

C A L E N D A R

May 2008

- 2 Light candles 7:43 p.m.
- 3 Holocaust Shabbat
Shabbat ends 8:43 p.m.
- 5 Rosh Chodesh Iyar
Youth Student Committee
Omer Lecture
- 6 Rosh Chodesh Iyar
- 7 Youth Adult Committee
- 08 Yom Ha'Atzmaut
Sisterhood Board meeting
- 9 Light candles 7:50 p.m.
- 10 Family Luncheon
Shabbat ends 8:50 p.m.
- 11 Mother's Day
- 12 Omer Lecture
- 14 Executive Board meeting
- 16 Light candles 7:57 p.m.
- 17 Shabbat ends 8:57 p.m.
- 19 Omer Lecture
- 21 Synagogue Board meeting
- 23 Lag B'Omer
- 23 Light candles 8:03 p.m.
- 24 Shabbat ends 9:03 p.m.
- 26 Memorial Day
- 28 Omer Lecture
- 30 Light candles 8:08 p.m.
- 31 Shabbat ends 9:08 p.m.

**SIGNIFICANT DATES
 IN MAY AND JUNE**

Yom HaShoah:

Holocaust Martyrs and Heroes
 Remembrance Day
 27 Nissan (May 2)

Yom HaZikaron:

Israel Fallen Soldiers and Victims
 of Terrorism Remembrance Day
 2 Iyar (May 7) – advanced two
 days because Yom HaAtzmaut
 falls on Shabbat

Yom HaAtzmaut:

Israel Independence Day
 3 Iyar (May 8) – advanced two
 days because it falls on Shabbat.

Lag B'Omer:

18 Iyar (May 23)

Shavuot:

6-7 Sivan (June 9-10)

GAN EDEN IN LIFTAH

BY MORDECHAI SHAUL

I was born when the State of Israel was 10 years old, to parents who shared an ancestral dream.

In 1950, my parents, as teenagers, realized what my ancestors could only dream about for 2,000 years, and left behind a world that existed for centuries.



The author, at his bar mitzvah in Jerusalem in 1971.

By a miracle, they were returning to the Land of Israel from Kurdistan, Iraq (ancient Babylon). They joined the many Jews from all over the world who never gave up hope, and who sacrificed so much in every way, for this day.

I grew up in a very large family with hardly any means. We had to be creative and resource-

ful, and learned to make do with very little. We were happy, and didn't feel deprived. We were surrounded by a close network of family, friends and community. We were *ba'aretz* – in Israel.

But the country was so young. People had to wait in line for even half a loaf of bread. At that time, the Israeli government had little to offer its citizens.

In my childhood, with no Toys-R-Us, we were very creative in playing with friends, making our own toys and games, using our minds, sharing stories. We grew some of our own food, and had plenty of almond trees, pomegranates and cactus fruit to pick.

Until 1967, we lived in Liftah, at the entrance to Jerusalem, in a steep valley. We barely had running water, had just one light bulb, and an outhouse. Yet, we still refer to it as Gan Eden. The best thing we had was the *maayan*, the mountain stream, which was partially dammed to create a pool and *mikvah*. I can still remember the special earthen oven where we made our own bread. Today, Liftah is a rugged and beautiful national park, and a popular hiking and picnic destination.

We got our first radio in 1965, and we didn't have TV until 1973. It was a black-and-white set, of course. It received one and a half channels – yes, one and a half: one Israeli and a half Jordanian!

Our little enclave was forced to relocate, as the government deemed the location too vulnerable to attacks. We moved right before the Six Day War in 1967, to the area near the Machaneh Yehudah market, or shuk.

Before the war, I was warned not to walk outside the walls of the Old City due to snipers. I remember, as a nine-year-old boy, bombs falling in the neighborhood during the war. And, in 1973, we were stunned by the sirens of the Yom Kippur War.

**NO KNIFE OR SPOON, BUT AN
 "EXCEPTIONAL" UPBRINGING**

BY NOA GOLDMAN

I was born in 1945 and grew up on Kibbutz Chafetz Chaim, which was established that year on the land that it still occupies, just south of Rehovot. Two youth movements, on *bachshara* (settlement training) from Europe, bided their time in Gadera and Kfar Saba until they were assigned the land.

It was a kibbutz of the Mifleget Poalei Agudat Yisrael (Agudat Yisrael Workers Party): a religious group of people, plus pioneers, who understood the connection between the land, the nation and the Torah. It represented Torah with *derech erez*. People spoke German on the kibbutz because the *bachshara* group was from Germany.

