

Congregation B'nai Jacob



April 2009

Nisan-Iyar 5769

Mitchell Kornspan, Rabbi	Shabbat Services	Ron Friedman, President
Weekly Portion: Tzav	Friday April 3rd	Services 7:30pm
Earliest C.L.: 6:49pm	Saturday April 4th	Services 9:15am Torah Class 1:00pm
Candle Lighting: 7:48pm		
Havdalah: 8:51pm		
Thursday April 9th Passover Services 10:00am		

Weekly Portion: Shabbat Chol Hamoed	Friday April 10th Passover Services 10:00am & 7:30pm	
Earliest C.L.: 6:54pm	Saturday April 11 th	9:15am
Candle Lighting 7:56pm	Shabbat School 9:45am-11:45am	Torah Class 1:00pm
Havdalah: 8:59pm	Wednesday April 15th Passover Services 10:00am	
	Thursday April 16th Passover Services 9:15am and Yizkor 10:30am	

Weekly Portion: Shemini	Friday April 17 th	Services 7:30pm
Earliest C.L.: 6:59pm	Saturday April 18 th	Services 9:15am
Candle Lighting: 8:03pm	Shabbat School 9:45am-11:45am	Torah Class 1:00pm
Havdalah: 9:06pm		

Weekly Portion: Tazria/Metzora	Friday April 24 th	Services 7:30pm
Earliest C.L.: 7:05pm	Saturday April 25 th	Services 9:15am
Candle Lighting: 8:11pm	Shabbat School 9:45am-11:45am	Torah Class 1:00pm
Havdalah: 9:14pm		

Weekly Portion: Achare-Kedoshim	Friday May 1st	K.I.S.S. 7:30pm
Earliest C.L.: 7:11pm		



Dear friends,

The Rebbitzin and I wish you a Chag Kasher V'sameach, a happy Passover!

We have been very fortunate that we have two new additions to our congregational family, who are Jews by Choice: Taha Qureshi and Mark and Melissa Schneider and their two daughters, Gwen and Rebecca.

Taha, Mark and Melissa gave me permission to reprint their essays on becoming a Jew. When we heard these thoughts at Shabbat services, we were all very inspired. Subsequently, I was asked to share them with you in the bulletin.

Since we are celebrating our becoming a people, with our physical freedom beginning with Pesach, and our spiritual freedom commencing with Shavuot, the Revelation on Mount Sinai and the giving of the Torah, I thought that it would be apropos to share with you these reflections in this and in upcoming bulletins.

Let us begin with Taha's thoughts.

1. Why have I chosen to become a Jew?

I have chosen to become a Jew in order to follow Torah. The laws of Torah to me are eternal and they contain the essentials of life; and they are life. When one does any mitzvah, he or she does not need to justify his or her act. He or she just has to point that his or her Creator commanded him or her. We may not know all the reasons for each and every commandment, but we do know that they are for a purpose; and what we have in Torah is the blueprint of life. By choosing to become a Jew, I am choosing life.

2. What are the greatest challenges being a Jew?

I think the greatest challenge being a Jew comes from assimilation. In some instances, one may find himself or herself in a condition where he or she may have to think twice about what he or she needs to do in a particular situation. For example, being invited at a non-Jewish friend's home and one is presented with something to eat or snack on. A simple question lingers on one's conscience: is it Kosher? True, one has to use his or judgment at each instance and know how far he can go, so as not to disrespect or hurt the feelings of his or her host and still keep kosher. This or these kinds of challenges make one think hard. I think with good education and good understanding of Jewish laws, I would be able to overcome these challenges.

3. After conversion, my plans on living a Jewish life are.....

The Torah learning and the education in Jewish law for me has to translate into life. This translation sets in motion the wheel of life. Performing mitzvot and keeping all laws, as much as I can, have a purpose. And this purpose is Tikkun Olam (repairing the world). One has to completely invest himself or herself throughout the week, except Shabbat and Yom Tov, in order to be a partner in Hashem's creation. I have always felt that best way I can be a part of His creation is by serving as a medical doctor and also as a researcher in biomedicine. I hope that my part and contribution is a significant one in this process.

