

HaKol The Voice

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FORGOTTEN HOLIDAY: LOST HOLY DAY

by Rabbi David Eligberg

In the days leading up to the festival of Shavuot I was confronted repeatedly with questions such as: "Rabbi, is there a holiday this week?" "Rabbi, what's this holiday all about anyway?" And of course my personal favorite, "Rabbi, is this an important holiday or a not so important holiday?"

My response included such bits of information as the fact that Shavuot is one of the three pilgrimage festivals mentioned in the Bible. Unlike the other two, Shavuot does not entail a massive spring cleaning effort nor the construction of any temporary housing. Perhaps it is the lack of physical preparations and the absence of many tangible holiday related objects that contributed to Shavuot to becoming forgotten.

Forgotten along with Shavuot is the important historical event it commemorates. Revelation, the single most important event in Jewish history took place atop Mt. Sinai on Shavuot centuries ago. God descends upon the mountain reveals himself to the Jewish people and in so doing enters into an eternal bond and covenant with them. The anniversary of that seminal moment in the young life of the Jewish people is what we celebrate in Shavuot.

Each year we not only reenact that incredible moment of divine-human contact, but we look to explore our own relationship with God. Our problem is that the static interference of daily life drowns out the divine voice that still echos from Sinai. Shavuot is an opportunity to tune in to the Divine frequency broadcast and renew our covenant with God. Important? You decide.

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Shavuot Questions

1. What very important event in Jewish history does Shavuot recall?
2. Why is Shavuot known as "The Festival of Weeks?"
3. How many days are there between Pesach and Shavuot?
4. What are the two reasons for celebrating Shavuot?
5. What is the relationship between the harvest season and Shavuot?
6. What is the "bikkurim" ceremony which was observed by Jewish farmers during the period when the Temple in Jerusalem existed?
7. Why is the Book of Ruth read in the synagogue on Shavuot?
8. What is meant by "Pilgrimage Festivals"?
9. What is a Tikkun Lel Shavuot?
10. Read chapters 19 & 20 in the book of Shemot (Exodus).

Shavuot

Shavuot commemorates the awesome event experienced by the children of Israel seven weeks after the exodus from Egypt when they camped at the foot of Mount Sinai somewhere in the Sinai Peninsula. This event was the Revelation, when God's will was revealed to Israel. It marked the declaration of the Ten Commandments. Though these commandments do not constitute the entire Torah, which consists of 613 commandments (taryag mitzvot), they were its foundation. These Ten Commandments also became the moral bedrock for much of western civilization.

While the exact manner of this communication between God and man is not known and was always subject to various opinions by the great thinkers and Sages of Israel, it was an event of awesome proportions and a unique spiritual experience that indelibly stamped the Israelites with their unique character, their faith, and their destiny.

In the prayer book, this festival is referred to as *z'man matan Torataynoo*, "the season of giving of our Torah," for this is the dominant theme of the festival. The everlasting significance of this theme is emphasized by the answer

to the question of why this festival is not called "the season of the receiving of our Torah" instead. The answer is that while the giving may have taken place at one time and the occasion can be commemorated, the receiving of the Torah by Jews must continue to take place every day and everywhere.

The name *Shavuot*, by which name the Torah refers to the festival, means simply "weeks" and is derived from the fact that it is observed after seven full weeks of counting from the second day of Passover. The Talmud used the name *Atzeret* (which implies a concluding festival) by which to refer to it, an indication that the Sages regarded it as tied to and concluding the festival of Passover.

Its significance as an agricultural festival in the land of Israel is also reflected by two other names by which this festival is known: *Hag Hakatzir*, "the Festival of the Harvest," for it marks the harvesting of the wheat, the last grain harvest of the season, and *Yom HaBikkurim*, the "Day of the First Fruits," for it also marks the beginning of the fruit harvest and was the occasion for the bringing of the first ripe fruits to the Temple as an offering of thanksgiving.

Quick Reference:

Shavuot. Literally, "the Festival of Weeks," which is observed on the fiftieth day after the first day of Pesach. Because it is the concluding feast of the season, it is called *Atzeret* in the Talmud. Originally a festival of nature, the festival of the offering of the first fruits, it was later connected to the revelation of Torah on Sinai. It is observed for two days by Jews in the diaspora and for one day by those in Israel.

