

קול מברשר

Kol MevaSer

A PUBLICATION OF THE KEMP MILL SYNAGOGUE



The Installation of Rabbi Brahm Weinberg

On November 8, 2015, we formally installed the second rabbinic leader in the twenty-five-year history of KMS, Rabbi Brahm Weinberg. The evening's program included a major address by the very distinguished Rabbi J. J. Schacter, and contributions from some members of KMS. These included Erica Brown, one of the co-chairs of the search committee that helped to bring Rabbi Weinberg to us, who served as master of ceremonies. Saul Newman, the committee's other co-chair, contributed a welcoming address and a celebratory ode, the opening stanzas of which are printed in the sidebar on this page.

The photos on this page, all taken by Wendy Guberman, may help to give those who were unable to attend some sense of that evening's festivities. For those who want to experience the event in even greater detail, a video that covers it from beginning to end can be found on the shul website at <https://www.kmsynagogue.org/kms-rabbinic-installation.html>.



The Weinbergs (November 2015)



With Rabbi Schacter



Rabbi and Friend



With the Search Committee Co-Chairs



With Poet



Rabbis Topolosky and Schacter

Ode to the Rabbi

by Saul Newman

*Our story begins,
In a dark foreign place,
In a land just above US,
With much empty space.*

*From a bilingual town,
The true Great White North,
From the home of the Habs,
A young Rabbi came forth.*

*A young Rabbi Brahm,
A thoughtful smart Jew,
A man of great learning,
With a name shared by few.*

*We are very grateful,
The long border he crossed,
And came to our climes,
Where he could surely defrost.*

*He learned from the best,
A semicha from RIETS,
While learning in Kollel,
Performed Talmudic feats.*

*From Dallas to Great Neck,
On to Hartford the West,
To all we are grateful,
For training the best.*

continued on page 23

חג כשר ושמח

Wishing all my Friends and Community a
Happy Pesach



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FROM THE RABBI

The Curious Incident of Hallel in the Nighttime

by Rabbi Brahm Weinberg

Pesach 5776



I. INTRODUCTION

One of the questions that rabbis often get asked around Pesach time is whether their shul will be reciting Hallel on the first two nights of Pesach. There is much intrigue surrounding this practice. The intrigue stems from the oddity of a nighttime recitation of

Hallel, which is an anomaly in our liturgy, and from the varied minhagim that exist with regard to the recitation—minhagim that often do not follow the expected patterns of geographic divide.¹

As in most discussions of minhagim, emotions tend to run high as people become impassioned about their own history and practice. While strong opinions emerge on the halachic and philosophical planes about which practice is most nearly correct, the strongest reactions are those that are visceral. Some passionately proclaim that the nights of Pesach would simply not have the same tone or ambiance were they not to begin with a communal recitation of Hallel. Others claim that reciting Hallel in shul when everyone will recite it again at home during the Seder is redundant and, therefore, a detraction from the ambiance of the evening and a “spoiler” for the excitement of reaching Hallel for the first time in its rightful place at the end of the Magid section of the Hagadah. Finally, others will quip that the recitation of Hallel in shul runs the risk of delaying the start time of an already late Seder, making it more difficult to stay awake until the end for kids and adults alike.

II. HISTORY OF THE PRACTICE

Ultimately, some halachists supported its recitation and some opposed it. The Shulchan Aruch rules that the full Hallel should be recited with the usual brachot before and after on both nights of Pesach.² The Rema disagrees and rules against the recitation of Hallel in shul on Pesach night.³ One of the significant voices in the centuries-long halachic conversation surrounding this topic is that of Rabbi Isaac Luria, whose seventeenth-century opinion helped to shape many of the subsequent practices of the Kabbalists and of the Chassidic movement. Luria was a proponent of the recitation of Hallel in shul on Pesach night.⁴

A host of practices emerged over the generations⁵ and nei-

ther the Sephardic nor the Ashkenazic worlds were monolithic in practice. The patterns that materialize in terms of recitation speak to both the emergence of a divided Sephardic and Ashkenazic tradition and, simultaneously, to the vast cross-cultural and halachic influences between them. Today, most Sephardic Jews recite Hallel in shul on Pesach night. Ashkenazim of central European or Lithuanian decent mostly do not recite it, whereas those from Eastern Europe do recite it. At KMS we do recite Hallel, as noted in our Sefer Minhagim.

Though he rules in favor of its recitation, the Shulchan Aruch did not invent this practice of reciting Hallel in shul on Pesach night, nor did it emerge in a vacuum. There are a few early sources from the time of the Mishna that record the practice. A braitā⁶ is quoted in Masechet Soferim⁷ in the name of R Shimon ben Yehozadak which says:

מסכת סופרים פרק כ: הלכה ז

דתניא ר' שמעון בן יהוצדק אומר, ימים שמונה עשר ולילה אחד יחיד גומר בהן את ההלל, ואילו הן: שמונת ימי חנוכה, ושמונת ימי החג, ויום טוב של עצרת, ויום טוב הראשון של פסח וליל, ובגולה אחד ועשרים יום ושני לילות. ומצוה הן המוכרח לקרות את ההלל בשני לילות של גלות, ולברך עליהן, ולאומרו בנעימה, לקיים מה שנאמר ונרוממה שמו יחדיו.

Masechet Soferim 20:7

Our rabbis taught: R Shimon ben Yehozadak said: Eighteen days and one night a person is obligated to recite the Hallel.⁸ And they are: Eight days of Channuka, eight days of Sukkot, Shavuot, the first day of Passover and its night and in the Diaspora twenty-one days and two nights. The choicest way to perform the mitzvah is to read Hallel on both nights in the Diaspora and to bless upon them and to say them in a beautiful tone to fulfill that which is said “Let us exalt His name together” (Psalms 34:4)

In this braitā, R Shimon ben Yehozadak includes the nighttime Hallel recitation of Pesach as a standard and accepted practice alongside the other eighteen regular holiday recitations.⁹ His inclusion of this nighttime Hallel in the list is bolstered by the conclusion of the passage, which specifically re-emphasizes its importance by categorizing it as the worthiest way to perform the mitzvah (of Hallel).^{10,11}

Not only does rabbinic literature record the practice of reciting Hallel in commemoration of the Exodus, but it also ties it to the story of the Exodus itself. In Pirke D'Rebi Eliezer¹² we find that “R. Yehudah said: That entire night [of Yetziat Mitzrayim] the Israelites were eating and drinking, rejoicing and praising their God out loud, whereas the Egyptians were crying out bitterly because of the great plague [makat bechorot] that was suddenly upon them.” In more direct

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FROM THE PRESIDENT

Celebrating Miracles

by Benny Berkowitz



We gather each year with our families and friends to celebrate Pesach. The Seder, by some estimates, is the most commonly practiced Jewish ritual of the year. We drink four cups of wine, get our fill of matzoh and marror, and read about the miracles that are symbolized in these

foods at the Seder.

