



**HAKOL**

**“THE VOICE”**

The Temple Newsletter

**TEMPLE B'NAI SHALOM**

41 STORRS AVENUE, BRAINTREE, MA

[www.tbsbraintree.com](http://www.tbsbraintree.com)

March, April, May, 2018  
Adar, Nisan, Iyyar. Sivan, 5778

**SPRING, 2018**

**Shabbat Services, Saturday at 9:15 AM**

*Mona Strick, Religious Leader; Cantor Seth Grossman; President Dr. Peter Kurzberg;  
Bulletin Editor Judy Karll*

**A SWEET PASSOVER**

**NEXT YEAR IN JERUSALEM**



# MARCH, 2018 ADAR, NISSAN, 5778 \*Candle lighting FOR HOLIDAYS AND SHABBAT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				14 Adar 1 <b>PURIM</b> FULL MOON	2 Shushan Purim *5:30 PM	3  Parashat Ki Tisa
4	5	6	7	8	9  *5:38 PM	10  <b>MOVIE NIGHT</b>  Parashat Vayakel- Pekudei  Shabbat Parah  Shabbat Mevaerchim
11 Daylight Savings Time	12	13	14 TBS BOARD MEETING	15	16  *6:45 PM	1 NISAN 17  <b>ST PATRICK'S DAY</b> Parashat Vayikra Rosh Hodesh Shabbat Ha-Hodesh
18	19	20 FIRST DAY OF SPRING	21	22	23  *6:53 PM	24  Parashat Zav  Shabbat Hagadol
25  MITZVAH DAY  PALM SUNDAY	26	27	28	29	30  <b>PASSOVER</b> Begins *7 PM Erev Pesah  Good Friday	31  FULL MOON First Day of Passover  

# APRIL, 2018 NISAN, IYYAR, 5778

**\*Shabbat candle lighting**

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>16 NISAN 1</b>  <b>2<sup>nd</sup> Day</b> <b>Passover</b> <b>Omer begins</b> <b>EASTER</b>	<b>2</b>  <b>3<sup>rd</sup> day</b> <b>Passover</b>	<b>3</b>  <b>4<sup>th</sup> day</b> <b>Passover</b>	<b>4</b>  <b>5<sup>th</sup> day</b> <b>Passover</b>	<b>5</b>  <b>6<sup>th</sup> day</b> <b>Passover</b>	<b>6</b>  <b>7<sup>th</sup> day</b> <b>Passover</b> <b>*7:06 PM</b>	<b>7</b>  <b>8<sup>th</sup> day Passover</b> <b>YIZKOR</b>
<b>8</b> <b>ORTHODOX</b> <b>EASTER</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b> <b>*7:15 PM</b>	<b>14</b> <i>Parashat Shemini</i> <i>Shabbat Mevarekhim</i>
<b>15</b> <b>Rosh Hodesh</b>	<b>1 IYYAR 16</b> <b>Rosh Hodesh</b>	<b>17</b>	<b>18</b> <b>TBS</b> <b>BOARD</b> <b>MEETING</b>	<b>19</b>	<b>20</b> <b>*7:22 PM</b>	<b>21</b> <i>Parashat Tazria-Mezora</i>
<b>22</b> <b>SISTERHOOD</b> <b>DONOR</b> <b>LUNCHEON</b> <b>EARTH DAY</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b> <b>*7:29 PM</b>	<b>28</b> <i>Parashat Aharei Mot-Kedoshim</i>
<b>29</b> <b>FULL MOON</b>	<b>30</b>					

# MAY, 2018 IYYAR, SIVAN, 5778

\*Shabbat candle lighting

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		16 IYYAR 1	2	3 LAG BA-OMER	4 *7:37 PM	5 Parashat Emor
6 TBS ANNUAL MEETING BREAKFAST	7	8	9	10	11 *7:44 PM	12 Parashat Behar-Behukkotai Shabbat Mevarekhim
13 MOTHER'S DAY YOM YERUSHALAYIM	14	1 SIVAN 15 ROSH HODESH	16 TBS BOARD MEETING	17	18 *7:51 PM	19 Parshat Bemidbar EREV SHAVOUT
20 SHAVOUT	21 SHAVOUT YIZKOR	22	23	24	25 *7:57 PM	26
27	28  MEMORIAL DAY	29 FULL MOON	30	31		

## DONATION PAGE

DONOR NAME \_\_\_\_\_ Card to: \_\_\_\_\_

Street \_\_\_\_\_ Street \_\_\_\_\_

City \_\_\_\_\_ City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**INSCRIBED BOOK PLATES:** ( ) High Holiday Mahzor \$ 20.00

