbued Shavuot with religious significance derived

from the foundational

event in Jewish historical consciousness. In the specific case of Shavuot, this takes the form of the entering into a covenant or formal agreement between G-d and Israel at Mount Sinai. This is a joyous time, since it is the moment at which G-d and Israel entered into a figurative marriage with each other, the hopeful springtime of their relationship.



Recipes from BSBI

Crust

25 Newman’s Own Oreos
 ½ cup melted butter

Combine crumbs, butter, blending well. Press out in an ungreased 9 in. springform pan. Place pan on sheet pan or wrap foil around bottom to ensure no dripping. Set aside.

Spanakopita

2 lbs. fresh spinach leaves
 1/2 cup chopped fresh parsley
 1/2 cup chopped fresh dill
 2 cups finely chopped green onions
 1 1/2 tsp. sea salt
 1/4 cup Organic Extra-virgin Olive Oil
 3 cups chopped onion
 1/4 tsp. coarse ground black pepper
 1/2 lb. feta cheese, crumbled
 14 filo leaves (usually sold frozen, thaw thoroughly!)

3/4 cup melted butter

Wash and clean the spinach. Discard the stems. Drain & cut the leaves into shreds. Combine the spinach, parsley, dill, green onions and grey sea salt in a bowl. Let stand for 15 minutes, then press out all of the liquid. Heat the extra virgin olive oil in a skillet and saute the 3 cups of chopped onions until soft and transparent. Add the spinach mixture from step 2 and saute for a few more minutes. Add the feta cheese and black pepper. Place each of 7 filo leaves in a buttered 10” x 17” x 2” baking pan, brushing each leaf with melted clarified butter. Add the spinach mixture from step 3, spread into a thick layer then add remaining filo leaves, again brushing each leaf with melted clarified butter. Cut into 3”x 3” pieces with a sharp knife.

5) Bake at 375 degrees for 30 minutes or until golden brown.

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