I have to say that inside of me yearns to live in Israel. After I have received my education and gained some experience in my field, I shall go to Israel and live there, raise a family, and in the end buried there too...

Poems from Religious School Kitah Gimel/Dalet

Jacob

Tricky, selfish

Snatching, taking, running

Jacob became Israel

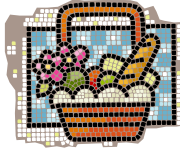
Wrestling, facing, giving

Moves, speak

Israel

By, Sydney Schuler, age 12

(Cont. on Anniversary page)



Thank you to Sarah Jo Shaw for the wonderful job of chairing the Shalach Manot fundraiser. Well over \$1,000 was raised to be used for school scholarships. Special thanks to Shelah Shaw, Ron and Susie Miller, Debby and Rebecka Roberts, Sheryl Merritt, Iris Fuchs, Ruth Minkoff, Janet Finkel, Mike and Paula Adams, Jennifer Schuler, and Keith Groman for all their help putting the bags together, or baking, or setting up the dessert following the Megillah readings. Todah Rabbah to Franck Hagendorf and Rebbetzin Penny Kornspan for preparing the Purim Seudah Dinner. Thank you to Rabbi, Ron and Pam Friedman, and Iris Fuchs for reading the Megillah. Brandon Roberts, Rafi Friedman, Elie Friedman, Josh Friedman, Noah Bussell, Alek Bussell, Shelah Shaw, and Sydney Schuler were the religious school students who called selling bags. This is the school's major fundraiser, and we thank all who supported it.

Todah Rabbah to Bee Siegel, Dr. Gordon Siegel and family and Natalie Gottesman and family for donating the Hamantaschen for Purim and the Shalach Manot baskets in loving memory of David Siegel.



Saturday November 7th B'nai Jacob will be holding an Art Auction. Information will follow at a later date.



*Mark Your Calendars
for May 17th! We are*

*planning a special Israeli Menu
fundraising luncheon at Emmanuel
Community Church. This will be a
great opportunity for us to share our
heritage with our friendly neighbors.
The success of this event greatly
depends on you. Please contact Iris
Fuchs if you can help.*

K.I.S.S. on May 1st.

**We will be show casing our GAN students. Please
plan to attend**

Stop by our Gift Shop we have NEW ITEMS
there is something for everyone!!!

DO NOT S.K.I.P. THIS ARTICLE!

Established in 1984, by the Federation in partnership with B'nai Jacob and Achduth Vesholom the program has provided a savings vehicle for many families and has helped make a trip to Israel a reality for so many of our youth. The Federation portion of the savings plan is provided by income from the Federation Endowment Fund.

The Federation, for each year a child participates in **S.K.I.P.**, contributes \$200.00 per year per child. This is matched by a Congregational contribution of \$75.00 per year. Your parent contribution, on behalf of each participating child, is \$175.00 or more per year.

The program is available to local youth enrolled in their respective congregational religious schools in grades 1-10. The fund may be used for an organized trip to Israel any time after grade ten until the youth reaches age 23.

Each **S.K.I.P** account is matched by a \$180 gift from
the **HY AND LORRY
GOLDENBERG BIRTHRIGHT FUND.**

Looking for a bar/bat Mitzvah, confirmation or special gift for one of our local youth, then please consider making that gift to **their S.K.I.P.** Fund account. An acknowledgment will be sent to you and a card indicating your gift will be sent to the designee.