**ENGRAVED PLAQUES:** ( ) Tree of Life \$ 72.00  
( ) Yahrzeit \$200.00  
( ) Memorial Plaque \$200.00

**Wording for High Holiday Mahzor Book Plate:**

In Memory of \_\_\_\_\_ By \_\_\_\_\_

In Honor of \_\_\_\_\_ By \_\_\_\_\_

Other \_\_\_\_\_

**Wording for Tree of Life Leaf:**

In Honor of \_\_\_\_\_ By \_\_\_\_\_

Other \_\_\_\_\_

**Wording for Yahrzeit Plaques:**

Name of Deceased \_\_\_\_\_

Hebrew Name \_\_\_\_\_ Ben (son of) \_\_\_\_\_

Bat (daughter of) \_\_\_\_\_

Date of Death \_\_\_\_\_ Time of day \_\_\_\_\_

**Memorial Plaque (non-Jewish)**

Name of Deceased \_\_\_\_\_

Date of Birth \_\_\_\_\_ Date of Death \_\_\_\_\_

**Rabbi Greenberg Scholarship:** Donation amount \$ \_\_\_\_\_

**Hebrew School:** Donation amount \$ \_\_\_\_\_

**Kiddush:** Donation \$75 – basic Kiddush

Check payable to: Temple B'nai Shalom Mail to: 41 Storrs Ave, Braintree, MA 02184 ATTN: MARYLOU

## **MESSAGE FROM TEMPLE B'NAI SHALOM'S RELIGIOUS LEADER**



**MONA STRICK**

Dear TBS Community,

The crocuses are peeking up and the days are growing longer. The signs of spring bring a sense of renewal as we begin to prepare for Passover.

Last week we celebrated Purim. Many from our community joined together with Temple Beth Shalom in Hull to dress in costume, hear the megillah, drink lechayim and 'let loose' for Purim. Purim is a time for turning things upside down. And then we immediately begin to prepare for Passover - the time of order. Passover begins exactly one month after Purim - on the very next full moon. This year Passover begins with the first seder on Friday night, March 30.

For many of us preparing for Passover means making over our physical space. Changing dishes and cookware. Cleaning out forgotten corners of the house. Planning, shopping, cooking, inviting, hosting... All of these things take a lot of energy, focus and organization... in other words - order!

Doing all the physical preparation, however, sometimes gets in the way of spiritual preparation. As my Rabbi, Rav Claudia Kreiman, likes to remind people - "Dust isn't Hametz!" While it is important to feel like our homes are fully prepared for Passover, it is equally important to take stock of ourselves and prepare to make the journey from Egypt to the promised land.

We tell the story of the Exodus at our seders and we are also reminded- In every generation we are obligated to look at ourselves as if we personally went out from Egypt. What is that Egypt?

Each one of us has our personal Egypt - our own struggles. Egypt - "Mitzrayim" means "the narrow place" we enslave ourselves in all kinds of Egypts - the narrow places where we get stuck. We may be enslaved to technology or the news cycle or the grudges we hold. On Passover we are invited to recognize our own "Egypt" and make the journey to freedom. We are obligated to tell the story we have told for generations. As it happened to our ancestors - it happens for us as well. We are invited to go deeper - and tell our own personal stories as well. The Haggadah is a guidepost - giving us suggestions for how to "Tell the story" but there are many ways we can be creative and personalize our journeys.

I invite us all to prepare as carefully for the seder as we do for the elaborate meals that will take place in order to invite each person at the seder table to actively engage in the journey from slavery to freedom - from a personal Egypt to the promised land. Here are a few resources to look at for enlivening your seder to make it interactive, engaging and fun!

continued

- Create your own Haggadah: Haggadot.com
- Download free "The Wandering is over" Haggadah from Jewish Boston.com
- Visit Kolbo and check out their many different kinds of Haggadot - long, short, discussion based, meditation based, interactive family - you name it... they have it. Something for everyone!
- I recommend, "Creating Lively Passover Seders," by David Arnow
- "Hearing your own voice" Haggadah by Aryeh Ben David
- "A Different Night" or "A Night to Remember" Haggadahs by Mishael and Noam Zion
- Ask your guests - particularly older family members to tell their stories of immigration or to recount their Passover memories from when they were children.
- Put together a Passover "jeopardy" game for guests and kids
- Write a skit for little kids to act out.
- Dress up as Israelites -
- Have your seder reclining on the floor
- Have a haroset "tasting" by making Haroset from several different countries
- Put together your own modern 4 questions and use them as a jumping off point for table conversation
- Place a family heirloom or artifact on the table to encourage questions - have someone tell the story of why that item is important to your family.
- Add contemporary readings or poetry about slavery and freedom.

*There are hundreds of ways to update and make your seder personal and exciting. Tell the story in a creative way!*

*Please feel free to call or email me to discuss ideas for enlivening your seder. Mona Strick 617-429-0537 or [mona.strick@hebrewcollege.edu](mailto:mona.strick@hebrewcollege.edu)*

*Have a sweet and kosher Pesach!*

*Mona*



## Message from the Temple President

Shalom,

I hope you have all been able to get through the winter so far. We have been fortunate to have a few record breaking warm days. Daylight savings begins on March 11, so we know spring is right around the corner. We have a few things to report. First, a **SPECIAL THANK YOU** to all who contributed with an end of year donation in addition to our air conditioning appeal. Your generosity is truly appreciated and will help to continue to sustain us as a congregation. For those who have not yet had a chance to contribute, it's still not too late.

Upcoming events include "Movie Night" on Saturday, March 10 at 7:00 P.M. We will be showing "Rebel in the Rye". You should have received a flyer in your email. Thank you, Jo Salloway, for arranging this program, and congratulations to our own Matt Salloway, executive director of the movie. Rabbinic Intern Mona Strick will do a follow up discussion on Jewish Identity. Refreshments will be served.