As we approach the end of Maggid, the section of the Haggadah describing the Exodus from Egypt, we sing Dayenu to introduce the beginning of Hallel. In each stanza of Dayenu we relate different miracles that God performed for the Jews as they left Egypt, traveled through the desert, received the Torah, and entered the land of Israel. Although all the steps are necessary, we declare that any individual step would have been enough to say Hallel. How much more so, we are saying in the Haggadah, must we express our gratitude now that all of the steps have been fulfilled.

As we look back over the past two years, we have taken many steps as a shul. Each of them alone is worthy of saying Hallel; how much more so now that all of them have been fulfilled. I will highlight a few of these accomplishments below.

Two years ago we undertook a dialogue to find common ground and an expression of our common vision for KMS. We met in focus groups and filled out surveys. We were able to navigate this process and develop a guide in our search for a new rabbi. Next, a Search Committee was formed and sorted through the many applications that were submitted. Months of effort, interviews, and meetings allowed the committee to find three strong candidates for consideration by the community. After much planning, we had three probehs to review the candidates. Ultimately, we were blessed that Rabbi Weinberg was selected as our rabbi.

During this time period we had six months with Rabbi Bieler on sabbatical. We were able to continue our regular programs and planning even as the search continued for our next rabbi. Once the search was complete, we celebrated our silver anniversary and honored Rabbi and Joanie Bieler at our annual dinner. We continued the celebration through


a community-wide learning program that allowed all of us to come together as a community in learning just as we celebrated together at our 25th anniversary dinner. The dinner and learning celebration were beautiful tributes to our strength as a community.

Our shul looks much different than it did just a few years ago. Improvements in our lobbies, kitchens, social hall, office, rabbi's study, and Youth Beit Midrash are just some of the visible improvements to our building. These improvements have enhanced our kiddush and smachot, the youth minyan, and additional service for Rosh Hashanah and Yom Kippur. These changes are a welcome update to our building as we work to maintain and improve our facilities for many years to come.

Our programming has also expanded and improved over the past two years. We have added many weekly classes to our regularly scheduled shiurim, and welcomed numerous speakers and scholars. The Israel Committee and Israel programming have grown over the past two years as we have developed numerous events for all of us to come together in supporting Israel during these difficult and challenging times.

In the office we have also seen the hiring of a new executive director, Menucha Wolfe, and improvement of our bookkeeping with the use of Kesef Accounting to manage our finances. Each of these transitions has brought opportunities to deliver better service to you and we are working to continue these improvements as we undertake a review of our books with an outside firm for the first time in many years.

More recently we celebrated the installation of Rabbi Weinberg, which gave us another opportunity to come together as a community and appreciate how fortunate we are as a shul after our rabbinic search. Through the hard work and commitment of so many in our community, we have been able to meet all of the challenges before us in the past two years and become stronger as a community than we could have imagined.

For each of these individual accomplishments and miracles we could say "Dayenu"—it would be enough to collectively say Hallel. How much more so now that all of them have been fulfilled. As we celebrate Pesach this year and sing Dayenu and Hallel, let us remember all of the miracles and accomplishments we have experienced, both old and new. Chag sameach. 

The current issue of *Kol MevaSer* is always available for reading or downloading at www.kmsynagogue.org. Click on "Publications" on the left side of the home page.

Rabbi Bieler's New Book

by Barbara Trainin Blank

KMS wishes a hearty *yasher koach* to Rabbi Yaakov Bieler upon the publication by Kodesh Press of his new book. *The Great Principle of the Torah: Examining Seven Talmudic Claims to the Defining Principles of Judaism*.

In the Introduction, Rabbi Bieler writes that he has been “continually amazed how little serious and prolonged reflection has been devoted to making sense of the goals of Jewish tradition and literature.” He expresses the hope that his book will “articulate one rabbi’s views, using Jewish primary and secondary sources, of what the essential values are that comprise the ideal Jewish lifestyle.”

This is an edited account of his conversation with *Kol MevaSer* on these subjects:

Kol MevaSer: *What is the central core of your book?*

Rabbi Bieler: My intention is to help observant individuals clarify the ideas underlying our religious literature and legal codes—what I call the “meta-principles” of Judaism. I don’t mean at all to suggest that adherence to such values can replace careful and thorough engagement with the Tora’s commandments. I only wish to augment and inform acts of observance with a developed awareness of the purposes of this lifestyle—the effect it should have on those who follow it.

KM: *How much background is required to fully derive benefit from the book?*

RB: It’s difficult for me to say. I’ve made sure to translate all Hebrew sources and terms. While some of the discussions are denser than others, someone who is motivated to plumb my ideas and who has the patience to follow the arguments should be able to do so with minimal background. The approach I follow in the book parallels how I have always presented my classes and sermons through my many years of teaching Jewish concepts: attempting to offer sophisticated analysis within the context of a careful and thorough explanation of what is implied in or suggested by the sources in question.

KM: *Is any one of these meta-principles and the personality of the proponent closer to your heart than the others?*

RB: I don’t think one meta-principle or personality is to be preferred over another, and therefore I try not to emphasize one in favor of another in my own life. I state in the book’s Conclusion that what I think a person should do when he/she has the time to reflect is lay out the various considerations engendered in these key values and determine how best to proceed, attempting to be as faithful to as many of these principles as he/she can.

KM: *You mention a few reasons for writing this book, including, wanting to make sense of the goals of Jewish tradition and the dilemma of Orthodox Jews who behave immorally. Which was the major goal?*

RB: I think thinking about the first issue precipitated the second. In a certain way, I think I had a lot in common with

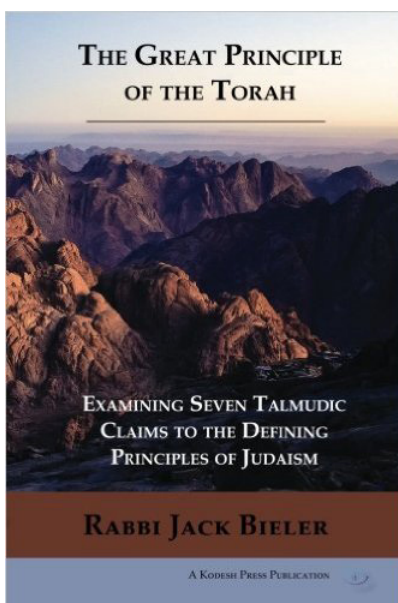
Hillel, as I describe him on pages 16-18, in that I never thought about the essence of Judaism. I was always personally drawn to this lifestyle and never felt a disconnect between religion and myself. The more I learned, the more comfortable I felt. Then I found myself having to teach adolescents at a time when there were prominent Jews giving the impression that they were observant, but who were accused of serious crimes. That forced me to think about what Jewish observance really should be all about.