Enrollment packets will be sent to all families not yet enrolled. If you do not get one or have any questions, please contact Doris Fogel at the Federation office at 260-422-8566

Partaking of Parashiot

Rebbitzen Penny Kornspan

April 4, 2009/ 10 Nisan, 5769 Tzav Triennial Cycle: Vayikra 7:11 – 7:38 Shabbat Hagadol

We begin with a category of peace offering called *todah* – thanksgiving, which could be used in addition to the animal sacrifice spoken of formerly. Three types of unleavened bread products comprise this *korban*. This would be given to the Cohen who had previously dealt with the blood of the animal. All the meat was to be consumed the day it was brought. A different ruling regarding eating the meal (leftovers) on the second day extends to one bringing the offering not by way of obligation, but because of the desire to come close to Hashem. If a person was to eat from a *korban* in the state of ritual impurity, that one's soul is *koret*- cut off from the people Yisrael. The prohibitions regarding eating fat or blood from animals are repeated. *Koret* is the penalty for this also. The maker of the offering has the responsibility to take the animal to slaughter and to take the appropriate parts to the Cohen. How the meat is apportioned is next discussed. The cycle ends explaining the gift from Aharon and his sons to mark their elevation to the priesthood.

A pasuk to ponder: “ ... that soul will be cut off from its people.” 7:20, 25 and 27

What does *koret* mean? Spiritual impurity is hard to understand, so too is a spiritual excision. Three punishments are listed as possible verdicts: being childless, dying young or loss of a share in the World to Come. Because of the third, the Ramban* comes to tell us that this points to the concept of reward after death. Otherwise what is the point of mentioning its loss? I am not able to comprehend most of the distinctions between the soul's transmigration, the coming of Mashiach, the Resurrection of the Dead, the World to Come,



An Aufruf will be celebrated May 16th for David Bussell and Paula Stern Tieke. They will be sponsoring the Kiddush luncheon that day.

Please plan to attend.

Gan Eden, etc. Great scholars differ on these, but as the Rambam** teaches us in the Thirteen Principles of Faith *Ani maamin* – I believe! I believe in the coming of Mashiach, and the resurrection of the dead. For me, this affords great solace in sad times.

n.b. The Talmud teaches there are 36 sins to which *koret* applies.

*Ramban - Nachmanides or Moshe b. Nachman, 1194 – 1270 C.E.

**Rambam - Maimonides or Moshe b Maimon 1135 – 1204 C.E.

April 11, 2009/ 17 Nisan, 5769 Shabbat Hol Hamoed Pesach Sh'mot 33:12 – 34:26

Here is a conversation between Moshe and Hashem. Moshe wants assurance that The Eternal is accompanying him on the journey to The Land, because it would be better to remain in the wilderness than to go without Hashem. He wants to see the glory of G-d but he is permitted to see only the 'back' of G-d, not His face. HaKadosh Baruch Hu will write the second set of the Ten Commandments on tablets cut by Moshe. Hashem lists His Thirteen Attributes, which we recite on *chagim* before the Torah is removed from the ark. The Eternal tells Moshe He is about to create a covenant unlike anything else. He further tells Moshe that the people driven out of Canaan could become a snare to them and the altars of those people need to be destroyed. Moshe is commanded to make no idols and to keep Pesach. The first born is discussed as well as Shabbat, and keeping the *chag* of Shavuot. The last words mentioned are: “ ‘Do not cook a kid in its mother's milk.’ ” The Maftir lists the Pesach sacrifice. Bamidbar 28:19 - 25

A pasuk to ponder: “Hashem said to Moshe, ‘Carve for yourself two stone tables like the first ones and I shall inscribe on the Tablets the words that were on the first Tablets, which you shattered.’ ” 34:1

Two things immediately strike me about this. The first: Moshe, not Hashem, cuts the Tablets. Commentators suggest Yisrael was not worthy of having another set completely from the Hand of G-d; by their actions they slipped spiritually. Prior to receiving the first set they had ritually purified themselves and uttered, “we will do and we will listen.” Similar to the Garden of Eden, where a perfect existence was lost to mankind, a perfect gift from Hashem is here lost.