On March 25th, we will be holding our annual Mitzvah Day. We will be collecting food for the food pantry in Braintree, and the students in Hebrew Class will be making planters to be brought to a local nursing home. You can drop off non-perishables at the temple between 11:00 and noon.

On Sunday, May 6 at 9:15 A.M., we have scheduled our **ANNUAL CONGREGATIONAL MEETING/BREAKFAST** sponsored by the Men's Club. **SO, MARK THESE DATES ON YOUR CALENDARS!** In the meantime, consider sponsoring a Kiddush and/or attending a Shabbat service to celebrate a joyous occasion or to observe a yahrzeit. You will be surprised how much you enjoy it.

Finally, thank you, again, to all who volunteer so hard to make events at the temple happen. Your tireless efforts are sincerely appreciated by all. If you have been "sitting on the sidelines" for a while, for whatever reason, consider participating a little more by helping out in any way you can. It is only through active participation and financial support that our temple is being kept alive. We are always looking for help in our kitchen on Saturday mornings. Please consider volunteering, even for an hour or so for set up or clean up. Contact Paula Goldman at [paulag@beld.net](mailto:paulag@beld.net).

Wishing you and your family a Sweet Passover (zise peysek) and continued good health. I look forward to seeing you soon at temple.

Peter Kurzberg

## *Dates to Calendar*

*March 10 Movie Nite at TBS*

*March 25 Mitzvah Day*

*March 30 First Seder*

*March 31 Second Seder*

*April 7 Yizkor*

*April 22 Sisterhood Donor*

*May 6 Annual TBS Brk Mtg*

*May 21 Yizkor*

**2018 5778**

## **JEWISH HOLIDAYS**

### **HOLIDAY DATES**

**\*Yizkor**

**Purim February 28-March 2**

**Passover March 30-April 7 \***

**Yom HaShoah April 12**

**Yom HaZikaron April 18**

**Yom HaAtzma'ut April 19**

**Lag B'Omer May 3**

**Yom Yerushalayim May 13**

**Shavout May 19-May 21 \***

**Tish'a B'Av July 2**



***DONATIONS***  
***to***  
***TEMPLE B'NAI SHALOM***

**TEMPLE LEAF**

Nancy Resnick

In Honor of her new great granddaughter,  
Caroline Patricia Wallace

**IN MEMORY OF**

Paul & Wendy Chieffo

In Memory of Allan R. Morris

**IN HONOR OF:**

Janice Fine

Peter & Karen Kurzberg

Enid Lubarsky

In honor of the Marriage of  
Jill Fishman & Sherwin John

Robert & Liz Bloom

In honor of Dick & Jo Salloway's Anniversary

Edward & Kathy Hershfield

In honor of the Marriage of  
Jaime Wluka & Matthew Switkes

**YAHREZEIT DONATIONS**

Irving & Wayne Adler

In memory of their family members  
Charles Adler, Ida Adler, Jack Adler, Joseph Adler,  
Nathan Adler, Pearl Adler Weiner, Al Bornstein,  
Harry Bornstein, Ida Bornstein, Larry Bornstein,  
Ruth Bornstein, Fennie Kramer

Lynne Baron

In memory of her mother, Miriam Baron

Janice Fine

In memory of her mother, Mollie Shuman

Peter & Karen Kurzberg

In memory of their father, Arthur Lerner

Enid Lubarsky in memory of her grandmother,  
Ida Lubarsky

Ruth Lubot

Richard & Jo Salloway

In memory of their parents,  
Gladys & Isadore Plovnick &  
Morris & Mary Salloway

Irving Spector

In memory of his wife,  
Rita Spector

Selma Swartz

In memory of her husband, Frank Swartz  
In memory of her mother, Ethel Fieldman

**KIDDUSH SPONSORS**

Irving & Wayne Adler

Adam & Nancy Littman

In memory of Carole Littman  
Peter & Karen Kurzberg,  
In memory of Arthur Lerner

Enid Lubarsky

In memory of Vitey Lubarsky

Meryl Smith

In memory of George Smith

**ADDITIONAL AIR CONDITIONER DONATIONS**

Solomon & Anne Borocov

Michael & Alba Caplan

**YEAR END DONATIONS**

Irving & Wayne Adler

Lynne Baron

Ned & Cheryl Berman

Bob & Liz Bloom

Michael & Alba Caplan

Judy Coletta

Lucy Fainer

David Flaherty & Paula Goldman

Seth & Jenn Grossman

Steve & Judy Karll

Peter & Karen Kurzberg

Enid Lubarsky

Nancy Resnick

CONTINUED

Mickey Rosen  
Sheldon Segal & Sandie Baler-Segal  
Meryl Smith  
Irving Spector  
Doug & Penny Spellberg  
George Strom  
James & Robin Torpey  
Carol Tubman  
Nadine Tubman  
Estelle Weinberg  
David & Nancy Wluka  
Milton & Arlene Wolk

### MAZEL TOV FROM THE TEMPLE CONGREGANTS

Nancy Resnick on the birth of her great granddaughter,  
Caroline Patricia Wallace