My father, Meir Yaari, is from Germany; my mother, who passed away many years ago, was from Czecho-slovakia. She's buried on the kibbutz. My father was 16, and someone from the kibbutz came to Europe to gather refugees. My father arrived in Israel on Erev Pesach 1939, through the Youth Aliyah program. He was saved because

the day after Kristallnacht, his mother arranged for him to go through Youth Aliyah – and his sister, too. His parents were killed in Auschwitz. His sister was a nurse who was in Bergen-Belsen. The Germans wanted to show the world that they weren't evil, so they let her go because she was pretty. What luck.

Growing up on the kibbutz was wonderful. There was happiness that we had a land, a fresh start, a feeling that we could do everything because we had national pride. Materialism wasn't important. We had a fork, but not a knife or spoon. We had one plate. We didn't worry that we only had that. We learned how to get along with what we had. Kids didn't have lots of clothes. We had one shelf for our belongings and one pair of shoes for both summer and winter.

The first structure the kibbutz built was the children's house, so I was living in a building while my parents lived in a tent. I was two and a half, and I still recall it. After that, they built buildings for adults, but with just one room per family. Outside was the commode. For many years,



The author, at about the same age as many of her current students.

we used it, even when I was a teenager. The faucet was a few meters from the buildings. The showers were public showers.

But it always was good. We never felt ourselves to be poor or deprived. Just lucky that we were saved from the Shoah and from what happened to our parents. We had happiness, national pride, idealism, enthusiasm of being in Israel and living in Israel – of serving Israel, building a country.

I went home from the children's house every day from

Article continues on page 3

FROM THE RABBI'S DESK

RABBI CHAIM LANDAU

The Jewish connection with Israel did not begin with Zionism, a word coined in the 1890s. It goes back 4,000 years to the first recorded syllables of Jewish time, God's command to Abraham: "Leave your land, your birthplace and your father's house and go to the land that I will show you" (Genesis 12:1). Seven times, God promised Abraham the land, and He repeated that promise to Isaac and Jacob. If any nation on earth has a right to any land – a right based on history, attachment and long association – then the Jewish people has a right to Israel.

Judaism – twice as old as Christianity and three times as old as Islam – was the call to Abraham's descendants to create a society of freedom, justice and com-



Photo: Lawrence Fitton

passion under the sovereignty of G-d. A society involves a land, a home, somewhere that the Children of Israel form the majority and can thus create a culture, an economy and a political system in accordance with their values. That land was and is Israel.

Jews never left Israel voluntarily. They never relinquished their rights. They returned whenever they could: in the days of Moses, then again after the Babylonian exile, then again in generation after generation. Judah Halevi went there in the 12th century. So did Maimonides and his family, though they found it impossible to stay. Nahmanides went after being exiled from Spain. There was a large community in Israel in the 16th century. There are places, especially in Galilee, they never left at all.

Those with a sense of history long ago recognized the injustice of denying Jews their ancestral home. In 1789, Napoleon, at the start of his Middle East campaign, called on Jews to return, but the campaign failed before there was a chance to act on this proposal. So did many British thinkers in the 19th century, among them Lord Palmerston, Lord Shaftsbury, and the writer George Eliot in her novel *Daniel Deronda*.

The Balfour Declaration in 1917, ratified in 1922 by the League of Nations, was an attempt to rectify the single-most sustained crime against humanity: the denial of Jewry's right to its land and its subsequent, unparalleled history of suffering. Winston Churchill never wavered from this view. There were Arab leaders who understood this, too. In 1919, King Faisal wrote to the American-Jewish judge Felix Frankfurter: "We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement. ... The Jewish movement is national and not imperialist. Our movement

(Arab nationalism) is national and not imperialist ... Indeed, I think that neither can be a real success without the other."

The idea that Jews came to Israel as outsiders or imperialists is among the most perverse of modern myths. They were the land's original inhabitants, and they have the same relationship to the land as Native Americans to America, Aborigines to Australia, and Maoris to New Zealand. They were ousted by imperialists. They are the only rulers of the land in the past 3,000 years who neither sought nor created an empire.

In fact, no other people, no other power, has ever created an independent state there. When it was not a Jewish state, Israel was merely an administrative unit of empires: the Babylonians, Persians, Greeks, Romans, Byzantines, Umayyads, Fatimids, Abbasids, Crusaders, Mameluks and Ottomans. The existence of Israel, in ancient times and today, is a sustained protest against empires and imperialism: against Mesopotamia of Abraham's day and the Egyptians after the exodus.