Shloshet Yemei Hagbalah. The three days prior to Shavuot designated for preparing for the holiday; it refers to the period of time during which the Israelites were commanded to prepare for revelation (Exodus 19:10-13).

Sivan. The third month of the Hebrew calendar, May-June, includes the observance of Shavuot.

Tikkun Layl Shavuot. In observance of Shavuot, and in preparation for the revelation of Torah with which the holiday is associated, this is an all-night study period that traditionally included portions from all of the Torah and the first and last Mishnah of each tractate of the Talmud.

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Shavuot Observances

☆ On Shavuot, we read the Book of Ruth. Just as Israel entered the covenant at Sinai, so Ruth entered the covenant through personal conversion. Just as the greatness of the Torah was revealed to Israel at Sinai, so is it revealed to all strangers who come to join the Jewish people with committed hearts.

☆ It is fitting to read from the Book of Psalms on this day, which is considered by our tradition to be the Yahrzeit of King David.

☆ Flowers are placed in the synagogue to remind us of the wilderness at Sinai.

☆ Attend holiday services with your family.

Many families decorate their homes with branches and flowers to honor the Shavuot harvest. Because the words of the Torah are "sweet as milk and honey," it is the custom to eat dairy food such as blintzes and cheesecake. Those who have gardens, or live near a farm, pick and enjoy their own bikkurim - first fruits - such as strawberries, peaches, or other summer crops.

Just as farmers long ago shared their harvest with the poor, today we show our concern by collecting

food and money for tzedakah.

We welcome Shavuot by reciting blessings over the candles, the wine, and the challah.

We thank God for life, for Torah and teaching, and for the harvest foods we will share.

Candles should be lit eighteen minutes before sunset on the first night or when the Festival eve coincides with Friday night. Below is the blessing we recite:

Baruch attah "hashem elokeinu" melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov. {Since the second night of Shavuot is a Friday, we replace "shel yom tov" with "shel Shabbat v'shel yom tov."}

Praised are You, Lord our God, King of the universe whose mitzvot add holiness to our lives and who gave us the mitzvah to kindle light for the Festival. {kindle light for Shabbat and for the Festival.}

On both nights we also recite:

Barukh attah "hashem elokeinu" melekh ha-olam, she-hecheyanu v'kiymanu v'higitanu la-z'man ha-zeh.

Praised are You, Lord our God, King of the universe, for keeping us in life, for sustaining us, and for helping us to reach this day.

Meditations

May the light of these candles help inspire us to love You with all our hearts. May their warmth and glow radiate kindness, harmony, and joy among the members of my family; may love and devotion bind us closer to one another and to You.

Amen.

Compassionate Creator of all life, embrace my life and my family's life with Your lovingkindness. May my children walk in Your ways, loyal to the Torah and adorned with good deeds. Bless our home and our family with peace and light and joy.

Amen.



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Study first, then bake, then eat.

- | | |
|-------------------------------------|--|
| A) ½ cup [Judges 5:25] | 1. Cream together A, B, C and the yolks of D. |
| B) 2 cups [Jeremiah 6:20] | 2. Sift together E, F, G and I. |
| C) 2 tablespoons [I Samuel 14:25] | 3. Combine the above together with I. |
| D) 6 [Jeremiah 17:11] | 4. Add J, L, and K. |
| E) 1-1/2 cups [I Kings 5:2] | 5. Add in stiffly beaten whites of D. |
| F) 2 teaspoons [Amos 4:5] | 6. Bake in a well greased rectangular (13" x 9") pan at 325 degrees for an hour or until a toothpick inserted in the middle comes out clean. |
| G) 4 teaspoons [II Chronicles 9:9] | |
| H) a pinch of [Leviticus 2:13] | |
| I) ½ cup [Judges 4:19] | |
| J) 2 cups (chopped) [Nahum 3:12] | 7. Serve for Shavuot with ice cream.
~We couldn't find a biblical verse which mentioned ice cream. |
| K) 2 cups [I Samuel 30:12] | |
| L) 2 cups (chopped) [Numbers 13:23] | |

TIKKUN LEL SHAVUOT

Thursday, May 23th

7:30 PM until ????

One of the customs associated with the festival of Shavuot in that of holding a Tikkun Lel Shavuot. It is based on the tradition that our ancestors stayed awake all night in preparation for receiving the Torah at Mt. Sinai. In some circles the practice is still to study all night and begin the morning service with the first light of day. A different midrash teaches that at midnight the heavens parted and allowed the Israelites to "view" God's innermost sanctum.

