



## The Seder's 14 Gates *from Rabbi Alter*



Consider what it takes to set up the rituals of a Pesach Seder. Even a table-sagging-beneath-it menu may feel like an afterthought after laying out all the symbolic foods and objects deployed at a Seder. With spiritual complexity and theatrical

staging, the Seder's steps draw us ever deeper into empathy for oppression and captivity, wonder and joy at liberation, poignant memory, philosophic ambiguity, religious devotion, weighty and fateful dispute, self-discovery, coming of age, humility, indulgence, gratitude, and more.

The 14 named stages of the Seder constitute gates of entry not so much to a meal (after all, the 14 stages straddle the meal; they don't only lead up to it) but to a liberation that, amazingly, doubles back on itself. We embark on the Seder simultaneously downtrodden slaves and noble women and men. We conclude the night exalted by liberation yet bracingly aware anew of brokenness – if not our own, then of our people and of the world.

What follows are short framings of the gates of the Seder. I offer them to encourage your exploring more deeply a Haggadah you already own, seeking out a new Haggadah, or composing your own Seder reflections.

### **Kadesh (Chant-Pray the Kiddush and the Shehecheyanu, First Cup of Wine):**

Remember that the Seder both commemorates and reenacts. It is the night of our liberation. Conjure silence if you can before you start to

sing *Kiddush*. Stand tall (even if you're short!). Extend your arm with a sense of ceremony and declaration, but well short of triumph or command. Hold the Kiddush cup in the palm of your hand, or even rest it on the tips of your upraised five fingers, so that you receive its weight rather than grasping it with authority. It is a cup of blessing, and with it you initiate sacred time.

**U'rechatz (First Washing):** On any other night, this washing of the hands leads directly to the meal, accompanied by a blessing. Tonight, the silence accompanying this washing signifies that having sanctified the hour, we still need to prepare ourselves for the experience ahead.

**Karpas (Vegetable Dipped in Saltwater):** The first paradox of the evening. A simple crudité in the most basic of dressings, or immersing springtime's renewal in a pool of tears?

**Yachatz (Split the Middle Matza):** A ritual of awesome significance. Shabbat and Yom Tov meals always have two whole loaves. While we retain them (two whole matzas) tonight, we provide a third (matza) but boldly break it in two.

The smaller half we put back on the table with the other loaves, centering our impoverishment. Meanwhile, the larger half is spirited away. It becomes the Afikomen – something hidden that, through telling of our journey from

degradation to dignity, will emerge transformed. Something we can consume openly and with quiet relief. Even joy.

**Magid (The Telling and Second Cup of Wine):** The heart of the matter. Tell the story not by rote, but in response to questions that matter. Pour a second cup of wine as the telling begins.

Denial ain't just a river in Egypt: When and where were you, are you, still, a slave? Who, whether distant or

***'When and where were you, are you still, a slave?'***

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## The Seder's 14 Gates *from Rabbi Alter (continued)*

close at hand, is enslaved today? What does liberation look like, and when does it begin?

What must be shattered for the oppressor to release his grip? Does the oppressor retain his humanity in our eyes? In God's? How are we changed by living through our oppressor's defeat? Is our experience simply linear, so that liberation is a one-time event? Or are we subjected to enslavement again and again? When are we free *enough*? Who is the hero of our song of liberation?

The cup of wine with which we conclude the *Magid* is the most surprising of the night's four. If the first cup of wine initially sanctified the hour, the sacred story and the truths we uncovered along the way have been their own sanctification, culminating in the dedication represented by drinking that second cup of wine.

**Rochtza (Second Washing):** Wash as we're accustomed – in preparation to eat, and with a blessing.

**Motzi Matza (Uncover and Eat Matza):**

Here, finally, we confront our disorienting reality. All this ceremony and grandeur, yet our bread tonight is simply matza. Over it we offer the most familiar blessing of all – the *Motzi*. We carried this humble bread into freedom. Or is it this humbling bread that carried us?