Omer Lectures to Begin this Month

To celebrate the 21st Omer lecture, Rabbi Chaim Landau will share a series of five discussions on the theme of faith. Everyone is invited, free of charge, to come and enjoy! The schedule is as follows (dates subject to change due to the Rabbi's recovery):

- May 5** *What Is Faith?*
- May 12** *Judaism, Justice, Tragedy: Confronting the Problem of Evil*
- May 19** *Creation: Where Did We Come From?*
- May 28** *Revelation – Torah from Heaven*
- June 4** *Jewish Identity: The Concept of a Chosen People*

All discussions will begin at 8:15 p.m. in the Bearman Chapel.

Do we really need a Jewish state? Yes. There must be some place on Earth where Jews can defend themselves, where they have a home in the sense expressed by the poet Robert Frost, as "the place where, when you have to go there, they have to take you in." Every nation has the right to rule itself and create a society and culture in accordance with its own values. That right, to national self-determination, is among the most basic in politics. Today, there are 82 Christian nations and 56 Muslim ones, but only one Jewish one: in a country smaller than South Africa's Kruger National Park and equal in size to one quarter of one percent of the land mass of the Arab world.

Long ago, in 1947, Jews accepted the right of the Arab population of the land to a place of

their own. The Arabs rejected the United Nations plan. The offer was renewed after the Six Day War. The Arab response was the famous Three Nos of Khartoum: no peace, no negotiation, no recognition of the State of Israel. The call was repeated many times by Prime Minister Golda Meir, and always decisively rejected.

The boldest offer was made by Prime Minister Ehud Barak at the Taba negotiations, in 2001. It offered the Palestinians a state in the whole of Gaza and 97 per cent of the West Bank, with border compensations for the other three per cent, and East Jerusalem as its capital. The story is told in Dennis Ross's book, *The Missing Peace*. Many members of the Palestinian team wanted to accept. The Saudi ambassador at the time, Prince Bandar bin Sultan, said, "If Arafat does not accept what is available now, it won't be a tragedy, it will be a crime."

What has systematically derailed Israel's efforts for peace is the fact that every concession it has made, every withdrawal it has undertaken, has been interpreted by its enemies as a sign of weakness, and has led to more violence, not less. The Oslo process led to suicide bombings. Barak's offer led to the so-called Al-Aqsa Intifada. The withdrawals from Lebanon and Gaza led directly to the onslaught of Katyusha and Kassam rockets. How does any nation make peace under these conditions? Hamas and Hezbollah have made it clear that they do not seek peace. They seek Israel's destruction.

Under constant threat of violence and war, Israel has produced achievements that have been immense. It has taken a desolate landscape and turned it into a place of farms, forests and fields. It has taken immigrants from more than 100 countries, speaking more than 80 languages, and turned them into a nation. It has created a modern economy with almost no resources other than the creative gifts of the people. It has sustained democracy in a part of the world that had never known it before. It has taken Hebrew, the language of the Bible, and made it speak again. It has taken a people devastated by the Holocaust and made it live again. Israel remains, as its first modern city was named, a petach tikva, a gateway of hope.

We must challenge the blatant falsehoods: that Israel is the aggressor, that it has not sought peace and, above all, that it has no right to exist. Equally, we must challenge the false paradigm that the Israel-Palestinian relationship is a zero-sum game in which one side loses and the other wins. From peace, both sides gain. From war, violence and terror, both sides lose.

The call on both sides must be for peace: peace for Israel and for the Palestinians. We need both. The choice is not between supporting Israel or supporting the Palestinians, but between peace and violence. Peace is sacred, violence a desecration. Too many lives have been lost, too much blood has been shed. Eventually, both sides must recognize the other's right to be – and if not now, when?

4:00 to 6:00 p.m. That was quality time with my parents. It was exceptional. But even the childrens' house was exceptional. The caregivers imparted a love for country, the homeland and for each other – to take *v'avavta l'reacha kamocha*, love your neighbor as yourself, and to live it. The caregivers loved the kids and took care of them as if they were their own. But it was love with limits. Love of work, self-discipline, work discipline and work ethic – the caregivers transmitted these values to the kids of the kibbutz. Everything I got was from G-d, my parents and the kibbutz.

Now, the kibbutz is no longer a kibbutz. It's a *yishuv k'bilati*, a communal settlement. My father remarried and moved to Bnei Brak. His wife died after 30 years together. He still lives in Bnei Brak. He's 85. Until 120.