KM: *In addition to these long-term preoccupations, was there a specific event more recently that inspired you to actually sit down and start writing the book?*

RB: I had been thinking about this issue for many years, and it informed much of what I taught and wrote. It was when I finally had a six-month sabbatical from my rabbinic duties that I had the time necessary to focus on composing a book about these themes.

KM: *In addition to your key approach, you seem to cover what might be called “collateral” points, such as the one on pages 27-28 about how Rabbis argue. Is this correct?*

RB: I believe that what I discussed on those pages is germane to the text because, as you yourself pointed out to me, the title is *The Great Principle* (singular), but in the subtitle I indicate I’m going to consider seven different claims. The point is that there is a dispute about what constitutes the Main Point of the Tora, and I want to establish that there isn’t an absolute “right” or “wrong” response as is required to achieve the closure necessary for Halachic concerns.



In Hashkafic issues, it's to be expected not only that different views will be articulated, but that we should strive to incorporate as many of them into our own personal outlooks as possible. Since there is at least a modicum of truth in each view that is not absolutely refuted within the text of the Talmud, each of them should be honored as much as possible in our personal deportment.

KM: *You wonder on page 66 whether knowledge is acquired from abstract formulations or from studying the living as well as recorded examples of how others live their lives. Can you elaborate?*

RB: The bulk of the material in Talmud and Midrash is made up of pronouncements and directives made by particular individuals who either are named or remain anonymous, and of anecdotes describing the actions of various personalities. Each is intended to reinforce the other, since the Tora is meant to be lived, not just analyzed. I think both types of sources can be used to establish and clarify the meta-principles of Judaism.

KM: *The chapter on "Paring the Torah's Principles" is a little more complex than the others. Can you help us navigate it?*

RB: While the source in Makkot and my discussion of it are more complex than the sources discussed in other chapters, I find it is also the richest. One might say on the one hand that the various positions articulated are a case study about why many people do not rely on the Talmud for their Hashkafic orientations, because the passages are too dense and confusing. On the other hand, the opportunity to see how different authorities defined what was truly important, and how they arrived at their conclusions, is the very stuff I believe a reflective individual should consider when working out his own views. I try to look not just at the way the lists become shorter and more concentrated. I also compare the lists with one another in order to establish what is omitted and/or replaced with each progressive presentation. I should add that I don't believe such a passage should be accessed only in terms of its final point of view, skipping all that came before. In order to appreciate the stages and their contents, the entire series of lists must be considered and savored.

KM: *With your emphasis on an awareness of God and the purpose of mitzvot, are you partly answering those who claim to believe in "Social Orthodoxy"?*

RB: My reference to "Social Orthodoxy" was intended as a critique of that particular point of view, since I maintain that Orthodoxy perforce involves a relationship with the Divine.

KM: *You raise so many interesting moral issues, such as when*

one is allowed to transgress for the greater good, how one relates to suffering in life, the lure of arrogance, when one's resentment at being denied equality is understandable, the counter-culturalism of "bitachon," and the difference between kindness and strict mitzvah observance. Is there an overarching theme connecting all these?

RB: The overarching theme connecting elements such as these is loose rather than tight. There are many apparently contradictory elements informing the religious life, and only upon reflection and introspection can a person attempt to organize his life with even a modicum of consistency. Understanding the different forces can help mitigate extreme behaviors. A good case in point is the variant text I discuss in chapter 4 about the thinking of certain thieves prior to committing a crime.

KM: *Why do you say that maintaining a balanced sense of justice without losing one's capacity for tolerance and respect is the most challenging value?*

A. I have a high intolerance for hypocrisy, and there are more than a few instances in which individuals hide behind religious principles in order to perpetrate insensitive, even destructive behavior. I emphatically don't believe that commitments to the meta-principle of seeking justice can be used to justify violence and even terrorism just because somebody thinks that he is entitled to carry out God's Judgment. Thinking that you are on a "mission from God" to exact justice from evildoers has the potential for resulting in significant harm.

KM: *Can you elaborate on the process of seeking consistency?*

RB: The only truly consistent entity in existence is HaShem. Human beings are flawed by definition, hence Kohelet's acerbic comment, at 7:20: "For there is not a righteous man upon earth, that doeth good, and sinneth not." That being said, man is charged with trying to approach consistency as he approaches God Himself, with the aim of doing the best he can rather than of actually being successful in his quest. This is clearly a "process" issue rather than a "product" one. Consequently, while it is typical for even the most pious individual to have his moments of inconsistency, the objective is to diminish these bumps in the road to the maximum extent possible, not only by repenting immediately after making an error, but also by developing the ability to anticipate problems before they come to the fore.

[Editors' note: Rabbi Bieler's Web site, <https://rayanotyakov.wordpress.com>, contains the articles and papers he has written previously. These have appeared in four volumes of the Orthodox Forum series, as well as in journals such as Jewish Education, Jewish Action, Tradition, She'ma, and Ten Da'at.]



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Wishing you a Chag Pesach kasher v'sameach!

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Dear Gabbai

by Ira Rabin

Dear Gabbai,

If a family member passed away in Adar in a regular non-leap-year, in which Adar is the Yahrzeit observed in a leap year (where there are two Adars)?

Observing Double

Dear Observing Double,

Customs vary regarding this common issue. In Sefardi circles it is observed in the second Adar, since this serves as the “main” Adar when we read Parashat Zachor and celebrate Purim. Many Ashkenazim actually observe the Yahrzeit in *both* Adars. However, the Shulchan Aruch, Ramah, and Mishnah Brurah all state that if this is difficult to do, it should be observed in the *first* Adar as we don’t pass over an opportunity for a chance to honor the departed.

Dear Gabbai,

This year Parashat Hachodesh is on Rosh Chodesh so there will be three Sifrei Torah. When will the Baal Koreh say Kaddish after leyning?

Triple Header

Dear Triple Header,

Kaddish is always recited before Maftir. In this case the regular weekly parasha is condensed to six aliyot. Hagbah/gilah is then done on the first Torah. The second Torah is used for the seventh aliyah (Rosh Chodesh). After this aliyah Kaddish is then said, followed by hagbah/gilah for the second Torah. Maftir (Parashat Hachodesh) is then leyned from the third Torah.

TRIVIA QUESTIONS

1. What is the only pasuk in the Torah (more than three words) that starts and ends with the same three words? (Hint: we say it twice every day.)
2. What is the only place in the Torah where there are five words in a row all starting with the letter aleph? (Hint: we say it once every day.)
3. When is the only time on a *weekday* when the same aliyah

starts in one parasha and ends in the next one?