This gave rise to the practice of studying until midnight. In addition to studying excerpts from the Tikkun Lel Shavuot - a special book used on Shavuot which is a collection of passages from many Jewish texts - we will also look at the Book of Ruth which is associated with Shavuot. A light collation will be available throughout the evening providing physical nourishment to accompany the spiritual sustenance.

Save the date and join us for an evening of study and good company.

Shavuot Services:

Friday, May 24th

(Shacharit)..... 10:00 am

Friday, May 24th (Kabbalat

Shabbat)..... 8:00 pm

Saturday, May 25th (Shacharit &

Yizkor)..... 9:30 am

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Nursery School Notes

We still have openings in our nursery school for the 1996-97 school year. In addition, we will again be offering day care from 8:30 - 3:30, for children registered in a 3-day or 5-day morning class. For additional information, call the nursery school office, 297-0295.

The families in our nursery school participated in the Passover food basket sponsored by Jewish Family Services. They also enjoyed the Passover puppet show by Rabbi Eligberg.

During May, they will learn about Shavuot and make their own cheese blintzes and holiday craft.

Lag B'omer will be celebrated with a picnic and staying outdoors for the entire day (weather permitting). Also planned for the month is a trip for the youngest groups to Von Thuns Farm and a trip to Imagine That! (science museum) for the Pre-Kindergarten classes.

Out-of-the mouths of babes:

Josh told his teacher about a dream he had "that scared him out of his pants!" ... When **Corey** was asked what color the brown paper was, he answered "chocolate!" ... The class was discussing where they live and the schools they will

go to when **William** announced "I am going to the high school next year!" ... Julia brought a drawing over to her teacher and told her that it was for **Becca**. **Ross**, very matter-of-factly, looked up and said, "You mean my wife, Becca.?"

Joan Shames,
Director

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Another Viewpoint
by Aaron Rosloff

It's interesting that some people who go into New York to work or to see a show, tell me that they are afraid to go to Israel. Not safe, they say. It reminds me of the time that Mili and I stopped at a souvenir shop in Tel Aviv. While the proprietor was wrapping our purchases, his mother came out from the rear of the store and we got into conversation.

She was a typical Brooklyn Bubba, the kind you see walking half bent over with a babushka on her head, tied with a bow under her chin. We talked in Yiddish as she had no English and my Hebrew is too rudimentary for a conversation. I asked her if she wasn't nervous about seeing the young soldiers in the streets with guns hanging from their shoulders. "Foolish boy" she said, "I can come home one o'clock in the morning and no one will bother me, but my daughter in the Bronx, she can't come home at one o'clock."

Of course she was right. Our perception of what goes on in other places is colored by what we read in the newspapers or other media. We see violence on TV and assume that this is what life is like in that locale. My Israeli friends and family ask us how we can live amid so

much violence in the U.S., and why we don't come to live in Israel where life is so much safer and tranquil. Even the meanest streets of Tel Aviv are safer than most cities in the U.S. The acts of crazies are unpredictable anywhere. Be it the World Trade Center or Oklahoma City or Jerusalem. Who can prepare for a Postal worker who shoots his coworkers, or an unhinged man who kills a dozen children in a Scottish schoolroom.

The odds of anyone of us being at the scene of a bombing or shooting anywhere in the world are so infinitesimal as to be uncountable. As we prepared to leave for Israel this Spring, to be with our family there for Passover, we received phone calls from well meaning friends expressing concern and wishing us a safe trip. We are not heroically inclined, but the fact is that we are more concerned about the risks of travel, about which we worry very little, than about our safety in Israel.

Despite all the scare stories in the newspapers and TV, we know that Israel is still one of the safest places in the world and I would urge anyone with an interest in Israel to put aside your fears and GO.

Next year in Jerusalem.
Aaron Rosloff, March, 1996

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**Good Time Had by All
at B'nai Tikvah's Purim Festivities**

by Meryl Mandle Heit

What do Bullwinkle the Moose, Elvis Presley, and a gorilla have in common? They all appeared up on the Bima to help celebrate Purim this year at Congregation B'Nai Tikvah.

Actually, I don't know if it was Bullwinkle or some other generic moose hero UP there. But I am pretty sure that Rabbi Eligberg was underneath the antlers. He was joined in the festivities by Ritual Chair Larry Cohen (better known as "The King"), and Hazzan Goldberg (Donkey Kong or King Kong?).