“THE BEST TIMES OF OUR LIVES”

BY ANAT KLOTZMAN

Growing up on Kibbutz Mishmar HaSharon, near Netanya, or on any kibbutz, was quite a different experience compared to the one my kids, or for that matter most kids in the United States, experience.



The author (r), with her younger brother Izhar.

When I was a baby, I slept in a children's house, which is comparable to a dormitory situation. All babies slept together while our parents took turns watching us at night. A few years later, the kibbutz changed its ide-

ology, and we spent the night without our parents. We would go to the children's house from 7:00 a.m. until 4:00 p.m. Mothers would come during the day to nurse their infants and then return to work. From the age of seven, we learned that you need to work to survive in our society, so after school we had lunch and worked at either the library or at the petting zoo.

As we got older, we worked more hours in different areas of the kibbutz and received more responsibilities, such as cleaning our rooms every Friday for Shabbos. One of the most responsible jobs was working with the young children. This was my favorite job because I was able to get attached to the same children and watched these kids grow up. I was responsible for everything: changing diapers, dressing them and making their baby food. I was able to form a special bond with all the kids I nurtured from a very young age.

As young adults, the boys and girls worked in a variety of jobs, such as in the cotton fields, turkey farm, chicken farm and fish ponds. The kibbutz also had a huge bakery, but most of the members, especially the children, didn't like working there because it was similar to a factory: always hot and very hard and tedious work. All of the kids growing up on the kibbutz spent most of the time outdoors. The playground was built like a junkyard, loaded with sand, and the kids loved exploring every inch of it with their entire bodies.

The kibbutz is built like a community, where you

work for your food and shelter, in a manner of speaking. For your work, you would get housing, meals in the dining room and a minimal salary to buy small items. When I was a junior in high school, I wasn't required to work every day after school. I worked a full day on Sunday. We always felt safe, and never spent time inside. We didn't have computers



and had only one T.V. with only one channel, but we didn't care. My high school was at a kibbutz a 15-minute drive from ours, which made it convenient, especially if there was bad weather.

From age 16, we moved to a dormitory on the kibbutz. We used to hang out there most of the time. We had a *metapelet* watching over us. This lady made sure we would get up for school in the morning and went to work. She also made sure we cleaned our rooms every Friday. On Fridays, we went to the dining room for a Shabbos services. One of the big holidays we celebrated on the kibbutz was Yom HaAtzmaut. It was a big celebration. It started right after Yom HaZikaron, which was an incredible memorial service. The entire country stood still for a minute to remember our fallen soldiers.

We also had large celebrations at the soccer field, with all kinds of kids' attractions. There was a huge barbecue at which a kibbutz member who was a pilot landed his helicopter on one of the fields. It always impressed the children. Over the years, the kibbutz has changed a lot, and had to sell off most, if not all, of its agriculture operations, as well as the bakery.

As kids, we had the best times of our lives on the kibbutz. I wouldn't trade growing up on the kibbutz for the world. The best thing, of course, that happened on my kibbutz was meeting my husband Randy.

CAREFREE IN HOLON

BY ARI GLAZER

Growing up in Israel was definitely a privilege. I was born in Holon, a small city southeast of Tel Aviv. Our house was on Sokolov Street, the main street in the city, and within walking distance to schools, shops and movies. In the 1960s and '70s not many families owned cars, so most people walked everywhere or took buses to get around. We kids used to run around by ourselves freely.



The author, with sister Tziera at a park in Holon in 1966.

My dad had a furniture store and large warehouse. Our family, including my cousins, used it as a bomb shelter during the Six Day War and the

Yom Kippur War, when our dads were called into the service.

As a youth, I was a member of the Tzofim scouts group. During the Yom Kippur War, we volunteered to hand out home-baked goods to the soldiers at major bus stops that were designated as army pick-up points. We also painted car headlights with water colors to be able to drive at night securely.

Growing up during those times was a very different experience than my children are going through now in the United States. Even though those were very dangerous times, with two wars and constant terrorist attacks and threats, I remember my childhood very fondly as being carefree. We were much more independent, and our parents didn't have to worry about us running around on the streets by ourselves. As children, we were aware of the turbulent times and were taught how to behave in times of emergency. Even the smallest children felt the sense of patriotism and pride in our country.

OUR FAMILY TRIP TO ISRAEL

BY ELLIOT HELLER

This past December, my family went on a trip to Israel for two weeks. We had won a trip through the Baltimore Jewish Big Brother and Big Sister League. Every year, they have a contest for participating fami-



The author, with sister and mom at Masada.

lies, funded by the Lessans family. We had to complete an application and write essays about what Israel means to us. We found out in June, and we decided that the best time to go was in December, during winter break.