The second is more a question, why is G-d reminding Moshe of his breaking the first set? The Talmud Shabbat 87a suggests there was justification in Moshe doing this; a sort of righteous indignation occurred. Nonetheless, Moshe accepting his responsibility, collaborates with Hashem and a partnership between them is a reflection of how we too, must be moving closer and closer to the will of G-d and refining ourselves. G-d does His part and we do ours.

Partaking of Parashiot con't.

April 18, 2009/ 24 Nisan, 5769 Shemini

Triennial cycle: Vayikra 10:12 – 11:32

Moshe informs Aharon and his two sons about what and where they eat from the peace offerings of Bnai Yisrael. He further inquires as to why the sons did not eat from a particular offering, as they were supposed to do normally. Aharon defends his sons and himself as to the reasons the offering was not eaten. Moshe concedes his brother is correct. The following chapter begins the explanations of which animals are kosher and which are not. Camels, hyraxes, and rabbit aren't kosher, because while they digest food more than once, they do not have split hooves. Pigs have split hooves, but they don't digest their food more than once. Not touching the carcasses of these animals applies to the time of festivals when ritual purity was required to enter the Temple. Fish need to have fins and scales to be fit to eat. Twenty types of fowl are listed as not kosher. Insects are next discussed and even dogs would cause ritual impurity (“any that walk on its paws”). Lastly, eight creeping animals are named which should not be touched when dead as they too cause ritual impurity.

A pasuk to ponder: “Moshe inquired (inquired) about the goat ...” 10:16

The Hebrew here *darosh darash* – (literally inquire, he inquired) is the halfway point in the Torah. Two beautiful comments on this are as follows: “the entire Torah revolves around constant inquiry. One must never stop studying and seeking ever deeper and broader understanding of the Torah.

Degel Machaneh Ephraim.

And “...no matter how much someone has inquired, he has still not progressed beyond the halfway point of Torah knowledge.

R. Moshe Teitelbaum of Uhel.

This is such an interesting place to have these words appear – right before the explanation of which animals are kosher. One could almost see this as a challenge to delve into the why of kashrut beyond the command to do so in order to be holy to G-d. One could also see this as a challenge to find other mammals beyond the 4 listed not fitting the requirements for us to eat. None have been found- are you surprised?

April 25, 2009/ 1 Iyar, 5769 Tazria/Metzora

Triennial cycle: Vayikra 13:40 – 14:32

The Tazria portion of the cycle notes one having a ‘white affliction with a red streak’ on the head has contracted *tzaraat*. It continues to tell us what such a one needs to do. The discussion resumes regarding spots appearing on wool, linen or leather and what is to be done with these. The Cohen's judgment on these matters is sought and followed carefully to allow one to a) properly rejoin the community or b) resume use of items affected by *tzaraat*, or discard them. The portion Metzora next tells the role of the Cohen in helping the afflicted return to the community, including a ritual he performs. The word *metzora* is the designation for one who has *tzaraat*. After residing outside the camp, once the Cohen deems fit, he will need to shave his hair and immerse himself and his clothing in a mikveh. He must bring a korban to the Temple, which the Cohen handles in a very specific manner. The section closes by telling us a different provision is made for a poor person's offering to be less.

In loving memory of Molly Cohen
Kahn

Lis

Wrestling, loving, traveling

Crippled, family

Israel

In loving memory of Julius Schwarz
Jakob

Elsa

By, Elianna Friedman, age 11

In loving memory of Jacob Bernstein
Bernstein

Gertrude

Jacob

Loyal, responsible

Stealing, caring, crossing

He traveled through nations.