ANSWERS TO LAST ISSUE’S TRIVIA QUESTIONS

1. What are the 4 brachot that are said only once a year both in Israel and outside of Israel? Bonus: What are additional brachot said once a year that are only said in Israel? Once a year brachot: 1) Al Biur Chametz , 2) Nachem (Mincha Tisha B’av), 3) L’hadlik Ner shel Yom Hakippurim, 4) Hapoteach lanu Shaarei Rachamim (Yom Kippur Shacharit after Barchu). Extra credit given for seeing a fruit tree blossom in Chodesh Nissan! Also, extra credit given for Lishmoa Kol shofar if the first day Rosh Ha’shanah is on Shabbat, and in some years it is possible that Eruv Tavshilin can be done only once. In addition, in Israel the special brachot at the Seder (Al Achilat Matzah, al achilat marror, and the end of Maggid) are also only said once yearly.
2. The Friday night zemer “Tzama Nafshi” used to be incorporated into the davening liturgy in some Eastern European communities on one particular day during the year. What day was this (hint: think outside the box about the title), and when in the davening that day was it said? (Hint: read through the entire zemer) In some Eastern European communities, Tzama Nafshi was added on Shmini Atzeret just before Nishmat. The zemer actually concludes with “et ki eftach fi b’nishmat kol chai,” as after it was concluded the service went right into Nishmat. The connection is that Tzama Nafshi (my soul thirsts) was added on the day we pray for water/rain (Tefilat Geshem which is said on Shmini Atzeret).

To submit a question to “Dear Gabbai” please send an email to ira.rabin@yahoo.com.

Please note that “Dear Gabbai” is intended for general education on ritual matters and is not intended to answer any specific Halachic questions. All matters requiring specific Halachic decisions should be addressed to the Rabbi.



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We "Came Together" at AIPAC's 2016 Policy Conference

by Ina Lerman

Nearly 40 members of KMS joined Rabbi Weinberg in the largest delegation to attend the AIPAC Policy Conference, March 20-22, 2016. We were among over 18,000 members (including 4,000 college students) of the pro-Israel community from all 50 states who came to this Israel "love fest."

The following KMS members made up the delegation:

Rabbi Weinberg
Kevin Babitz
Barbara and Mel Ciment
Stephen Deutsch
Vera and Bernie Ehrlich
Jeff, Sara, and Eliana Elikan
Alana Riss Fine and Gabriella Fine
Joshua Fishman
Yossi and Daniel Goldman
David Goldschlag

Gary Isen
Seth Isenberg
Ari Israel
Nancy Karkowsky

Ina and Larry Lerman
Jason Mintz
Natanya Nobel and Ron Murch
continued on page 20



photo courtesy of AIPAC



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KMS provides many ways of learning

By Rebekah Rasooly

A search on Amazon for books about “the many ways of learning” turns up nearly 4,000 entries. There are many ways to learn, and the key to effective teaching is to find ways to reach every kind of student.

KMS’s Education Program is committed to that approach, offering a variety of programs by a variety of teachers in a variety of settings, all designed to enhance Limmud Torah throughout the community. Our program is built on our abundant local talent—the many members who volunteer to speak and/or teach—and some wonderful guests.

Already in 5776, KMS members have enjoyed a wide array of speakers at Shabbat services, eight weekday and two Shabbat classes every week, a dynamic yoetzet halacha program, and scholars-in-residence Rabbi Dov Lipman, Rabbi Hayyim Angel, and Michelle Cohen Farber. The fall also featured a book signing with Rabbi Jonathan Sacks, a Sunday pre-High Holiday yom ivun, and a special lecture series on *Judaism in the Middle Ages through Art*, by Rabbi Marvin Goldman, Yossi Goldman’s father. This year, for the first time, KMS is offering a regular podcast with Rabbi Brahm Weinberg’s divrei mitzva and divrei halacha from the daily minyan. More than 50 people tune in to each one, enriching their days with 5-10 minutes of Torah learning.

A small group of dedicated volunteers have put together all these programs, so please make sure to thank Hilary Dalin, Binyamin Edinger, Reuven Ferziger, Beth Lichy, Yosef Lindell, and Alec Stone for their efforts.

The spring promises an equally exciting lineup of educa-

tional activities to augment our regular program. Leading up to Pesach, we have several special events. Sharon Freundel is going to teach about Shir Shel Yom for five weeks on Shabbat before Mincha. Dr. Shimon Glick, an Israeli scholar and founder of Ben-Gurion University Medical School, will be speaking about bioethics (“Who decides? The physician, the patient or the rabbi?”) on March 26 before Mincha. The following week, on April 3, we will celebrate the publication of Rabbi Yaakov Bieler’s new book with a book signing.

On the last days of Pesach, we will be privileged to hear two talks by Rabbi Elchanan Adler, who occupies the Eva, Morris and Jack Rubin Chair in Rabbinics at YU, and is the highly respected teacher of many of the current generation of Orthodox

rabbis (and the son-in-law of Allen and Sheila Gaisin). Two weeks later, on May 6-7, Scholar-in-Residence Rabbi Ronen Neuwirth of Raanana will launch the week of Yom Ha’atzmaut celebrations at KMS. Liz Diamant is going to lead a tour of the National Gallery of Art specifically for KMS members in mid-May. And numerous KMS members are already making plans to enjoy the three-day Shabbat Yom Tov of Shavuot with visiting scholars Rabbi Reuven Taragin and Ms. Shani Taragin. The Taragins are acclaimed teachers at Yeshivat HaKotel and Midreshet Lindenbaum, respectively.

On Pesach this year, notice that long before all those book authors on Amazon, the authors of the Haggadah recognized that everyone learns in different ways. The Education Committee hopes that we can provide KMS with opportunities that suit each person in the community.



Rabbi Weinberg teaching one of our many classes

Pasta Groggers

by Adam Bashein

Thanks to the KMS community for its enthusiasm and participation in KMS’ first annual Purim Pasta Grogger program!

As some of you know, Iris and I are local, and my parents have belonged to Beth Sholom in Potomac since the early 1980s. We still spend several Shabbatot and Chagim with them.

A few years ago we were in Beth Sholom for Purim and I saw these bins in the hallway full of Wacky Mac and other pasta boxes, and I asked what was going on. It was explained to me that instead of shaking conventional groggers whenever Haman’s name was heard during Megillah reading, people

shook pasta boxes, which they afterward dropped into large bins for donation to a local food bank.