Mark House & Mona Strick on the birth of their  
granddaughter, Mila Housman

Jack & Roberta Dowling on the birth of their grandson,  
Cole John Stonkus

THERE HAS BEEN AN INCREASE IN  
THE DONATION FOR YAHRZEIT &  
MEMORIAL PLAQUES TO \$200  
Due to the increase of our cost

### MEMBERSHIP NOTICES

As a Member of the Temple, you can be notified of a family member's yahrzeit & the remembrance will also be mentioned at the Shabbat Service prior to the Hebrew anniversary. Please send the following information: Name of Deceased, date of passing as well as the time if known to: Meryl Smith  
[meryljoys@aol.com](mailto:meryljoys@aol.com)

## **SPONSOR a KIDDUSH**



***Remember with TBS: a graduation,  
wedding, anniversary, birthday, Mitzvah,  
anniversary, Yahrzeit or something special  
to you.***

\$75 for a basic Kiddush or embellished for an additional fee. To sponsor a Shabbat Kiddush contact either: Janice @ 508-230-5074  
[jan@janfine.com](mailto:jan@janfine.com) OR Marylou @ 617-921-0368  
[maryloufishman@comcast.net](mailto:maryloufishman@comcast.net)

## **TBS ANNUAL MITZVAH DAY SUNDAY, MARCH 25 11 AM**

**Please bring to the TBS  
non- perishable items prior to  
Sunday, March 25 and we will bring  
them to  
The  
Food Pantry  
at Marge Crispin.**

**There will also be a project for the  
Sunday Class that morning to be  
distributed to Hebrew Senior Life for  
Passover– and a discussion relating  
to MITZVAH**



**SATURDAY, MARCH 10  
SHOW TIME 7 PM  
“REBEL in the RYE”  
TEMPLE B’NAI SHALOM  
41 STORRS AVE, BRAINTREE**

**Film: “REBEL in the Rye” The life of J. D. Salinger**

**Rated: PG13**

**Executive Producer: Matt Salloway**

**Snacks & Dessert**

**Suggested Donation: \$10.00**

**Saturday, March 10, 2018 at 7 PM, for a showing of the film “REBEL IN THE RYE.” The world of J.D. Salinger is brought vividly to life in this revealing look at the experiences that shaped one of the most renowned, controversial and enigmatic authors of our time.**

**“REBEL IN THE RYE” follows a young Salinger, played brilliantly by Nicholas Hoult, as he struggles to find his voice, pursue a love affair with socialite Oona O’Neill, fights on the frontlines of World War II, ultimately suffering from PTSD. These experiences lead to the creation of his masterpiece, “The Catcher in the Rye”, which brings him overnight fame and notoriety which leads him to withdraw from the public eye for the rest of his life. This film opens a window into the life and times of this little understood genius, who broke the rules and redefined American literature.**

**A discussion led by Mona Strick will follow about Salinger the man, his identity and the question of Jewish identity. Is Judaism a religion or nationality?**

**Executive Producer Matt Salloway will be in attendance with pictures from the “red carpet”**

**Seating is limited**

**RSVP: Jo Salloway, Education Director  
[jsalloway@aol.com](mailto:jsalloway@aol.com)**

**Suggested Donation: \$10 check  
payable to: Temple B’nai Shalom**

## **SISTERHOOD DONOR LUNCHEON**

### **SAVE – THE – DATE**

**SUNDAY  
APRIL 22, 2018**

**EARTH DAY**

**11:00 – 1 PM**

**at**

**LA SCALA**

**1070 North Main Street  
Randolph**

***Carpooling will be arranged***

**Invitations will be mailed, feel free to bring a new member.**

**Questions: contact Judy Karll 781-635-3656**

## DON'T BE LIKE THIS MEMBER



## TBS IS SAVING POSTAGE STAMPS AGAIN TO HELP A VETERAN



The stamps are used in occupational and physical therapy to increase disabled Veterans dexterity and use of prosthetic limbs.

### WHAT IS MADE FROM THE STAMPS

Veterans can make beautiful vases, collages, sculptures and so much more with the stamps that you bring into the Temple.

THE STAMP COLLECTION BOX WILL BE IN THE TEMPLE LOBBY

# JEWISH HERITAGE NIGHT AT FENWAY PARK



TUESDAY, JUNE 5TH  
7:10PM

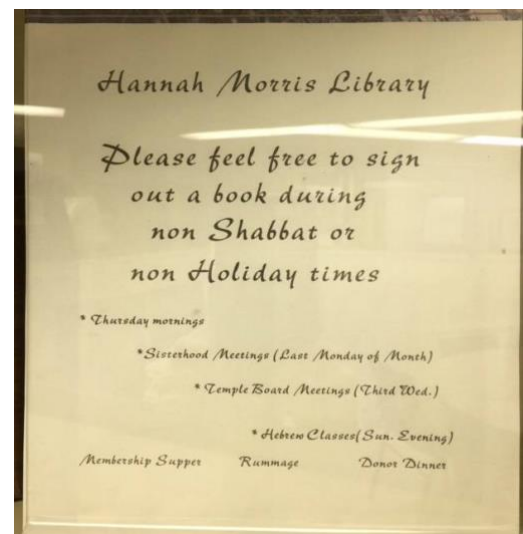
 vs 

JEWISH HERITAGE NIGHT WILL INCLUDE:

- JEWISH CHOIR SINGING NATIONAL ANTHEM
- JEWISH HERITAGE PRE-GAME CEREMONY
- GUEST APPEARANCE FROM THE MENSCH ON A BENCH!