Wrestling, respecting, honoring

Peacemaker, fighter

Israel

By, Alek Bussell, age 12

In loving memory of Grandmother Lena Goltz

Ron and Vicki Goltz

Jacob

Selfish, scared

Crossing, stealing, giving

Jacob turned into Israel

April Yahrzeits

	Nisan	April	Iyar	April
Ida Price	7	31-1	Ann Block	3 26-27
Herbert Brateman	9	2-3	Samuel Zaslowsky	3 26-27
Mushke Golder	10	3-4	Dora Kudysh	4 27-28
Rae Dorman	12	5-6	Irvin Adams	5 28-29
Sidney Hunter	12	5-6	Pearl Fichman	6 29-30
Samuel Appel	13	6-7	Molly Wolf	6 29-30
Barney Sterling	13	6-7	Morris Ruderman	6 29-30
Jerry Morgenstein	13	6-7	Jennie Weisman	6 29-30
Chaim Norkin	15	8-9	Ruth Cohen	6 29-30
Isser Goldin	16	9-10	David Troy	6 29-30
Mary Levy	16	9-10		
Dorothy Maier	16	9-10		
Harry S. Dale	17	10-11		
Ida Schneider	17	10-11		
Steve Abrams	17	10-11		
Ruth Mark	18	11-12		
Harry Sheray	18	11-12		
Harriet Mirman	18	11-12		
Frederick Milz	19	12-13		
Tillie Ochstein	19	12-13		
Samuel Ochstein	19	12-13		
Anna Trauner	20	13-14		
Phillip Trivus	20	13-14		
Ann Peltz	20	13-14		
Samuel Weinberg	20	13-14		
Tina Wilcox	21	14-15		
Ronald Brateman	21	14-15		
Jacob Bruch	22	15-16		
Anna Schefman	23	16-17		
Erna Shulkin	23	16-17		
Rosetta Siegle	23	16-17		
Sonia Finkelstein	23	16-17		
Morton Trauner	23	16-17		
Arthur A. Sapirie	24	17-18		
June Saul Himelstein	24	17-18		
Leah Edelman	25	18-19		
Louis Latker	26	19-20		

If you would like to make a donation in honor/memory of someone, please fill out the form and submit it with your check to :

Congregation B'nai Jacob 7227 Bittersweet Moors Drive Fort Wayne, IN 46814

I have enclosed \$_____in honor/memory of: _____
From: _____

Fund Preference: Please indicate which fund you prefer to donate to:

- A.J. Ochstein Fund
- Building Fund
- David Siegel Memorial Fund
- General Fund
- Kiddush Fund
- Levy/Levin Endowment Fund
- Library Fund
- Rabbi's Discretionary Fund
- Seth Horwitz Education Fund
- Simon/Hannah Crell Education Fund

Gary Nemeroff	26	19-20
Rebecca (Brocha) Kaplan	26	19-20
Larry Levin	27	20-21
Samuel Brateman	27	20-21
Lena Goltz	28	22-23
Nate Nemeroff	29	23-24
May Bussell	29	23-24
Sophia Ebner	29	22-23
	Iyar	April
Minnie S. Mendelson	1	24-25
Ida Ruth Superior	1	24-25
Alan Slutsky	1	24-25
Louis Masursky	2	25-26
David Ochstein	2	25-26
Harvey Wolf	2	25-26
Lillian Weiss	2	25-26
Jacob Brateman	3	26-27

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Rabbi Mitchell Kornspan

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Havurat No'ar Dr. Ronald Friedman

The 8th-9th grade Havurot No'ar class, which meets Wednesday evenings at

7:00 pm, has two components to its curriculum. One topic consists of teachings from the Mishnah, one of the two parts of the Talmud. We have studied the Laws of Damages and examined a number of test cases. What if a stained and dirty sweater was dyed the wrong color by a dry cleaning company? What if a roll of film was ruined by a photo-developing store when it was accidentally exposed to light? What does it really mean when we are told that in the event of an injury, we are to give “an eye for an eye”?

The other part of the curriculum is the study of the Holocaust. We have focused attention on the many photographs that were taken during this period of history. By looking at the faces of the Jews in the photos, the clothes they were wearing, etc, and trying to guess who might have taken the various photographs, we can learn much about the Shoah using primary documentation.