I thought this was a wonderful idea and I wanted to bring it to our community, but like so many ideas, this one never translated into action. Then a few weeks ago Iris and I applied for membership at KMS, and a light bulb went on in my head. It was right before Purim and I thought, what a great opportunity to introduce the Purim Pasta Grogger idea to the shul. I reached out to Nourish Now, a Rockville non-profit whose mission is to “provide food to those who are food insecure.” That organization was delighted to partner with us.

I want to thank the shul for making it easy to implement this, and again, thank you to everyone who participated.



Focus on Tzedakah In Israel: Teach Someone to Fish

by Ina Lerman

You've heard that Israel is the "start-up" nation. It's no surprise that within Israel, there are many non-profit organizations that use an entrepreneurial or business model to help raise funds that provide a wide range of services to populations with special needs—disaffected youth, disabled adults, residents of disadvantaged communities, new immigrants, and minority groups.

A "social business" is a training ground for a population that lacks opportunities in the broader society, and an enterprise that invests all of its profits back into the services that help a particular group. Sunflower Bakery is a local example of a social business.

With the help of Naomi Rosenblatt (The Jewish Federation of Greater Washington) and Arnie Drainen (tzedakah consultant in Israel) we have put together a list of places to shop and dine during your next trip to Israel. We encourage you to share this list with your friends. Your purchase is the highest form of tzedakah, supporting social entrepreneurs who address some of Israel's most pressing problems on a grassroots level.

Please note, however, that this listing does not represent an endorsement by the Kemp Mill Synagogue.

ENJOY A MEAL

- **Liliyot Restaurant and Bakery**, in collaboration with Elem, the Organization for Youth at Risk in Israel. Every year Liliyot Restaurant trains and employs 20 high-school dropouts, who receive instruction, supervision and employment for a period of up to a year and a half. Located in Tel Aviv. <http://liliyot.co.il/restaurant/en/home-2/>
- **Blackout Restaurant**. In total darkness you will be served various dishes, delivered by blind waiters. When the eyes do not engage in the eating process, one's ability to taste and smell food sharpens. There is so much to be "seen" when eyes are closed. Kosher, dairy, reservations required. Jaffa Port, Tel Aviv. <http://nalagaat.org.il/en/blackout/>
- **Mata'im**. Together with the Zichron Yaakov Municipality and Elem, the restaurant trains and employs youth at risk, preparing them for careers in the restaurant trade

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terms, Midrash Shemot Rabba¹³ says that on the night of the Exodus “the Egyptians were crying...and the Israelites were reciting Hallel.”¹⁴

Notwithstanding its broad relevance to the history of Pesach night, we must strive to understand the specific underpinnings and mechanisms that drive the recitation of Hallel on Pesach night in our times from a halachic perspective. While it is not my goal in the context of this article to advocate for or against its recitation, I would like to understand the practice in a more complete fashion and give it some grounding in Jewish text.

III. COMPARISON OF HALLEL IN SHUL AND AT THE SEDER

Any discussion of the Hallel recited in shul on Pesach night must inevitably include an analysis of the other Hallel of Pesach night, the Hallel recited at the Seder. The questions about these two recitations and the background behind them are certainly linked. One surprising characteristic that they share is that both are recited at night despite the explicit dictate of the Mishna in Masechet Megilla¹⁵ which prohibits the recitation of Hallel at night! In every other way they are quite different from one another.

They differ in terms of acceptance. Hallel in shul on Pesach night is never mentioned in the Mishna nor is it mentioned in the Talmud Bavli. In fact, the Talmud Bavli¹⁶ cites the very same list of eighteen daytime Hallel recitations throughout the year as was cited by the braita in Masechet Soferim in the name of the very same sage, R Shimon ben Yehozadak, and yet completely omits the nighttime recitation! Although quoted as halacha in Shulchan Aruch, the shul-based Hallel of Pesach night had not been previously accepted as the halacha by the Geonim or by the Rambam. By contrast, Hallel at the Seder is universally accepted and discussed in the Mishna,¹⁷ in the Talmud Bavli, and in all medieval commentaries, and it appears in every printed Hagadah.¹⁸

They also differ in format. The nighttime Hallel in shul follows the regular conventions of any morning Hallel recitation, but Hallel during the Seder departs from convention in its peculiar structure and in the parameters of its recitation. First, the Hallel is split up and not recited as one unit. We include the first two paragraphs of Hallel at the end of the Magid section of the Hagadah and then the latter half of Hallel is its own rung on the Seder ladder, which comes after Birkat Hamazon. Second, no bracha is recited at the opening of Hallel as it would be if it were recited in shul. There is a concluding bracha at the end of the second half of Hallel which the Talmud¹⁹ refers to as Birkat Hashir, but there is debate whether this bracha is even the same as the one that usually concludes

Hallel. Furthermore, this Hallel at the Seder is recited while sitting as opposed to standing.

IV. PRACTICAL REASONS FOR THE PRACTICE

Although the gulf between them is enormous, what is abundantly clear is that both Hallel at the Seder and Hallel in shul on Pesach night are categorically different from the Hallel we recite on other occasions. Their role and function must be explained further.

Some very practical justifications have emerged to explain the reading of Hallel in shul on Pesach night, and they relate to the interplay between the Hallel in shul and the Hallel during the Seder. The Tosefta²⁰ in Masechet Pesachim says:

תוספתא מסכת פסחים פרק י הלכה ח

בני העיר שאין להן מי שיקרא את ההלל הולכין לבית הכנסת וקורין פרק ראשון והולכין ואוכלין ושותין וחוזרין ובאין וגומרין את כולו

Tosefta Pesachim 10:8

When the people of the city do not have anyone to read Hallel for them they go to the shul and read the first chapter then go and eat and drink and then return to complete the whole thing.

According to the Tosefta, the essential Hallel of the night is the one that is integrated into the Seder. However, an additional communal Hallel was instituted in shul so that those who were incapable of reciting it at home during the Seder could come and listen in order to fulfill their obligation. The Vilna Gaon²¹ cites this as the reason for the recitation of Hallel on Pesach night in shul.²² The Tur²³ also puts forth a very practical reason for its reading, arguing that it is a means of avoiding a brachot dilemma. Since there is much debate whether or not a bracha could be recited over Hallel at the Seder because there is a lengthy interruption in the middle for the meal, they resolved the dilemma by reciting Hallel in its full form in shul, providing a forum for the brachot to be recited in a simpler halachic scenario. Once said in shul, the brachot do not need to be repeated at the Seder.

V. HALACHIC REASONS FOR THE PRACTICE

While the Tur and the Vilna Gaon offer interesting answers, they may leave us somewhat dissatisfied and yearning for a more comprehensive halachic understanding of these recitations so that we may think of them within a sophisticated philosophical framework. There are times when you hope for such an understanding and it does not materialize as you discover that the practice you are investigating is purely pragmatic. However, whether the impetus was pragmatic or not, in the case of Hallel on Pesach night, I believe we can truly cast it in broader halachic terms based upon an analysis of the

various motivations for the recitation of Hallel.