Our Megillah Reading began on a sad note, with a memorial services for the victims of a terrorist's car bomb in Tel Aviv. Then our traditional celebration began, featuring Sam Rosenzweig as Baal Koreh (Reader). Of course we all did our best to blot out you know who's name (h---n) with groggers and general noise.

Several exciting events occurred in between chapters. The Odessa Klezmer band made magic with their clarinet, drum, and accordion; their toe-tapping music had more than a few people dancing in the

aisles. Rabbi Eligberg also played entries in the "Worst Melody for Adon Olam" contest. Both youth and adult categories. Since the Rabbi listened to entries while driving, winners and runners up were selected based on who came closest to causing him to drive off the road. Winners were listed in the bimonthly newsflyer.

The Rabbi, Hazzan, and Ritual Chair were not the only attendees wearing costumes. Many congregants, both children and adults, came in-cognito and competed for prizes in the costume contests. I saw several lovely Queen Esthers, a caveman, a fisherman carrying his freshly caught gefilte fish, the wicked witch of the west (from "The Wizard of Oz"), a gangster, two women dressed as men, a Bedouin Arab, an extremely large boflomed lady (at least she said those were pillows back there!), an election official (escorting Republican candidate *Babar* and Democrat *Eeyore*), two hamentashens, the devil, a family of gorillas (related to the Hazzan?) and Batman. My apologies to anyone whose costume I missed. There even were two Marty Spigners (**neither was the real one**) dressed in his characteristic overalls, hat and long white coat. One was Deborah Spigner and the other myself in drag. ... continued

Purim Festivities (continued)

After the reading, we enjoyed yummy refreshments -- potato chips, three types of hamantashen, soda etc. For those of you who missed all the fun at the Carnival and Megillah Reading, like trying to score a goal against our hockey playing Rabbi, there is always next year. In the meantime, check out the collage of photos displayed on the bulletin board outside the synagogue office.

Our Membership List


At the April board meeting, the Board of Trustees of B'nai Tikvah overwhelmingly approved a resolution to distribute the membership list to the membership at large. This is a means of building a community by providing a path of communication between members. The list will be published and distributed to all members with safeguards designed to discourage commercial and inappropriate use of the list.

Members will be given the opportunity to have their phone number and/or address deleted from the list before distribution. **If you want your listing modified, please advise the synagogue office by June 30, 1996.**

Annual B'nai Tikvah Picnic

Please mark your calendars and save **Sunday June 9, 1996** for the annual B'nai tikvah picnic. The picnic will be in Riechler Park and there will be a modest fee to cover the cost of refreshments. As usual, we will have fun and games. Hope to see you on June 9th. Look for further information in future mailings.

Programming Committee

Volunteers  Needed

The programming committee is looking for volunteers to organize a season kick-off **Bar-b-que for labor day weekend**. We are also looking for someone with interest in movies of Jewish themes or content to organize and run a **Jewish Film Series** starting next October after the High Holidays. Please contact Mark Roller (297-7055).

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May 5th ~ A day for Israel

The Congregation's annual State of Israel Bond breakfast will be held beginning at 9:30 am. This year's breakfast will honor **Milli and David Kutliroff** and will feature Professor Stephen Berk as our guest speaker. Professor Berk is a distinguished historian who has published studies on East European Jewry and on Israel. His latest work is *Year of Crisis, Year of Hope: Russian Jewry and the Pogroms of 1881-1882*.

May 5th will continue with the festivities for **Jerusalem 3000**. **All are welcome!**

There's still time to Schmoozel (With the Rabbi and fellow congregants)

There are three dates in May for "Schmoozing with the Rabbi". Below are the homes and the hosts. Please call them directly to RSVP and for directions.

May 4 9pm (297-6284)
Meryl & Gordon Heit's home

May 11 9pm (821-5917)
Gigi & Mark Cohen's home

May 30 8pm (329-6518)
Bette & Steve Koffler's home

North/South Brunswick USY May Events

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Saturday, May 18 Closing
Dance, Mid Jersey USY, Colonia.

Sunday, May 19 Israeli Day
Parade.

Tuesday, May 21 Human
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the 8th graders (7pm to 9pm) at
B'nai Tikvah.

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Concert: \$8.00

Roofing Anyone?