**Maror (Eat Bitter Herb):** Knowing what we know now, following the telling, we cannot commence the meal without another direct encounter with bitterness, though now it's dipped in sweet haroset.

**Korech (More Maror, but Sandwiched with Haroset):** The bread of freedom and the bitterness of slavery are literally sandwiched together. Is the past ever past? Or perhaps freedom, and the bittersweetness of looking back on slavery from the vantage point of freedom, sandwiches maror, containing and dulling it.

**Shulchan Oreych (Dinner is Served):** Feast in joy and gratitude and with a hearty appetite.

**Tzafun (Eat the Afikomen):** Eat this matza with the joy of our ancestors in those first days of freedom. Bland bread that hasn't risen never tasted so good.

**Barech (Blessing After the Meal and Third Cup of Wine):** In a sense, together with eating the Afikomen, this blessing is our first fulfillment of Moses' demand on God's behalf: "Let my people go that they may serve Me." From the profound gratitude and satisfaction of concluding a feast, we acknowledge the One, the Source of All.

**Hallel (Conclude Psalms of Praise and the Fourth Cup of Wine):** Ideally, this scripted gratitude feels sincere and spontaneous. We sing tonight because we're free. What is your freedom song?

**Nirtzah (Success. God has Received our Seder in the Spirit it was Offered.)** With still more songs, part piety and part party, we allow ourselves some giddy satisfaction, awash in a deep well of gratitude. How could we ever take for granted our freedom to choose lives of Jewish purpose?!

**Chag Sameach!**

## Welcome Charlie Kagan as Kitchen Manager!

CBINT welcomes Charlie Kagan as our new Kitchen Manager. Charlie comes to us with years of experience working in the restaurant and food service industry. Charlie currently teaches Culinary Arts at Oak Creek High School and recently purchased a house with his wife in Glendale.

Charlie is excited to be part of our Kehillah. If you would like to sponsor a kiddush, please email him directly at [kitchen@cbintmilwaukee.org](mailto:kitchen@cbintmilwaukee.org).



## Let's Be as Open to Emotional Pain as Physical Pain *from Hazzan Stein*



A few months into kindergarten, my class welcomed a new student named Erica. Erica was a little different than the other kids in the class. She had large white braces on her legs from her feet to her knees, and walked a little gingerly. Erica, we

learned, had cerebral palsy. We learned that Erica had certain physical limitations – she didn't walk as fast as the rest of us, she might need a little extra time climbing the stairs, and we needed to be careful when playing at recess – but otherwise, she was just another kid in the class.

When, in second grade, she missed some school for a surgery, our class called her at the hospital to wish her well and to let her know we were looking forward to having her back. When, in eighth grade, she returned from another surgery in a wheelchair and her father had to carry her up three flights of stairs while the rest of us walked, it was no big deal.

And that's how it was throughout the years, through elementary school, through high school, college, and beyond. We acknowledged the myriad challenges she faced, and accepted the accommodations she needed.

Another friend of mine, Andy, had a different challenge growing up. Andy struggled with depression. Not just the sadness that we all feel now and again, but a debilitating melancholy that affected his conception of himself and his relationships with others. But unlike my friend Erica, Andy did not have the support he needed to be successful. He did not feel comfortable or safe sharing his reality with his grownups – let alone his peers – and seeking assistance. Why was that?

While the world was prepared to recognize a physical ailment as a natural life occurrence to be accepted and accommodated, mental illness was, and continues to be, not taken seriously or worse, ridiculed. But both are very real. So why do we as a society accept one more easily than the other?

Among the Ten Plagues we will recall this

Pesah, I have always found the 9th Plague, Darkness, rather mysterious. More than the mere absence of light, the Torah describes it as a darkness you could touch. And for three days, not only could the Egyptians not see, they couldn't even get up.