**RESERVE YOUR TICKETS TODAY!**

GROUP SALES | GENNIFER DAVIDSON | GDAVIDSON@REDSOX.COM | 617.226.6285





## JUDAIC ITEMS

Check out the Judaic items on the  
Hadassah Re-Sale Shop Table  
At the Temple

There are several Seder plates  
Two Mezuzah Scrolls are available at  
\$18 each.

For additional information contact  
Marylou Fishman

[Maryloufishman@comcast.net](mailto:Maryloufishman@comcast.net)

617-921-0368

[Do you or anyone in your family shop on  
AMAZON.COM ?](#)

Thanks to congregants who shop on AMAZON.COM,  
Temple B'nai Shalom receives a check for a percentage of  
their sales each month from Amazon.

Next time you have something to order:

Go to The Temple's Website:  
[www.tbsbraintree.com](http://www.tbsbraintree.com)

Click on: GIVING

Click on: SHOPPING OPPORTUNITIES



visit [bjff.org](http://bjff.org)

To see the upcoming movies  
in the area

## Temple B'nai Shalom Board 2017-2018

Pres. Dr. Peter Kurzberg [pkurzb@beld.net](mailto:pkurzb@beld.net)  
1<sup>st</sup> VP Stephen Karll [Stephen.karll@verizon.net](mailto:Stephen.karll@verizon.net)  
2<sup>nd</sup> VP Michael Caplan [gardenlover5@verizon.net](mailto:gardenlover5@verizon.net)  
Fin Sec Janice Fine [jan@janfine.com](mailto:jan@janfine.com)  
Treas Paula Goldman [paulag@beld.net](mailto:paulag@beld.net)  
Rec Sec. Meryl Smith [meryljoys@aol.com](mailto:meryljoys@aol.com)  
Cor Sec Liz Bloom [bobliz@beld.net](mailto:bobliz@beld.net)  
Pt Pres Marylou Fishman [maryloufishman@comcast.net](mailto:maryloufishman@comcast.net)

### Two Year Directors

Cheryl Berman [nedcheryl@comcast.net](mailto:nedcheryl@comcast.net)  
Gail Lerner [gblerner@beld.net](mailto:gblerner@beld.net)  
Judy Karll [sjkarll@yahoo.com](mailto:sjkarll@yahoo.com)  
Richard Salloway [rbsalloway@aol.com](mailto:rbsalloway@aol.com)

### One Year Directors

Sandie Baler-Segal [sandiebs@verizon.net](mailto:sandiebs@verizon.net)  
Audrey Mallock [audrabm@gmail.com](mailto:audrabm@gmail.com)  
Josephine Salloway [jsalloway@aol.com](mailto:jsalloway@aol.com)  
Arline Goodman [acgood@aol.com](mailto:acgood@aol.com)

### Representatives

Sisterhood: Florence Koffman  
[Florence.koffman@gmail.com](mailto:Florence.koffman@gmail.com)  
Men's Club Paul Rubin  
[parsbr@verizon.net](mailto:parsbr@verizon.net)  
Hebrew School: Solomon Borocov  
[Sol00@yahoo.com](mailto:Sol00@yahoo.com)  
Religious Committee: Barry Belt  
[baz@beltmail.net](mailto:baz@beltmail.net)

TBA Sisterhood and Suburban South Hadassah  
invite you to enjoy an outstanding afternoon

## Musical Showcase

featuring:

**Shir Appeal**  
Tufts' award-winning a cappella sensation

**The Isaac Lit Jazz Ensemble**

**Late Night Thoughts**  
Brandeis acoustic duo

**Intercontinental Duo**  
Boston Conservatory Grads Unique Guitar & Flute Duo

**Sharon Music Academy All Stars**

Showcase Venue:  
The Congregation of  
Temple Beth Abraham and Temple Beth Am  
1301 Washington St., Canton (781-828-5250)

Sunday  
March 11  
1-3 PM

**Reservations:**  
\$20 paid in advance  
\$25 at door  
\$10 under 18

**To Reserve:**  
Write checks to either TBA  
Sisterhood or to Suburban  
South Hadassah  
Mail to:  
c/o CTBA  
1301 Washington St.  
Canton, MA 02021

**Sponsorships:**  
Please consider becoming a  
sponsor (includes 2 tickets):  
Bronze \$50  
Silver \$75  
Gold \$100  
Platinum \$118