We are presently forming a committee to review quotes and estimates from roofing contractors concerning the repair and possible replacement of our present roof. If any members have experience in reviewing estimates and knowledge in the construction field that would be beneficial for this committee. Please call the office at 297-0696. The office will obtain all the estimates and serving on this committee will only require a small amount of your time.

Not into roofs? How about cake?

We are trying to form a small committee of individuals interested in assisting in plattering, laying out food and overseeing the Friday night Onegs and Saturday morning Kiddushes. If you are available to help either Friday nights or Saturday mornings your efforts would be welcomed. Contact the synagogue office at 297-0696 for further information or to volunteer.

SO GENERATIONS NEVER FORGET

WHAT SO FEW LIVED TO TELL

Survivors of the Shoah Visual History Foundation, founded and chaired by Steven Spielberg, is a nonprofit organization seeking Holocaust survivors throughout the world who are interested in recording their eyewitness testimony on videotape. Our goal over the next few years is to create a permanent record of survivors' personal experiences before, during, and after the Holocaust. Survivors who participate will receive a video copy of their testimony. By sharing these stories firsthand, survivors play a vital role in making sure that one of the most devastating events in human history is never forgotten.

The archive of testimonies will be made available to museums and nonprofit organizations for historical research and other educational purposes. Each testimony is a legacy for children, grandchildren and generations to follow. These testimonies honor the memory of those who will never be heard.

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**GARAGE SALE PLANNED FOR JUNE--
DONATIONS NEEDED!!**

Wondering what to do with items that are still in good condition and too good to throw out? Save them for B'nai Tikvah's garage sale planned for June 23rd. Items to consider:

Books, records, tapes, children's clothing (clean please), appliances, toys, furniture, computer hardware and software, household items, sporting goods, office supplies, objects d'art etc.

We ask that the items be clean, in saleable and/or working condition. Since we have neither the facilities to store or transport donated items we are requesting that all items donated be brought to the synagogue in the two weeks prior to the sale. Dates and times for drop-off will be publicized in future announcements.

Contact Bill Greenberg (297-6953) if you have any question regarding items you wish to donate or if you are able to spend a couple of hours helping with the sale.

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SEMINARY UPDATE



The Jewish Theological Seminary

Vol. II Issue 7

April 1996

Nisan 5756

Beloved and Cherished in Their Lives and in Their Death They Were Not Parted

It was the wee hours of Sunday morning. We were coming back from seeing *Mr. Holland's Opus* when I heard the news. An explosion. My sleep-fogged brain had to hear it again to sort it out — not the IRA, not Bosnia, but Jerusalem. My heart fell as my brain whirled establishing probabilities. Our son, studying in Israel for the year, was with friends in New York for mid-semester break; our daughter had just gone to Kibbutz Saad after spending five months in Jerusalem. My brother and his family, who live in Jerusalem: where were they? A call to my brother's office elicited the information that all members of the family had checked in — relief, but little sleep. By 6 am, our daughter had called to offer personal reassurance, and at seven, my sister called to say that her son had checked in.

Sleep was long gone. A half hour on the exercise bike might fool my body into thinking that it was awake. The images crowded across the Sunday early morn-

ing news. I moved to my regular routine: morning prayers, breakfast. Halfway through cereal came a phone call from JTS chancellor Ismar Schorsch. "Anne," he said, "I want you to know that one of our students was killed in the suicide bombing: Matt Eisenfeld."

I tried to keep the mask on, to remain dispassionate. I failed. The images were too strong. Matt, a second-year rabbinical student, a Yale graduate, was my own son's current *havruta* (study partner). I had already concluded that I would hire Matt as a research assistant when he returned, based on the intellectual interests we shared. I knew his friend Sara and thought they were a wonderful couple.

Wanting to break the news to our son David before he heard it from others, my husband and I drove into Manhattan, where he was spending some time with friends.

Shock, pain, silence. How could it possibly be true? What justice was there in this? Matt was the best there was, the most serious scholar of rabbinics, a young man punctilious in his observance, a person who cared deeply for others. These rabbinical students, his friends, hope to reverse the tide of assimilation and intermarriage with commitment and creativity — and Matt was the best. David's respect for Matt had only grown during the many hours they studied together.

And what of Sara? A call from another of my son's classmates replaced fear with dreadful certainty. Sara had also been killed in the blast. Sara, who grew up in our town and was a student in the Schechter Day School when my husband was principal; Sara, who overcame her father's tragic early death to become a brilliant student at Barnard, graduating last May, now spending the year in Israel studying environmental science. A committed Jew, she was our son's study partner at Pardes two years ago. Devoted to Jewish observance, she came to the daily services at JTS as an undergraduate, wearing her green hat with its roll-up brim.