The Etz Hayyim Torah and Commentary suggests that the darkness may not have been physical, but spiritual or psychological, i.e., a deep depression. So depressed were the Egyptians, whether by the plagues they had endured thus far or by the emptiness of their lives which were so reliant on the enslavement of others, that they lacked the energy or motivation to even move. So stuck in the dark that they could no longer see the face of one another, unable to connect to others as friends and loved ones.

And so it is, even today. Those suffering from depression find themselves emotionally in the dark, often indifferent to seeking previously enjoyable activities or the company of others. And just as the Torah tells us that in contrast to the Egyptians who could not see in the dark, "the Israelites enjoyed light in their dwellings." To many people who are depressed, it seems as though everyone else is perfectly happy. This perceived contrast can exacerbate the already acute feelings of despair and isolation.

Furthermore, when someone has a physical ailment – a sprained ankle, a broken arm, a virus or infection needing hospitalization – we are often able to see the other person and their affliction, and we can take the opportunity to offer support. But when someone suffers from depression, when they are in an emotionally dark place, symptoms are not always as apparent. And because of the stigma of mental illness, the one suffering may not feel comfortable sharing or even have the necessary vocabulary to effectively express themselves. This reluctance leaves both the sufferer and the potential comforter in the dark.

(A caveat: While it is problematic to equate the plagues of Egypt – divine punishment for the abuses of power by a tyrannical society – with contemporary maladies, the Torah, seen through the lens of the Etz Hayyim Commentary, nonetheless provides *(continued on next page)*

## Stranger In the Night *from Beata Abraham*



If you grew up fighting about who got to open the door for the invisible, wine-swigging guest Elijah the prophet at the end of every Seder, and then staring at his glass of wine until you started to believe he had taken a sip from it, you are not alone.

But isn't it time you got to know just who this mysterious guest is that you invite into your home year after year? I think it is.

If you don't give this Elijah too much thought throughout the rest of the year, you might be surprised to learn that he was not only one of the biblical prophets, but he has also remained an important character in Jewish folklore and

tradition. According to the numerous stories about Elijah in the Talmud, he continues to travel easily between heaven and earth, often visiting this realm to dispense guidance, advice, and even reports on what is happening in heaven.

Clearly Seder-swooping and overindulging in wine are only a very few of Elijah's claims to fame.

**Elijah is exceptionally hairy.** Elijah first shows up in the book of Kings, where he is identified as a resident of Tishav, in the region of Gilead. You may know that the Tanach is not exactly effusive with descriptions of what people looked like (other than the occasional "she was beautiful"), so if we are being told that Elijah was hairy, we should probably take that to mean it was so extreme as to be worth commenting on. Unlike his successor Elisha who was bullied for being bald, Elijah was a hairy man and he wore a leather belt. I don't

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an accurate model of a very true affliction that is as real today as it was in our ancestors' time.)

So, how can we help? For starters, we can give mental illness the same recognition we give to physical ailments without judgment or dismissal. We can be open to people's emotional pain as readily as any physical pain, so that those who suffer will feel safe to seek the help they need without fear of shame, ridicule, or abandonment. And we can remind people who are in the dark that we care for them, even if they

### **Epilogue**

What became of Erica? Erica, having lived a life of overcoming physical challenges, is now a massage therapist who helps others recover from injury, and herself has even run a marathon. And Andy? Andy, who struggled silently with depression, is a rabbi and development director for a synagogue in Pittsburgh, a city still reeling from the trauma of the 2018 shooting. Both were able to achieve the success they did by receiving

are not yet receptive (at least externally) to your care.

The 9th Plague of Darkness provides a model for the debilitating effects of emotional darkness. As part of the plague, the Egyptians were unable to see and therefore help one another. Let us not fall into the same trap. Rather than keeping those who suffer from depression in the dark, let us as a society shine the light of acceptance to help lead the way to a brighter reality.

the support they needed, living lives in support of and in service to others.

If you or anyone you know is suffering from mental illness, please consider reaching out to one of the following North Shore Milwaukee resources, or speak with your primary care doctor for a mental health referral. Additional resources available by request.