**Benefitting:**  
Hadassah Hospital NICU  
Sisterhood Youth  
Scholarships



**JEWISH  
NATIONAL  
FUND**

*Your Voice in Israel*

**JNF TREES**

**If you are interested in  
purchasing  
Trees in Israel through  
Hadassah —**

**Contact: Carol Savas**

**781-344-9377**

**[carolsavas@yahoo.com](mailto:carolsavas@yahoo.com)**

## COUNTING OF THE OMER

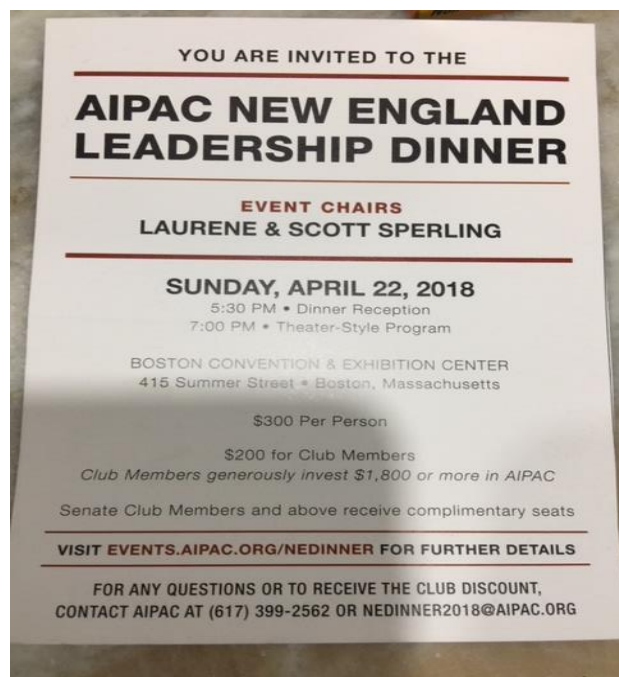
**Counting of the Omer.** **Counting of the Omer** (Hebrew: ספירת העומר, Sefirat HaOmer, sometimes abbreviated as Sefira or the **Omer**) is an important verbal **counting** of each of the forty-nine days between the Jewish holidays of Passover and Shavuot as stated in the Hebrew Bible: Leviticus 23:15–16.

According to the Torah (Lev. 23:15), we are obligated to count the days from [Passover](#) to [Shavuot](#). This period is known as the Counting of the Omer. An omer is a unit of measure. On the second day of Passover, in the days of the [Temple](#), an omer of barley was cut down and brought to the Temple as an [offering](#). This grain offering was referred to as the Omer.

Every night, from the second night of Passover to the night before Shavuot, we recite a [blessing](#) and state the count of the omer in both weeks and days. So, on the 16th day, you would say "Today is sixteen days, which is two weeks and two days of the Omer." The [Orthodox Union](#) has a chart that provides the transliterated Hebrew and English text of the counting day-by-day. Or if you'd prefer an amusing (yet still accurate!) Simpsons-themed discussion of the Omer along with an Omer calendar, check out [The Homer Calendar](#).

The counting is intended to remind us of the link between Passover, which commemorates the Exodus, and Shavuot, which commemorates the giving of the Torah. It reminds us that the redemption from slavery was not complete until we received the Torah.

This period is a time of partial mourning, during which weddings, parties, and dinners with dancing are not conducted. Haircuts during this time are also forbidden. The 33rd day of the Omer (the eighteenth of [Iyar](#)) is a minor holiday commemorating a break in the plague. The holiday is known as Lag b'Omer. The mourning practices of the omer period are lifted on that date. The word "Lag" is not really a word; it is the number 33 in Hebrew, as if you were to call the Fourth of July "Iv July" (IV being 4 in Roman numerals).



## ***The Meaning of "Next Year in Jerusalem"***

Jews of all backgrounds are familiar with the phrase “*le-shanah ha-ba’ah bi-Yerushalayim*,” “Next Year in Jerusalem.”<sup>[i]</sup> It makes two appearances annually in Jewish liturgy: at the conclusion of the Passover Seder and at the conclusion of the *Ne’ilah* service of Yom Kippur. Although the phrase is not found in any Hazal sources, it appears in sources from the early Rishonim. The custom to say “Next year in Jerusalem” on Passover existed as early as the 13<sup>th</sup> century,<sup>[ii]</sup> and the phrase itself appears even earlier in *piyyutim* (liturgical poems) for both Passover and Yom Kippur.<sup>[iii]</sup>

R. Yosef Tuv Elem, living in 11<sup>th</sup> century France, wrote a *piyyut* named “*A’amir Mistatter*,” which was adopted as the *yotser* for Shabbat Ha-Gadol. It consists of 25 stanzas, which alternate between describing God’s creation of the world, His miraculous redemption of the Jews from Egypt, and His future redemption of the Jews from their exile. The final two stanzas, which end with the phrase, “In Jerusalem next year,” describe the ultimate restoration of the Temple service: “The whole-hearted who wish to make Him great/ with joy will He lead them to His Temple/ There all of Israel will serve Him// Raise Your wondrous arm/ To gladden the nation which suffered/ In Jerusalem next year.”<sup>[iv]</sup>

The phrase appears again in the 12<sup>th</sup> century Yom Kippur *piyyut*, “*Yedidekha me-Emesh*,” written by R. Yehudah ha-Levi of Spain. The *piyyut* implores God to answer the congregation’s prayers and forgive their sins, and it includes the phrase, “Next year in Jerusalem.” The fourth stanza reads: “Extract us from sin, He Who dwells in the heavens/ as the sun sets, call to those who pass through fire and water/ ‘Next Year in Jerusalem.’”<sup>[v]</sup>