What is Sara and Matt's opus? They touched and transformed many lives, always kindling the spark of Jewish commitment; they influenced their peers, serving as role models; they taught those younger than they were. While these cannot substitute for long lives filled with deeds, they stand as a memorial. First there were no words. Then words came and they are King David's: "Beloved and cherished in their lives and in their death they were not parted" (II Samuel 1:23). May the memory of these righteous persons serve as a blessing.

—by Anne Lapidus Lerner
JTS vice chancellor

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We hope you will reprint excerpts
from this update in your
synagogue bulletin

Copies of photographs appearing in
Seminary Update are available
upon request

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Points of Law

OVER THE PAST FIVE years the Halakhah Committee of Israel's Masorti movement has weighed what Jewish religious law has to say on some 200 contemporary Israeli issues. The decisions of the committee are not binding but are generally accepted by the rabbis of the movement in Israel and their congregants. Members of the committee, including David Golinkin, Michael Graetz and Gilah Dror, are recognized not only by non-Orthodox rabbis, but also by some Orthodox ones, as highly competent scholars. If their rulings on Jewish law have never been challenged by the Orthodox establishment, it's mainly because Israeli Orthodox rabbis have never been willing to engage their Masorti colleagues in discussion.

Some examples of the rulings:
Conscription of Women into the Israel Defense Forces

"The number of girls who identify them-

selves as 'religious' and thus do not serve in the army is increasing . . . The Mishnah clearly states that women go to war . . . We do not find that army life presents any greater danger to morality than the modern world generally . . . We can find no halakhic basis for discriminating among different categories of women ('religious' and 'non-religious') . . . [therefore] the obligation to serve applies to all men and all women."

The Whole Land of Israel [Greater Israel] and the Halakhah

"There has been much publicity in the press emanating from the Chief Rabbinate of Israel to the effect that, according to halakhah, it is forbidden to cede even a footstep of any part of the whole Land of Israel . . . Throughout all periods of our history the borders of the land expanded or narrowed for political reasons . . . The boundaries of the Holy Land were never

fixed and rigid, but the opposite: flexible in accordance with the pragmatic reality of the time . . . The claim that the

concept of 'the Whole Land of Israel' forbids us from conceding any part . . . has no support in halakhah."

Riding to the Synagogue on Shabbat
 "In 1950 . . . the Committee on Jewish Law and Standards of the Conservative Movement in North America . . . ruled that a person who lives far away from a synagogue is allowed to ride to the synagogue and back on Shabbat . . . in those days most Jews worked on Shabbat, did not pray in general . . . and lived at great distance from the nearest synagogue . . . This is not the case in Israel today where almost no one works on Shabbat, where every Jew can open a Siddur and pray . . . and where there is a synagogue in every neighborhood . . . We therefore agree . . . that it is forbidden to ride to the synagogue on Shabbat."

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HaKol The Voice

Mark & Gigi Cohen...Editors...821-5917
Gale Dillman...Advertising...821-7392

Contributing Writers:

Rabbi David Eligberg Meryl Heit
Aaron Rosloff

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HaKol is published monthly. The deadline for the June issue is May 3. Contributing to **HaKol** is simple. Write something, put it in the Synagogue office box labeled HaKol. If faxing (to our home office please), please use straight type, no columns, etc. Board and committee leaders, please note that June is an excellent issue to thank all those who have helped you throughout the year. There are so many people who work tirelessly to make things happen, let's not forget to acknowledge them in at least some small way!

👉 The Synagogue Board Needs Feedback 🗨️

So how are we doing? While we are proud of our Synagogue and its programs, we are always looking for ways to improve. Help us identify areas in which we can do even better. Call any Board member with your suggestions.

Bette Koffler, Board Trustee

Business on Shabbat

Just a reminder that no synagogue business is to be conducted on Shabbat. Please do not call any of the group or congregational representatives for any reason on Friday late afternoons or Saturdays.

Daily Minyon Schedule

Friday	8:00pm
Saturday	9:30am
Saturday (pm)	Call Office For Time
Sunday	9:00am & 7:30pm
Monday through Wednesday	7:30pm
Thursday	7:00am & 7:30pm

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