**Mental Health America  
of Wisconsin**  
www.mhawisconsin.org  
414-276-3122

**Jewish Family Services  
Milwaukee**  
www.jfsmilw.org  
414-390-5800

**Wisconsin Department of Health Services  
Division of Care & Treatment Services**  
Suicide Crisis Lifeline: 988 (call or text)



## Stranger In the Night *from Beata Abraham (continued)*

know about you, but I can picture him perfectly.

**Elijah loves a good competition.** After being sent to warn the idolatrous royal couple, King Ahab and his wife Jezebel, that worshipping the idol Baal would lead to the harsh consequences of famine and drought, Elijah boldly challenged them to a true vs. false prophet battle. Four hundred and fifty prophets of the false god Baal showed up to compete at Mt. Carmel. Elijah invited the false prophets to set up an altar and use whatever means they wished to show off the superpowers of their god. Predictably, no great feats were displayed. He then set up a water-logged bull on a wet altar and petitioned God to send a flame to consume it. The flame came and shocked many of the false prophets into realizing that Baal was false, while the God of the Israelites was the real deal.

**Elijah is very convincing.** After being forced from his hideout in search of water, Elijah encountered a widow and her young son. He asked them for food and water. The widow gave him her remaining provisions and Elijah reciprocated with the blessing of an undiminished supply of flour and oil. When the widow's ill son died, Elijah made a compelling case and succeeded in convincing God to bring the boy back to life.

**Elijah loves to put on a good disguise and teach us life lessons.** There are many stories in which Elijah appears in disguise (perhaps his distinct hairiness made him very recognizable?) to teach people lessons. According to the Babylonian Talmud Nedarim 50a, when Rabbi Akiva married the daughter of Ben Kalba Savu'a, her father immediately disinherited her, sending the couple into a life of poverty. One night as they slept on straw for lack of a bed, Rabbi Akiva pulled a piece of straw from his wife's hair and loudly expressed his wish that he could put a crown on her head in place of the straw. Cue a knock at the front door. It was Elijah in disguise asking if the Akivas could spare some straw for his wife to give birth upon as he did not have anything for her to lay on. This much needed reality check made the Akivas realize they actually had what to be grateful for.

*'Seder-swooping and overindulging in wine are only a very few of Elijah's claims to fame.'*

**Elijah is in attendance at every circumcision.**

Because he was not shy about letting God know of his outrage at Mt. Sinai that many there had not circumcised their sons, God made a vow to Elijah *"I vow, that whenever my children make this sign in their flesh [a circumcision], you will be present, and the mouth which testified that the Jewish people have abandoned my covenant will testify that they are keeping it."*

**Elijah is audacious.** In Berakhot 31b, Elijah is portrayed as one of the few who dared to stand up to God with "impertinence." Following in the footsteps of his impudent predecessors (Avraham negotiating with God to spare Sodom and Gomorrah from destruction if ten righteous people could be found; Moshe begging God to give the golden-calf-making Israelites another chance at getting the Ten Commandments), the Rabbis tell us that Elijah didn't hesitate to wrangle with God so skillfully that God often conceded to him.

**Elijah had the most sensational ending ever.**

The end of Elijah's life was marked by the most unusual and dramatic exit. As Elijah and his successor Elisha were walking together one day, *"a fiery chariot with fiery horses suddenly appeared and separated one from the other; and Elijah went up to Heaven in a whirlwind."* As you can imagine, lack of evidence of Elijah's actual death has set the stage for the idea that Elijah still spends time visiting the mortal realm. And, as we like to sing at Havdalah, he will be the one to announce the coming of Moshiach and the redemption of Israel. Given that his life ends with being scooped up in a fiery chariot and being welcomed by God Himself into the heavens, this rather enormous responsibility could not have gone to a better candidate.