In addition to documenting the usage of “Next year in Jerusalem” in early liturgy, these two *piyyutim* also show

how the phrase was interpreted many centuries ago. R. Yosef Tuv Elem’s *piyyut* draws a parallel between the lines, “There [in the Temple] all of Israel will serve Him” and, “In Jerusalem next year.” This juxtaposition clarifies what Jews hope will occur in Jerusalem next year; namely, that the Temple service will be restored and Jews will gather there to serve God. In R. Yehudah ha-Levi’s *piyyut*, “Next year in Jerusalem” is the phrase which God uses to declare the end of the Jews’ exile. The fact that “Next year in Jerusalem” appears in two *piyyutim* in prominent places – the concluding lines of a stanza – shows that neither author created or popularized the line himself; the phrase was already well known among the Jewish community and each *paytan* merely shaped the refrain into his *piyyut*.<sup>[vi]</sup>

Why is “Next year in Jerusalem” said exclusively on Passover and Yom Kippur? In the daily *Amidah*, Jews pray for Jerusalem’s reconstruction and the reestablishment of the Davidic monarchy. What distinguishes between those *berakhot* of the *Amidah* and the phrase “Next year in Jerusalem,” which is reserved for two holidays each year? Furthermore, what does “next year” signify? Do we not hope for a more immediate redemption, “speedily in our days?”

Although Jews pray each day for their immediate redemption, “Next year in Jerusalem” signifies something more – their longing for the return of the holiday sacrifices. Yom Kippur and Passover are unique in the Jewish calendar because, more than any other holiday, their fundamental identities are inherently and integrally bound to the Temple service.

The Torah repeatedly presents the Temple service of Yom Kippur as more fundamental to the day’s identity than any other holiday’s services. Yom Kippur’s service is introduced in *Parashat Aharei Mot* as the procedure with which the Kohen Gadol is permitted to enter the otherwise restricted Holy of Holies.<sup>[vii]</sup> Only by

meticulous performance of a series of ritual immersions, changes in wardrobe, animal offerings, blood sprinklings, and confessions for sins may he enter the Holy of Holies without dying. The Torah reveals that this service should be performed annually as the Yom Kippur *avodah* only at the conclusion of the section, where it also describes the day's laws of affliction and God's promise of atonement. In the Torah's description of Yom Kippur, all other aspects of the day are secondary to the Kohen's service.

This emphasis on the *avodah* is seen in the *mussaf* prayer on Yom Kippur as well. On other holidays, the *mussaf* prayer's description of the *mussaf* offerings merely records the number of animals and libations brought in the Temple. On Yom Kippur, however, we recite lengthy *piyyutim* describing the details of the Kohen Gadol's service. This description culminates with the *piyyut*, "*Emet Mah Nehedar*:" "True! – How majestic was the Kohen Gadol as he left the Holy of Holies in peace, without injury."<sup>[viii]</sup> The *piyyut* describes the elation and celebration that followed the Kohen Gadol's completion of the service, which secured the atonement of the whole Jewish people. We, too, are swept up in the nation's excitement, and we sing out, confident that we have been forgiven. Our *mussaf* prayer then turns tragic. On the heels of the ecstasy of "*Emet Mah Nehedar*" comes the misery and terror of, "Fortunate is the eye that saw all these; for the ear to hear of it distresses our soul."<sup>[ix]</sup> We are jolted from our fantastical involvement in the Kohen Gadol's celebration, and we return, instead, to the present Yom Kippur. The Temple service, which dominates the identity of the day, can no longer be performed, and we are left to mourn its absence, unsure what we can do in its place.

In one of his Teshuvah lectures, R. Joseph B. Soloveitchik describes a similar sense of desperation Jews felt in the first Yom Kippur after the Temple was destroyed.<sup>[x]</sup>

The Mishna teaches us: "Rabbi Akiba said: Fortunate are you, Israel! Who is it before Whom you become clean? And Who is it that makes you clean? Your Father Who is in heaven" (Yoma 8:9).

It seems certain that Rabbi Akiba said this soon after the fall of the second Temple. To understand the full meaning of his words, we must try to picture the mentality and broken spirit of the Jews in that first year after the destruction of the Temple. Yom Kippur had arrived and suddenly the people realized that there would be no sacrificial service, the High Priest could not enter the Holy of Holies, there would be no incense, no public celebration for the High Priest as he would emerge from the holy place. They were deprived of the entire sacred service which took place on Yom Kippur when the Temple was standing. They felt that all they cherished was lost and that there was no hope of repairing the damage. It seemed as though they would remain plunged forever within the deep darkness enclosing them. It was then that Rabbi Akiba declared: "Fortunate are you, O Israel, before Whom do you cleanse yourselves?"

Even though Hazal have since developed a prayer service to substitute for the missing sacrifices, our contemporary observance of Yom Kippur still lacks the biblical and historical centerpiece of the day, the Kohen Gadol's *avodah*.

Similarly, the Passover festival celebrates God's miraculous redemption of the Jews from Egypt, and it contains the *pesah* offering at its center. A few days before the Plague of the Firstborns, God commands the Jews to acquire lambs and prepare to sacrifice them on the fourteenth day of Nissan, after which God will pass through Egypt, killing all non-Jewish firstborns.<sup>[xi]</sup> God then tells the Jews that they will similarly observe and celebrate this day in future years, and informs them of some laws associated with the Passover holiday. Every year, all Jews would gather in the Temple and slaughter



their lambs, joyously reliving the exodus and praising God.