The Talmud in Arachin 10a-b, which lists the holiday recitations of Hallel throughout the year, proves to be one of the most important discussions about the nature and parameters of Hallel. From this text, we can deduce two motives for the recitation of Hallel—marking a holiday (mo'ed) or commemorating a miracle (nes), as in the case of the Hallel of Channuka. The mishna in Masechet Pesachim mentions two other occasions when Hallel is recited. The mishna in Pesachim says that Hallel was a required recitation during both the sacrifice of the Korban Pesach on the afternoon of the fourteenth of Nisan as well as the eating of the Korban Pesach on Yom Tov night. Neither one of these instances could be viewed as a miracle or a holiday and yet Hallel was recited, which suggests yet another motivation for its recitation—to help adorn or fulfill the performance of a mitzvah.²⁴

Rabbi Joseph B. Soloveitchik²⁵ posits that there is yet another occasion when Hallel is recited in order to round out the performance of a mitzvah—the mitzvah of Sippur Yetziat Mitzrayim (retelling the story of the Exodus on Pesach night). The scope of this mitzvah is not limited to retelling the events of the Exodus; it must be done in a particular manner and must comprise specific characteristics.²⁶ Rambam in his Book of Mitzvot, when discussing the mitzvah of Sippur Yetziat Mitzrayim,²⁷ makes it clear that one of the aspects that must be included in the retelling of the story on Pesach night is gratitude—praise of Hashem for the miracles He performed for us. Rabbi Soloveitchik says that Hallel was included by our sages within the Seder in order to incorporate a measure of praise and fulfill the mitzvah of Sippur Yetziat Mitzrayim in the fullest fashion. Hallel is thus integral to the performance of the mitzvah of Sippur Yetziat Mitzrayim. The story of the Exodus is meant to engender such warm feelings about our history and relationship with Hashem that it leads seamlessly to the recitation of Hallel, which expresses our abundant joy and gratitude.²⁸

The recitation of Hallel can stem from different categories of halachic obligation and different motivating factors. We have seen at least three—holiday, miracle, and mitzvah. Now that we have a more nuanced view of Hallel, we are perhaps better equipped to understand the impetus for the recitation of various Hallel's of Pesach night—in shul, during the first part of the Seder, and during the second part of the Seder.

As you might gather from our previous considerations, the Hallel recited during the Magid section of the Hagadah is motivated by a desire to incorporate gratitude within the story of the Seder in order to fulfill the mitzvah of Sippur Yetziat Mitzrayim.

The second half of the Hallel that is recited at the Seder is

not connected to Magid or to Sippur Yetziat Mitzrayim, nor is it the Hallel over a miracle,²⁹ nor the standard Hallel of a holiday, but perhaps a reminiscence of the Hallel recited alongside the mitzvah of eating the Korban Pesach.³⁰ The eating of the Korban Pesach would have taken place right after the meal, when we have Tzafun and the eating of the Afikoman. Hallel follows right afterwards in our Seder rounding out the performance of that mitzvah.

The atypical practice of reciting Hallel in shul on Pesach night emerges as perhaps the simplest to categorize. I would like to suggest that it is actually the Hallel required because of the status of Pesach night as a mo'ed (a holiday), much like the Hallel recited on the mornings of each holiday. The Talmud in Arachin says that for a day to have the status of mo'ed, which would require the reading of Hallel, it must be a day that is both one where labor is forbidden and one that has a unique korban. This explains why Rosh Chodesh does not qualify for a full Hallel obligation, since it is not a day when labor is forbidden. The last days of Pesach do not qualify for full Hallel since they do not have their own unique sacrifices as opposed to the last days of Sukkot, which do. Pesach is distinctive because it is the only holiday that has a unique nighttime sacrifice combined with a prohibition of labor. On all other holidays the sacrifices of that day are brought and eaten during the daytime. Although *sacrificed* during the day,³¹ the Korban Pesach was *eaten* at night and, therefore, the night of Pesach gains the status of a mo'ed in and of itself with respect to the recitation of Hallel. We choose to recite the Hallel required on that mo'ed in shul since that is the place where we recite all holiday Hallel's.

Support for this proposition can, perhaps, be garnered from a fascinating source about the observance of Pesach in the times of the Beit Hamikdash in Yerushalayim. The Talmud says:

תלמוד בבלי מסכת פסחים דף פה עמוד ב
כזיתא פסחא והלילא פקע איגרא

Talmud Pesachim 85b

There was [only] as much as an olive of the Passover-offering [to eat], yet the Hallel split the roofs.

On Pesach night there was a mass migration of people to the rooftops to sing a Hallel with gusto joining the singing that emanated from all other rooftops into one strong chorus of song. It must have been an amazing experience to walk through the streets of Yerushalayim and hear the sounds of Hallel all over. As nice as it must have been, it is also peculiar. The Talmud is clear that this was done after the Seder was over and after the Korban Pesach was eaten. Why were they saying

continued on page 18

Hallel again if they had already said Hallel at the Seder? Why were they reciting Hallel on the rooftops? We might suggest that this was a Hallel driven not by Sippur Yetziat Mitzrayim or the mitzvah of the Korban Pesach, but by the celebration of the holiday itself akin to our recitation in shul.

VI. CONCLUSIONS

The analysis of the three Hallel recitations of the Seder night not only helps us to explain the redundancy of Hallel on that night and to perhaps justify the specific practice of the communities that recite it in shul, but also gives us added insight into the nature of Hallel in general. What we see is that although the words of Hallel may be the same every time we recite them, they can take on a very different tone and meaning depending on what compels us to say them, what circumstance we find ourselves in, and what our mood is like.³²

The various recitations of Hallel are born out of different halachic factors and emotional experiences. There is a joyous gratitude we feel when reaching the milestone of a commemoration of a holiday, then yet a different gratitude when we re-experience the miracle of the Exodus firsthand as if it were happening to us right then and there during Magid, and then yet another type of gratitude as we calm down, exit the experiential Seder and enter the performance of a mitzvah that commemorates the event not in the present but in retrospect. The words are just a forum and instrument to express a vast array of human emotion in response to the multitude of circumstances and levels of gratitude that arise in life. At every moment of life those words of Hallel will strike us differently. The words of Hallel are anything but monotonous; all the Hallels of Pesach night and of the year join together in one symphony of human emotion expressing the delight that we feel about our relationship with Hashem.