This year when you invite this hairy, belted, impertinent Prophet who loves putting on disguises to teach lessons and who is an audacious superstar bold enough to convene a high-stakes battle of false gods vs. real God, you will at least have a pretty good idea of who Elijah is. Whether or not you think it's a good idea to serve him another glass of wine is up to you. It's your Seder.

## CBINT Authorization for Sale of Hametz

You may authorize Rabbi Alter to sell your hametz. To do so online, see our website or watch for the link in our Thursday e-blasts. Alternatively, you may use the form below. Whether by paper form or online, all authorizations must be in hand in the CBINT office by **9:30 AM on Monday, APRIL 22, 2024 (no exceptions)**.

In coordination with the sale, we are collecting contributions for MAOT HITTIM, funds for institutions supporting those in need. Beneficiaries may include, e.g., MAZON: A Jewish Response to Hunger, The Jewish Community Food Pantry, and Jewish Family Services.

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KNOW ALL PEOPLE BY THESE PRESENTS: That I, the undersigned, do hereby make and appoint Rabbi Alter my true and lawful representative to act in my place and stead, for me and in my name and in my behalf, to see all hametz owned and possessed by me, knowingly or unknowingly, as stated in the Torah and defined by the Sages of Israel (e.g. hametz, hashash hametz-suspect hametz; and all kinds of ta'aromet hametz-hametz mixtures); also, hametz that tends to harden and to adhere to the surface of pans, pots, or other cooking or eating utensils, or whatsoever nature, and to lease all places wherein the aforementioned hametz owned or possessed by me be found, especially in the premises located at (*your address/es, please print*):

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

And to this I hereby affix my signature / authorize this sale on this \_\_\_\_\_ day of \_\_\_\_\_, in the year 2024.

Print and Sign \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Phone \_\_\_\_\_

I enclose \$ \_\_\_\_\_ as a contribution to Maot Hittim in coordination with this authorization for the sale of Hametz. (Please make checks payable to CBINT.)

- **ONLINE:** [www.cbintmilwaukee.org/give/donate/](http://www.cbintmilwaukee.org/give/donate/), enter donation amount, and write “Ma’ot Hittim” in the payment Description box.
- Synagogue office: 9 a.m. - 1 p.m. M-Th; 9 a.m. - noon Friday; by 9:30 a.m. on 4-22-24
- Mail to the synagogue office: 6880 N. Green Bay Avenue, Glendale, WI 53209



# Freedom. With a Side of Saltwater.



6880 N. Green Bay Avenue, Glendale, WI 53209

## 2nd Night Community Pesach Seder Tuesday, April 23 | 6pm

Join Rabbi Alter and Hazzan Stein in a Seder for All.

A right, proper Seder. Creative, interactive, and inclusive.

Full Yom Tov dinner catered by Hannah's Kitchen. Plenty of appetizers with *Karpas* to hold you until *Shulchan Orech* (dinner).

**Adults**  
**\$50/ea**

**Youth (3-12)**  
**\$35/ea**

**Kids (0-2)**  
**Free**

*To guarantee a spot, reserve by April 9. Very limited space may remain available for a few days beyond that date, but cannot be guaranteed.*

### 2nd Night Community Pesach Seder | April 23, 2024

Name(s) \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Adults \_\_\_\_\_ (\$50 ea.) Youth 3-12 \_\_\_\_\_ (\$35 ea.) Kids 0-2 \_\_\_\_\_ (Free)

Total Entrées (incl. Vegetarian option) \_\_\_\_\_ # of Vegetarian Meals \_\_\_\_\_

Food Allergies \_\_\_\_\_

**Return this form with your check, call the office, or register online.**

Total amount enclosed \_\_\_\_\_ Cash/Check # \_\_\_\_\_

Credit Card # \_\_\_\_\_ Exp. Date \_\_\_\_\_



## Contributions

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***In Memory of Sophie Hochman***  
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## Social Action Committee April and May Programs

SAC is excited to announce that on Sunday, April 14, at 10:30 a.m., CBINT will host Jessica Burch, Pathfinders Volunteer and Community Engagement Manager, who will talk to us about their program for at-risk youth and how we might be of service. We encourage all CBINT members to come and learn about this amazing community resource. Please watch your weekly eblast for more information.