We opted not to travel with an organized tour group, because we really wanted to focus on spending quality time together as a family. We did have two structured day trips, one in Jerusalem and the other to Masada and Ein Gedi. Most of the time we visited friends and family and let each day play itself out.

The hotel was great, from the delicious breakfasts to the beautiful view of Jerusalem, the guests who came from several different countries, the helpful staff, the old fashioned look, the TV, computer room, outdoor area and everything in between. This was the Mt. Zion Hotel on Hebron Street, near the German colony in Jerusalem.

It was my first time in Israel. This made it so much more meaningful for me, especially when I went to the Kotel for the first time. I'll never forget that feeling, walking through security and looking up at the wall and thinking, "Wow, I'm actually here. I'm in the presence of the holiest wall in the world." We ate at many restaurants in Jerusalem, and we went shopping downtown. I felt like I was at home with all the Jewish people and Hebrew text, Hebrew on the street signs and on the names of the stores. It was so cool – everything was in

HALACHA FOR THE MODERN JEW

BY RABBI CHAIM LANDAU

Q: What is the halachic view of getting married on Yom HaAtzmaut and Yom Yerushalayim?

A: As you may already know, there is an ancient custom not to marry during the period of the *sefira*, when we commemorate the death of the students of Rabbi Akiva. There are opinions that are lenient in a variety of cases of need and mitzva, but the custom, in general, is kept strictly.

In the early years of the state, Israel's Sephardi Chief Rabbi Yitzhak Nissim felt that celebrating the miracles and Divine blessings associated with Yom HaAtzmaut is reason enough to allow a full suspension of the *minhagim* of *sefira* on that day. Thus, it would be permissible even to celebrate a wedding. Other distinguished contemporaries of Rav Nissim, although they appreciated the importance of the crucial, historic events of Yom HaAtzmaut, believed that allowing marriages on that day despite *sefira* was a leniency too revolutionary to adopt in our generation. See the responsa of Rabbi Ovadya Hadaya and of Ashkenazi Chief Rabbi Isser Yehuda Unterman, both then on Israel's Supreme Rabbinical Council, with each expressing the latter view. After confirming with religious councils in Israel that the practice is not to allow marriages on Yom HaAtzmaut, many maintain this *minhag*. But for those who decide to marry then, they may certainly rely on Rav Nissim's opinion.

The situation on Yom Yerushalayim is different because it falls after Lag B'Omer. Since, according to the *minhag* of many, the restrictions of the *sefira* period are over then, there is significantly more room for leniency. Consequently, the Supreme Rabbinical Council, under the presidency of rabbis Nissim and Unterman, issued a directive to allow marriages on Yom Yerushalayim.

Q: May Hallel be said on Yom HaAtzmaut and on Yom Yerushalayim with a bracha?

A: The rabbis say that Hallel is not said on Purim for three reasons:

1. Purim was a miracle that occurred outside Israel. Hallel is said on Passover, although this holiday, too, was outside Israel – but this was before we had even arrived in Israel!
2. We were still enslaved to Achashverosh and we cannot say, "Praise, servants of G-d."
3. Reading Megillat Esther is in place of saying Hallel.

Yom HaAtzmaut is a miracle in Eretz Yisrael in which we are G-d's servants and not enslaved to non-Jews, and there is no megillah reading in place of

Hallel. Rabbenu Tam, however, stated that Hallel is said only over a miracle that involves the whole of the Jewish people, and if the miracle did not include the entire Jewish people, then Hallel should be recited without a bracha.

Authorities, such as the Meiri and the Chid'a, are of the same opinion. The Rogotchover explains that this is the reason why Chizkiyahu, King of Judah, did not recite praises after the fall of Sennachereb. The miracle did not involve the entire Jewish people, as a number of tribes had already been exiled. If so, it apparently is not possible to say Hallel with a blessing except for a miracle that occurred for the entire nation and not only for the inhabitants of Israel.

The truth, however, is that the Jewish people is the nation that dwells in Israel, and the Jews who are in the Diaspora are like the lost limbs for whose return we all pray. Rabbi Shlomo

Goren proved this from the concept of "a matter that is overlooked by a community." It teaches that if the Sanhedrin gave a mistaken instruction and the community followed them, they must bring a sacrifice.