I was once told that congregants asked Rabbi Ephraim Wolfe z”l of the Great Neck Synagogue why they recite Hallel in shul on Pesach night. He said, very simply: “We take every opportunity we have to praise Hashem”: so simple, but yet so true. May that truly be our perspective this Pesach and for all time and may that help us to merit a Pesach celebration that is filled with true joy and exultation.

NOTES:

¹Such as the usual divide in practice between Jews who came from the countries of Ashkenaz vs Sepharad.

²This is a reference to the observance of Pesach in the Diaspora. The Shulchan Aruch would mandate the recitation of Hallel only on the first night in Israel.

³Shulchan Aruch OC 487:4

שולחן ערוך אורח חיים הלכות פסח סימן תפז סעיף ד
בליל ראשון של פסח גומרין ההלל בצבור בנעימה בברכה
תחלה וסוף, וכן בליל שני של שני ימים טובים של גלויות.
הגה: וכל זה אין אנו נוהגים כן, כי אין אנו אומרים בלילה
בבית הכנסת ההלל כלל.

⁴Cited in Be'er Heitev commentary on Shulchan Aruch OC 487.

⁵For a partial treatment of this topic see Rav Binyomin Shlomo Hamburger in his work Shorshei Minhag Ashkenaz where he records the history of practice in various different communities across the globe both before and after the ruling of the Shulchan Aruch. Shorshei Minhag Ashkenaz (English) Minhag Ashkenaz: Sources and Roots Synopsis of Volumes I–IV by Rav Binyomin Shlomo Hamburger Translated by David Silverberg. Bnei Brak, 5771 p127-133.

⁶A braita is a Tannaitic statement that was not included in the formal corpus of the Mishna.

⁷Masechet Soferim is one of fifteen non-canonical treatises of the Talmud known as the Masechtot Ketanot. They are Geonic works dated around the eighth century probably in Israel.

⁸Full Hallel with a bracha. This list does not include occasions when Hallel is recited as a minhag such as Rosh Chodesh.

⁹Lest you were to think he is referring to the Hallel we say at the Seder since no bracha is recited on that Hallel it is never considered part of such a list.

¹⁰The emphasis on its importance could either be because it was *not* an accepted practice so they had to encourage people to observe it or because it was a very accepted practice but one that warranted special mention because of its elite status among the Hallels of the year. Alternatively, it could be singled out because it had a particular nature to it, which is that it was meant to be recited “bineima,” in pleasant song. Of course the mention of “mitzvah min hamuvchar” does seem to indicate that perhaps it was not as obligatory as the rest of the Hallels in the list. Or perhaps, it was just as obligatory and the “mitzvah min hamuvchar” comment is made in reference to the need to say it “bineima,” which may not be intrinsic to the performance but is certainly integral to it and thus described as “min hamuvchar.”

¹¹There is another Tannaitic source from which the obligation to recite Hallel in shul on Pesach night could be deduced although it is more complex and less evident from the simple reading of the text. The Talmud Yerushalmi in Brachot discusses the concept of bracha ha-semucha le-chaverta, brachot in sequence where the second bracha does not begin with the expression baruch ata because the previous bracha just ended with it. The Talmud cites various examples of such brachot such as the brachot of Kriat Shema. Then R. Yirmiya asks a question: What about the blessing of asher gealanu at the conclusion of the Magid portion of the Seder? Doesn't the bracha of Hallel come before it and therefore it should not begin with baruch ata? The Talmud answers that there is no bracha on Hallel at the Seder because it was already said over the Hallel at shul and is covered. In passing this Yerushalmi seems to admit the existence of the practice of reading Hallel in shul on Pesach night.

¹²Pirke D'Rebi Eliezer Chapter 4. Pirke D'R.E. is a midrashic work on Breishit and parts of Shemot whose authorship some attribute to the sage R. Eliezer ben Horkanus.

¹³18:1

¹⁴What “Hallel” were they reciting in Egypt on the night of the Exodus? The Yerushalmi actually would have us believe that they were reciting verses from the “Hallel” that we recite today. The

Yerushalmi (Pesachim 5:4) says that for forty days Pharaoh was going around urging the Israelites to finally leave his country and he said to them: “‘In the past you were my servants, but from now on you are only servants to Hashem.’ At that moment they [the Israelites] said ‘halleluya hallelu avdei hashem,’ ‘halleluya praise o ye servants of Hashem’ and not servants of Pharaoh [a verse from Tehillim 113 – the opening line of the Hallel we recite].” According to a different version of this Midrash, the Israelites did not say this in reaction to Pharaoh’s words, but in reaction to Moshe telling them they would leave Egypt the next morning. The claim of the Midrash and of the Yerushalmi that these verses of Hallel were recited in Egypt is somewhat strange since Hallel is a collection of verses from Tehillim, which was composed by David Hamelech much later in history. It could be that when the Midrash says that they were reciting “Hallel” it just means they were reciting general songs of praise for Hashem. We later ended up calling the sections of Tehillim 113-118 Hallel as well. Alternatively, when the Yerushalmi claims that the Israelites in Egypt actually recited this pasuk from Tehillim 113, maybe they did really recite that verse and then David Hamelech decided to include that verse in Tehillim because of its historic importance.

¹⁵Talmud Megilla 20b

¹⁶Talmud Arachin 10a-b

¹⁷Talmud Pesachim 117b

¹⁸See, for example, Shulchan Aruch OC 480

¹⁹Talmud Pesachim 118b

²⁰The Tosefta is a compilation of Tannaitic statements from the period of the Mishnah that were collected. They act as a supplement and source of contrast and comparison to the Mishna even though they were not included in that official corpus.

²¹Biur HaGra, Glosses to Shulchan Aruch OC 487 of Rabbi Elijah of Vilna, 1720-1797

²²The notion of doing things in shul for those who might not be able to at home is not altogether foreign. A similar model exists for kiddush in shul Friday night. The Talmud Pesachim 101a says that kiddush used to be made in shul Friday night for those who were guests sleeping in the shul. Once no more guests slept in shul the Geonim debated whether to maintain the practice. Some Geonim argued to keep the practice to help those who might not have wine at home. Shulchan Aruch codifies this as ongoing practice in OC 269:1.

²³Arba Turim OC 473, R. Yaakov ben Asher, 1269-1343

²⁴See Chidushei HaRamban Pesachim 117b

²⁵See Shiurim L’Zecher Aba Mari Vol 1, Harerei Kedem Vol 2, #101 and Festival of Freedom in the chapter entitled: “Seders of Denigration and Praise.”

²⁶These considerations are actually what distinguish the once-a-

year mitzvah of Sippur Yetziat Mitzrayim from the daily mitzvah of Zechirat Yetziat Mitzrayim (remembering the Exodus) which can be discharged with a mere mention of past events.