Additionally, please mark your calendar for Shabbat morning, May 4. CBINT SAC is proud to welcome our very own Kevin Boland, Vice

President of Programs and Services at Jewish Family Services, to share new details about all the good work happening at JFS. Kevin will specifically discuss resources and services available to our community and engagement opportunities for CBINT members.

Both of these programs will address the ongoing needs of mental health care and services available in our community. We hope you will make it a priority to attend.

Donald Bass and Felicia Miller, SAC co-chairs

## Light Your Yom HaShoah Candle at Sundown, Sunday, May 6

"Anti-Semitism is like a virus; it doesn't go away. You must figure out how to vaccinate against it. Once a year we pause and realize that the Holocaust must not be forgotten."

As Jews, it is our tradition to honor the memory of deceased family members by lighting a candle on the annual Yahrzeit of their passing.

From 1938 to 1945, six million Jews – men, women and children – were systematically rounded up, transported to concentration camps, beaten, tortured, starved, medically experimented upon, worked to death, and ultimately disposed of in crematoria. For these people, there is nobody left to honor their memory by lighting a Yahrzeit candle.

*Benjamin Cohen, Past President, New England*

*Region – Federation of Jewish Mens' Clubs*

The CBINT Men's will distribute Yom HaShoah candles again this year to our synagogue families. Each candle will have the name of a child who perished during the Holocaust. Please say the Mourner's Kaddish for this child when lighting the candle. If you would like a battery-operated candle, please let the office know.

This year we will donate money to Project Aid and Rescue, a non-profit organization that provides medical and humanitarian aid to Israel. (<https://aidandrescue.org/israel-emergency-medical-aid/>)

Thank you, Rodney Ugent, Men's Club Yom HaShoah Chairman

## Our Congregation Mourns the Passing of:

### Hans Moser, on February 11, 2024

Hans was the husband of Donna Moser, father of Steven, **Mitchell (Cheryl)**, Sheryl (Michael), and Rebecca, and father-in-law of AnDenice. He was the grandfather of Libby, Max, Sam (Ariela), Jeremy, Daniel, Gabriel, and Talia. He is further survived by family and friends.

### Ely David Spiegel, on February 21, 2024

Ely was the husband of Rabbi Haviva Horvitz-Spiegel, father of Ariel (Cody) Gamm, Elise "Elana" Spiegel, and step-father of Jason Horvitz, Eliezer Horvitz, and Shira Horvitz. Ely is survived by his sisters Debby (Joe z"l) Rubenstein, **Anita (Dick) Bensman**, and Esther (Dean) Bland. Ely is further survived by family and friends.



**We Celebrate April's Member Birthdays!**

[CBINTMilwaukee.org/celebrate/birthdays](https://CBINTMilwaukee.org/celebrate/birthdays)



# Pesah Times 2024 / 5784

Join us In the Room at CBINT or on Zoom at [www.cbintmilwaukee.org/stream](http://www.cbintmilwaukee.org/stream)