Our Passover *seder* is the exilic version of the biblical *pesah* offering. Nowadays, we cannot offer the *pesah* without the Temple, but we attempt to preserve the other, secondary aspects of the holiday. We place a roasted bone on the *seder* plate as an inadequate placeholder, as we try to maintain feelings of festive celebration even when the namesake of the holiday is lost. The text of our *haggadah* betrays our hidden disappointment with the status quo and our aspiration for the reinstitution of the *pesah* offering. In the *berakhah* of “*Asher Ga’alanu*” with which *Maggid* ends, we ask God, “Enable us to reach future holidays and festivals in peace, rejoicing in the rebuilding of Your city and ecstatic in Your service. And there we will partake of the sacrifices and Pesach offerings.”<sup>[xii]</sup> We are unsatisfied with our incomplete celebration of Passover, and we long for the Temple service. We reveal a similar sentiment in “*Hasal Siddur Pesah*,” R. Yosef Tuv Elem’s *piyyut* which concludes the *seder*: “As we have been privileged to arrange it, so may we be privileged to perform it (the sacrificial *pesah* service).”<sup>[xiii]</sup> Though not despondent as we conclude this festive night, we admit that the highlight of the *seder* night is missing in the Temple’s absence.

It is no accident that, when R. Soloveitchik seeks to demonstrate halakhic man’s cognitive separation between the ideal Halakhah and empirical reality, he uses Yom Kippur and Passover as his examples.<sup>[xiv]</sup> The concept of the Day of Atonement or the night of Passover, for example, is an ideal concept, and halakhic man sees the Day of Atonement in the resplendent image of the glory of the sacrificial service of the day or the night of Passover in all its majesty, at the time when the Temple was still standing. Both the Day of Atonement and the Passover festival nowadays, when we have no high priest, nor sacrifices, nor altar and the

whole Temple service cannot take place, are devoid of all that holiness and glory with which they were endowed at the time of the Temple. Both are only a pale image of the ideal constructions that were given on Mount Sinai. We say “Next Year in Jerusalem” on Yom Kippur and on the night of Passover because of the centrality of the Temple service to these days. After concluding the prayer services of Yom Kippur, which substitute for the biblically mandated *mussaf* service, we proclaim, “Next Year in Jerusalem.” After finishing the Passover *seder*, in which we can eat *matsah* but not the *korban pesah*, we proclaim, “Next Year in Jerusalem.” Next year, we will observe the day properly, in a rebuilt Jerusalem, with a rebuilt Temple and a reenacted sacrificial service. Next year, we will no longer need the placeholders of the hazzan’s *mussaf* and the bone on the *seder* plate.

*Gilad Barach is a fourth-year student in Yeshiva College, majoring in physics and mathematics, and is a staff writer for Kol Hamevaser.*

- [i] The fourth word, “*ha-benuyah*,” “the rebuilt [Jerusalem],” is a modern addition, apparently introduced by Jewish communities in Jerusalem to keep the wish relevant.
- [ii] See *Sefer ha-Minhagim* by R. Avraham Hildik (b. c. 1240), “Customs of the Month of Nissan.”
- [iii] The *piyyuttim* are discussed at length in Ze’ev Gothold, “*Tahkemon*” (Hebrew) (Jerusalem: 2009), v. 2, p. 60-106.
- [iv] Meir Ganz (ed.), *Mahzor, Minhag Polin* (Hebrew) (Altona, Germany: 1826), volume 2, p. 247. The translation is mine.
- [v] Judah HaLevi. “*Yedidekha me-emesh*,” in *Selected Liturgical and Secular Poems*, ed. Dr.

Simon Bernstein (New York: Ogen Publishing House, 1944), p. 97. The translation is mine.

[vi] Gothold, p. 65.

[vii] Va-Yikra 16:1-34.

[viii] Arnold Lustiger (ed.), *The Kasirer edition Yom Kippur Machzor* (New York: K'hal Publishing, 2006), p. 619.

[ix] Ibid., p. 620.

[x] Pinchas Peli (ed.), *Soloveitchik on Repentance* (New York: Paulist Press, 1984), p. 54-55.

[xi] Shemot 12:1-20.

[xii] R. Yosef Adler, *Haggadah for Passover with Commentary Based on the Shiurim of Rabbi Joseph B. Soloveitchik* (New York: Urim Publications, 2008), p. 75.

[xiii] Joseph Tabory, *JPS Commentary on the Haggadah* (Philadelphia: Jewish Publication Society, 2008), p. 122.

[xiv] R. Joseph B. Soloveitchik, *Halakhic Man* (trans. by Lawrence Kaplan) (Philadelphia: Jewish Publication Society, 1983), p. 26.

## MANY MORE PICTURES

### SISTERHOOD CHANUKA PARTY



## LOOKING BACK

GO TO THE TBS WEBSITE  
TO SEE

THE TEMPLE CHANUKA PARTY





## HOLIDAY GIFT DELIVERY

TO MARGE CRISPIN



## PURIM

AT TEMPLE BETH SHALOM, HULL