Which community is this? Those who live in Eretz Yisrael. In his instruction, he follows the majority of those who dwell in Israel from the sentence that states: "And Solomon made a feast at that time, and the whole of Israel with him, a great congregation, from the entrance of Hamat to the Valley of Egypt, before G-d."

Rambam emphasizes that all of the festivals exist only in the merit of the fact that there are Jews in Israel, and if there would be a situation in which no Jews would be there, the whole order of the festivals would collapse, something that could never happen, because of the divine promise. The Chatam Sofer adds: "Even simple people, such as vine-growers and farmers."

We also have proof from Chanukah. At the time of the Hasmonean victory, most Jews were not in Israel, yet they still said Hallel. There are those who reject this, claiming that Chanukah saved the entire nation because of the victory against the Hellenists and the dedication of the Temple, and both of these concerned the entire Jewish community. The reply to this is that the establishment of the State of Israel concerns the entire Jewish community and not only those who live in Israel.

This Hallel with a blessing is not only appropriate, but it is, indeed, necessary and critical to viewing these days as miracles that concern and affect for all time the entire Jewish community everywhere.



Siddur Dedication

Sydney Lippman, in honor of the marriage of Frona & Alan Goldman.

Ner Tamid Synagogue Fund

Jean & Ben Schreiber and Ann & Victor Pascal, wishing Rabbi Chaim Landau a speedy and complete recovery.

Michele & Joel Epstein, in honor of the marriage of Frona & Alan Goldman.

Norma & George Pearlman, in honor of the bar mitzvah of Asher Nissim, son of Debra & Simcha Varon; and wishing Rhona Plunka a speedy and complete recovery.

Bunny Rosenthal, in memory of Arlene Berman's beloved mother, Rose Goldner.

Pulpit Fund

Betty & Marvin Keyser, Florence Goldfarb, Sheila & Jerry Silver, Natalie & Merrill Levy, Elaine & Norbert Berman and Roberta & Scott Steppa, in honor of Rabbi Chaim Landau's speedy recovery. Rose & Leon Kozlovsky, wishing Henry Rosenbaum a speedy and complete recovery.

Pearl & Ike Olshaker, in memory of Rose Goldner.

Ner Tamid Tehillim Group, wishing Sharon Demb a speedy and complete recovery and in honor of the grandson of Beth & Marc Marrus.

Nancy & Michael Benson, in memory of Michael's mother, Sarah Selis; and in honor of the marriage of Frona & Alan Goldman.

Karen & Mark Schwartzman, in memory of Yitzhok Imanuel.

Ann & Don Schwartz, wishing Rabbi Chaim Landau a speedy and complete recovery.

Rabbi Herschel Leibowitz Sefer Torah Fund

Liliane & Abe Elgamil, wishing Rabbi Chaim Landau a speedy and complete recovery.

Max & Irene Jacob Fund

Neil Frater, in honor of the bar mitzvah of Jack Kwatinetz, son of Dorothy & Neil Kwatinetz.

Burstyn Holocaust Education Fund

Linda & Harry Burstyn, wishing Florence Chernak's mother a speedy and complete recovery.

Jerry Scherr Building Beautification Fund

Bette & Morris Milstein, wishing Sharon Demb a speedy and complete recovery and with appreciation to Marilyn & Harold Gotoff and wishing Marilyn a happy birthday.

Youth Fund

Sybil Barer, for a speedy recovery for the boys injured in the Mercaz HaRav attack.

Leo Reich Memorial Education Fund

Elaine & Norbert Berman, in honor of the *yahrzeit* of Elaine's beloved mother, Sarah Duchon.

Kiddush, Shalosh Seudos and Melava Malka Sponsors, in honor of the Rabbi Herschel Leibowitz Memorial Shabbat

Sybil Barer

Lyn & Chaim Bendicoff

Deborah Blank

Shari & Phillip Cohen

Sheila & Maury Fechter

Alvin Frater

Gwen & Stanley Gelber

Marsha & Herman Glassband

Saul Goldberg

Ruth & David Greenfeld

Elissa & Stanley Hellman

Russell Hende

Andrea & Bill Heyman

Sylvia, Joe & Robin Karlin

Anat & Randy Klotzman

Rose & Leon Kozlovsky

Mindy & Rabbi Chaim Landau

Judy & Philip Marcus

Beth & Marc Marrus

Sonia & Harry Ostrow

Joy Pachino

Rhona & Stanley Plunka

Irma & Lou Pretsfelder

Rona & Bernie Raskin

Judy & Rick Rosen

Ruth Leibowitz's Wednesday

Morning Learning Group

Marianna & Stephen Safran

Susan & Frank Schuster

Ellie & Harvey Schwartz

Marilyn & Ron Smullian

Millie & Morris Steinberg

Peter Sterba

Stephanie & Benyoman Yoffee

KIDDUSH SPONSORS

Florence Chernak and Jeffrey Chernak, in honor of the bar mitzvah of their son, Jay Benjamin Chernak.