DATE	SERVICE TIMES	KEEPING PESAH
Sunday, April 21		<ul style="list-style-type: none"> <li>Bedikat Hametz (Search for Hametz) After Dark <b>from 8:27pm</b></li> </ul>
Monday, April 22 Erev Pesah	Shaharit Minyan with Siyyum for Firstborn 7:30am	<ul style="list-style-type: none"> <li>Siyyum for Firstborn at Minyan 7:30am</li> <li>Sale of Hametz Authorization to R' Alter (see e-blasts and website), FINAL, FIRM DEADLINE 9:30am</li> <li>Last Hametz Eaten <b>by 10:32am</b></li> <li>Burn / Destroy Remaining Hametz <b>by 11:41</b></li> </ul>
	Minha / Ma'ariv Minyan 6:00pm	<ul style="list-style-type: none"> <li>Candle Lighting and First Seder 7:25pm</li> </ul>
Tuesday, April 23 First Day Yom Tov	Yom Tov Morning Service 9:30am CBINT is <i>not</i> offering a PM service today.	<ul style="list-style-type: none"> <li><b>CBINT 2<sup>nd</sup> Night Communal Seder Begins EARLY 6:00pm</b></li> <li>Candle Lighting <b>from 8:27pm</b></li> <li>Begin Counting the Omer at 2nd Seder</li> </ul>
Wednesday, April 24 Second Day Yom Tov	Yom Tov Morning Service 9:30am Minha 6:00pm	<ul style="list-style-type: none"> <li>Havdalah 8:28pm</li> </ul>
Thursday and Friday April 25 & 26 1-2 Hol ha-Mo'ed	Shaharit Service 7:30am Minha Service 6:00pm	
Friday, April 26 3 Hol ha-Mo'ed	Kabbalat Shabbat-Ma'ariv 6:00pm	<ul style="list-style-type: none"> <li>Candle Lighting (for Shabbat) 7:30pm</li> </ul>
Shabbat, April 27 4 Hol ha-Mo'ed	Shabbat Morning Service 9:30am	<ul style="list-style-type: none"> <li>Havdalah 8:31pm</li> </ul>
Sunday, April 28 5 Hol ha-Mo'ed Pesah Erev Yom Tov	Shaharit Minyan 9:00am Hol ha-Mo'ed Minha 6:00pm	<ul style="list-style-type: none"> <li>Yom Tov Candle Lighting 7:32pm</li> </ul>
Monday, April 29 7 <sup>th</sup> Day of Pesah Yom Tov	Yom Tov Morning Service 9:30am Yom Tov Minha Minyan 6:00pm	<ul style="list-style-type: none"> <li>Yom Tov Candle Lighting (also Yizkor Candle) <b>from 8:34pm</b></li> </ul>
Tuesday, April 30 8 <sup>th</sup> Day of Pesah Yom Tov	Yom Tov Morning Service – <b>with Yizkor</b> 9:30am Minha Minyan 6:00pm	<ul style="list-style-type: none"> <li>Havdalah 8:35pm</li> </ul> <p>Enjoy new Hametz 8:35pm Hametz sold by R' Alter may be eaten after 9:00pm</p>

## Get Ready for Passover at the Gift Shop

Passover will be here before you know it and our beautiful Glass Box Gift Shop has enhancements for your Seder. We have lovely Miriam cups, in addition to Elijah cups, and vessels for charoset, salt water, and horseradish. Our gorgeous Seder plates are second to none! Remember that the Glass Box charges **no sales tax**. Our prices are at, or below, most online offerings, and we will meet any other lower price on the identical item.

Contact Ellen Goldstein if you have any questions (414-861-6734) or the office for gift shop hours (414-352-7310).



Please Find Yahrzeits for April at  
[cbintmilwaukee.org/yahrzeits](http://cbintmilwaukee.org/yahrzeits)





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 Marvin & Marilyn Zetley  
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 6880 N. Green Bay Ave  
 Milwaukee, WI 53209-2821  
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## CBINT Funds

**Alan & Rita Marcuvitz Education Endowment Fund** – Funds to be used for adult, youth, and family education.

**Balkansky Fund** – Provides scholarships for Camp Ramah.

**Beth Hearst Fund (Formerly Passport to Israel)** – Provides funds for current youth and educational programs.

**Carl S. and Sandra G. Zetley Generation to Generation Fund** – Provides funds for education and family programming.

**CBINT/Religious School Fund** – Underwrites tuition for children of members attending the CBINT School of Religious Studies.