SHALOSH SEUDOS SPONSORS

The Shalosh Seudos Fund.

GET WELL TO

Sharon Demb

Phil Kershner

MAZEL TOV TO

Florence Chernak and Jeffrey Marc Chernak, on the bar mitzvah of their son, Jay Benjamin Chernak. Mazel tov also to Jay's brother Michael and grandparents, Phillis Nadler, Judy Chernak and Ted Chernak.

CONDOLENCES TO

Ann & Donald Schwartz, on the loss of Ann's beloved mother, Janette Kibel.

Joan & Chaim Kornblit, on the loss of Joan's beloved mother, Selma Zucker.

Ruth Leibowitz wishes to thank everyone who contributed to the Shabbat meals served to honor the memory of Rabbi Herschel Leibowitz, z"l.

Schedule of Services

June 1-30, 2008 (27 Iyar - 27 Sivan)

June 2008

- 1 Yom Yerushalayim
- 3 Sisterhood Donor
- 4 Omer Lecture
Rosh Chodesh Sivan
- 6 Light candles 8:13 p.m.
- 7 Shabbat ends 9:13 p.m.
- 8 Tikkun Leil Shavuot
Light candles 8:14 p.m.
- 9 Shavuot
Light candles 9:45 p.m.
- 10 Shavuot
Youth Oneg
- 11 Executive Board meeting
- 13 Light candles 8:16 p.m.
- 14 Youth Shabbat
13th anniversary of Teen Minyan
Shabbat ends 9:16 p.m.
- 15 Father's Day
- 18 Synagogue Board meeting
- 20 Light candles 8:19 p.m.
- 21 Family Luncheon
Shabbat ends 9:19 p.m.
- 27 Light candles 8:20 p.m.
- 28 Shabbat ends 9:20 p.m.

SUNDAY, JUNE 1

Yom Yerushalayim
Shacharit 8:15 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, JUNE 2

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 a.m.

TUESDAY, JUNE 3

Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

WEDNESDAY, JUNE 4

Rosh Chodesh Sivan
Shacharit 6:40 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, JUNE 5

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, JUNE 6

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, JUNE 7

Shabbat Naso
Shacharit 8:45 a.m.
Parasha class 7:30 p.m.
Mincha 8:15 p.m.
Maariv 9:15 p.m.

SUNDAY, JUNE 8

Erev Shavuot
Shacharit 8:30 a.m.
Mincha 7:30 p.m.
Keynote speeches 8:00 p.m.
Maariv 9:15 p.m.
Dinner 9:35 p.m.

MONDAY, JUNE 9

Shavuot - 1st day
Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

TUESDAY, JUNE 10

Shavuot - 2nd day
Yizkor
Shacharit 8:15 a.m.
Parasha class 7:30 p.m.
Mincha/Maariv 8:15 p.m.

WEDNESDAY, JUNE 11

Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, JUNE 12

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, JUNE 13

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, JUNE 14

Shabbat Beha'alot'cha
Shacharit 8:45 a.m.
Parasha class 7:30 p.m.
Mincha 8:15 p.m.
Maariv 9:15 p.m.

SUNDAY, JUNE 15

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, JUNE 16

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

TUES./WED., JUNE 17-18

Shacharit 7:00 p.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, JUNE 19

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, JUNE 20

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, JUNE 21

Shabbat Shelach
Shacharit 8:45 a.m.
Parasha class 7:35 p.m.
Mincha 8:20 p.m.
Maariv 9:20 p.m.

SUNDAY, JUNE 22

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, JUNE 23

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

TUES./WED., JUNE 24-25

Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, JUNE 26

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, JUNE 27

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, JUNE 28

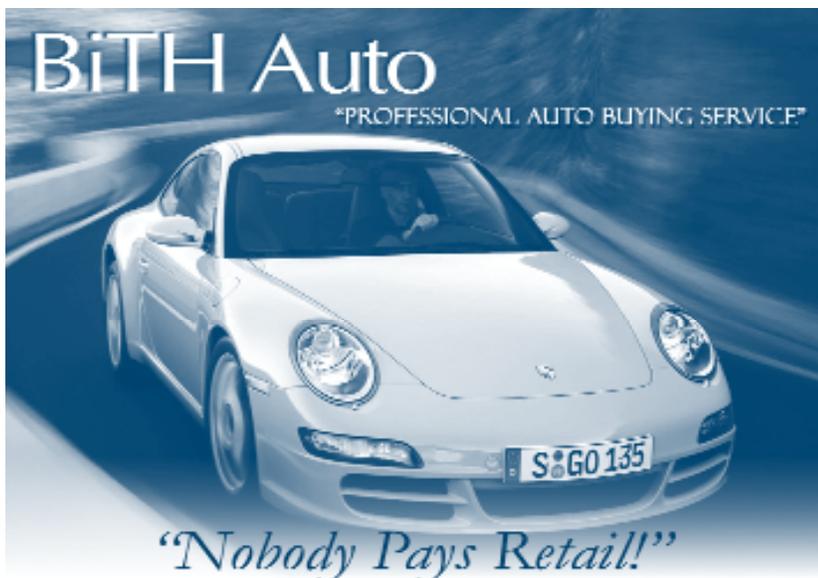
Shabbat Korach
Shacharit 8:45 a.m.
Parasha class 7:35 p.m.
Mincha 8:20 p.m.
Maariv 9:20 p.m.

SUNDAY, JUNE 29

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, JUNE 30

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.



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Family Trip to Israel ... from page 3

Hebrew. Israel is like one of those places you always hear stories about, and it sounds amazing, but when you go there for the first time, it's nothing like you thought it would be.

We visited the Bloomfield Science Museum, the Yad Vashem Holocaust Museum, King David's Tomb and the Bahai Gardens in Haifa, as well as Rabin Square in Tel Aviv. We met new friends at one of the shuls we attended, and reconnected with old ones.

I was able to keep up with my life in America

(sports) though the internet. My Mom and Gila had a great time too. They also appreciated the beauty of being in the Holy Land. We had a lot of family time, through the good, difficult, challenging, fun times and all the moods in between. Although the flight was difficult and I came down with strep throat on the way there (we had to have a doctor come to the hotel and I got an antibiotic with directions in both Hebrew and English), the trip was well worth the effort. I hope it won't be too long before we can all be in Israel again!

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Schedule of Services

May 1-31, 2008 (26 Nissan-26 Iyar)

THURSDAY, MAY 1

Shacharit 6:45 p.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, MAY 2

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, MAY 3

Shabbat Kedoshim
Shacharit 8:45 a.m.
Parasha class 7:00 p.m.
Mincha 7:45 p.m.
Maariv 8:45 p.m.

SUNDAY, MAY 4

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MON./TUES., MAY 5-6

Rosh Chodesh Iyar
Shacharit 6:40 a.m.
Mincha/Maariv 7:30 p.m.

WEDNESDAY, MAY 7

Yom HaZikaron
Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, MAY 8

Yom HaAtzmaut
Shacharit 6:40 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, MAY 9

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, MAY 10

Shabbat Emor
Shacharit 8:45 a.m.
Parasha class 7:05 p.m.
Mincha 7:50 p.m.
Maariv 8:50 p.m.

SUNDAY, MAY 11

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, MAY 12

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

TUES./WED., MAY 13-14

Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, MAY 15

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, MAY 16

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, MAY 17

Shabbat Behar
Shacharit 8:45 a.m.
Parasha class 7:15 p.m.
Mincha 8:00 p.m.
Maariv 9:00 p.m.

SUNDAY, MAY 18

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, MAY 19

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

TUES./WED., MAY 20-21

Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, MAY 22

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, MAY 23

Lag B'Omer
Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, MAY 24

Shabbat Bechukotai
Shacharit 8:45 a.m.
Parasha class 7:20 p.m.
Mincha 8:05 p.m.
Maariv 9:05 p.m.

SUNDAY, MAY 25

Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

MONDAY, MAY 26

Memorial Day
Shacharit 8:30 a.m.
Mincha/Maariv 7:30 p.m.

TUES./WED., MAY 27-28

Shacharit 7:00 a.m.
Mincha/Maariv 7:30 p.m.

THURSDAY, MAY 29

Shacharit 6:45 a.m.
Mincha/Maariv 7:30 p.m.

FRIDAY, MAY 30

Shacharit 7:00 a.m.
Mincha/Maariv 7:00 p.m.

SATURDAY, MAY 31

Shabbat Bamidbar
Shacharit 8:45 a.m.
Parasha class 7:25 p.m.
Mincha 8:10 p.m.
Maariv 9:10 p.m.

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