**Ervin & Suzann Colton Education Endowment Fund** – Provides funds for Scholars in Residence and other speakers.

**Gemilut Hasadim** – Provides funds for Shabbat meals for CBINT families with newborns or families in mourning.

**General Fund** – Provides funds to maintain CBINT.

**Harold M. Kramer Beautification Fund** – Provides funds for beautification projects at CBINT.

**Hazzan's Discretionary Fund** – Fund established for charitable causes.

**Isadore & Sylvia Blankstein Library Fund** – Provides funds for CBINT library acquisitions.

**Jacobson Chapel Fund** – Provides funds for the maintenance of Jacobson Chapel.

**Kenneth Weber Choir Fund** – Fund dedicated to supporting the choir and other musical programs.

**Marilyn Zetley Children's Library Fund** – Provides funds for the children's section of the library (books, furniture, etc.)

**Merry Atinsky Kiddish Fund** – Helps CBINT Sisterhood provide kiddish lunches after Shabbat services

**Panitch CBI Family Education Fund** – Assists CBINT families with financial needs who wish to attend family education retreats.

**Pentateuh/Humash Fund** – Provides funds to purchase Pentateuh/Humashim. Books will have a dedication bookplate.

**Prayer Book Fund** – Provides funds to purchase prayer books/siddurim. Books will have a dedication bookplate.

**Rabbi's Discretionary Fund** – Fund established for charitable causes.

**Rabbi Panitch Camp Ramah Scholarship Fund** – Provides scholarships for Camp Ramah.

**Sam & Aidee Cooper Art Fund** – Provides funds to purchase art for CBINT.

**School Fund** – Provides funds for the school and special school projects.

**Senior Activities Fund** – Provides funds for social, spiritual and educational opportunities for mature adults.

**Shirley Bass Floral Fund** – Provides bima flowers for the holidays.

**Sol & Esther Blankstein Scholarship Fund** – Assists high school/college students to pursue Jewish Education.

**Soloman & Yetta Soloff Memorial Adult Education Fund** – Established in the memory of Dr. Soloman & Yetta Soloff. Promotes and supports Adult Education programs.

**Special Scholarship Endowment Fund** – Provides scholarships for Jewish education.

**Stein Mendelson Scholarship Fund** – Provides funds for a Camp Ramah scholarship for one student per summer.

**The Schuster Family Endowment Fund for Second Home Cemetery**

**William & June Sherkow Scholarship Fund** – Provides funds for charitable, educational, or religious purposes.

**Youth Scholarship Endowment Fund (YSEF) (Formerly Youth Education Endowment Fund)** – Provides scholarships for trips to Israel, Jewish overnight camp and advanced Jewish education.

## CBINT Office Information

Joel Alter.....Rabbi  
 Jeremy Stein.....Hazzan  
 Herbert G. Panitch.....Rabbi Emeritus  
 Beata Abraham.....Executive Director / Director of  
 Congregational Learning and Education  
 Allie Barry.....Assistant Director  
 of Congregational Learning  
 Anita Nagurka.....Business Manager  
 Menachem Henny Graupe.....President  
 Marlynn Brick.....Executive Assistant  
 Lindsay Propper.....Sisterhood Co-President  
 Armona Nadler-Strick.....Sisterhood Co-President  
 Bill Fink.....Men's Club President  
 Michael Johnson.....Facilities Management  
 Lorie Wertheimer.....Second Home Cemetery  
 Administrator

**P:** 414-352-7310

**Fax:** 414-352-2050

**Office Hours:** Monday – Thursday: 9:00 am – 3:00 pm

**Friday:** 9:00 am – 2:00 pm

**www.CBINTMilwaukee.org**

Please call to confirm office operation hours.

## Worship & Service Information

### Weekday Services:

7:30 am and 6:00 pm

### Sunday and Civic Holidays:

9:00 am and 6:00 pm

### Shabbat:

9:30 am

Saturday evening Havdalah services are through Zoom only. See the website or your eblast for the Zoom service link. Please advise Rabbi Alter or Hazzan Stein if needed to help recruit attendees for a yahrzeit minyan.

**All information contained in Kehillah Connection is for use only by CBINT congregants.**