²⁷Positive command #157. Sefer HaChinuch makes the same point in Mitzvah #21.

²⁸There is support for this position in a comment made by Rashi. Actually, the Talmud attributes a double entendre to the term that the Torah uses to refer to the matzah: Lechem Oni. The Torah is conveying both that it is poor man’s bread (since oni means poverty), as well as bread upon which much is said and answered (since oni is also related to the root ana, to answer). Commenting on this passage, Rashi says that what we say over the matzah that makes it Lechem Oni is both Hallel and Hagadah (retelling the story of the Exodus). Clearly the Hagadah had to be said over the matzah since it is the prop that helps to tell the story, but how did Rashi learn that Hallel also had to be said over the matzah? Rabbi Soloveitchik proposes that this comment of Rashi is evidence that Rashi must have viewed Hallel at the Seder as an integral component of the mitzvah of Sippur Yetziat Mitzrayim just like the Rambam.

²⁹Although there were miracles that occurred during yetziat mitzrayim, we celebrate the redemption and not any one specific miracle, as opposed to Channuka, where the Hallel was established in response to a miracle.

³⁰See above reference to Mishna Pesachim 95a

³¹This actually created its own semi-holiday of “chag hapesach” as opposed to the seven-day celebration of “chag hamatzot” on the day of the 14th of Nisan with its own recitation of Hallel during the shechita of the Korban Pesach.

³²This theory is supported beautifully by a traditional Brisker chakira (investigation or halachic categorization). R. Yitzchak Zev Soloveitchik (known as The Brisker Rav) (quoted by Rabbi Joseph B. Soloveitchik in Shiurim L’Zecher Aba Mari) says based on the approach of R Hai Gaon that there are two models of recitation of Hallel. Keria (reading) and Shira (singing). Keria is a reading of Hallel that is serious, scripted, and formal. Shira is a reading of Hallel that is spontaneous, natural, less rigid, and perhaps even more robust. He says that this is the difference between the Hallel at the Seder and the rest of Hallels we recite. Hallel at the Seder is Shira – spontaneous song meant to emerge almost naturally from the great feeling of joy that one experiences after retelling the story of the Exodus in such a powerful fashion that you feel you just left Egypt. This is why there is no bracha recited over it and why it is read while seated and why it is only a partial recitation: Standing, saying the whole thing, and making a bracha would be inappropriate for this kind of Hallel since it would formalize it too much.



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plus several KMS college students, and additional KMS members who presented sessions.

The Policy Conference aims to provide inspiration and information to enable Israel activists to promote the US-Israel relationship in a bipartisan manner. During the four general sessions, we had the opportunity to hear policy statements live from four of the five presidential candidates and from many key members of Congress from both parties. Israel's Prime Minister Netanyahu spoke to the conference live through video.

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Even while waiting in security lines, we had opportunities to talk informally with new friends from all over the country, all ages and religious backgrounds about their support for Israel. We encourage you to ask your friends what interested and inspired them the most, as each participant's experience was unique.

The Policy Conference ended on Capitol Hill where nine KMS members and 70 others from our area met with Representative Chris Van Hollen about securing Israel's future through strengthening the US-Israel relationship around areas of common interest.

KMS has discounted registrations to next year's Policy Conference (March 26-28, 2017). Make plans now to join the KMS delegation. More information is available from Larry Lerman (lerm@verizon.net).



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and paving their way towards full and productive roles in society. Mata'im is a dairy restaurant located in the beautiful nature reserve of Ramat Hanadiv in Zichron Ya'acov. <http://www.ramat-hanadiv.org.il/en/content/generalpage/mataim>

- **Café Ringelblum** was founded by the "Tor Hamidbar" and the city of Beersheva with the objective of providing a meaningful work experience for disadvantaged youth from the neighborhood. A social worker employed at the restaurant helps bridge the gaps between tough "teenhood" and the food service. Café Ringelblum is located in Beersheva. <http://www.sabresim.co.il/en/node/2056/ringelblum-beersheba>

BUY SOMETHING SPECIAL

- **Susan's House** provides vocational rehabilitation for at-risk teens, focusing on the production and sale of unique glass jewelry and housewares. The teens at Susan's House, under the guidance and instruction of adults, social workers and volunteer artists, not only develop job skills, but also acquire life skills and develop self-confidence, communal values and interpersonal

relationships. Branches located in Jerusalem and Eilat. <http://susanshouse.org.il/>

- **Tulip Winery.** A boutique winery that combines wine production with contribution to the community. Tulip is located in, and hires employees from, Kfar Tikva, the "Village of Hope," a community settlement for people with special needs, which strives to allow the disabled community to develop and realize their potential. <http://www.tulip-winery.co.il/en> Kfar Tikva

(Village of Hope is a community that serves as an important model, in Israel and worldwide, of a system in which people with disabilities or special needs are encouraged and enabled to develop and realize their potential. The settlement is in the Jezreel Valley near Kiryat Tivon.)

- **Yvel.** A jewelry company and workshop where 90% of the employees are Jewish immigrants from more than 20 different countries. Yvel has a special emphasis on Ethiopian immigrants, for whom they opened a special training school, "Megemeria," which also produces and sells jewelry, often with Amharic incorporated into the design. <http://www.yvel.com/content/12-social-contribution>

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- **The Women's Courtyard in the Port** trains and employs girls and young women who are in distress. The shop sells women's fashion items donated by leading Israeli fashion designers and was established in cooperation with the Women's Courtyard NPO and the National Insurance Institute of Israel. Located at the Jaffa Port. <http://hatzer.org.il/?lang=en>
- **Klafte** trains and employs young women at risk in cooperation with the welfare department of the Jerusalem Municipality and Elem. The new retail social business offers clothing items and accessories in a store that provides a pleasant buying experience. A significant portion of the items has been received as donations from Jewish retailers outside of Israel. <https://www.facebook.com/KlafteJerusalem/info/?tab=overview>
- **Botanica** brings an exciting gardening experience to an urban population and provides a supportive environment of transitional employment for people on the journey to recovery from mental illness. In Jerusalem. <https://www.facebook.com/BotanicaIsrael/info/?tab=overview>
- **Haboydem** is a network of second-hand clothing stores, providing transitional employment training for people who are dealing with mental illness, with personalized training supervised by an occupational therapist. The employees work alongside volunteers and staff in a tastefully designed store. Not only can you buy vintage clothing, you can also donate your best clothing to support this cause. Two locations in Jerusalem. <http://www.haboydem.org/>



Upcoming KMS Israel Programs

Yom Ha'Atzmaut Wednesday, May 11-Thursday, May 12

Observe Yom HaZikaron (Israel's Memorial Day) and celebrate Yom HaAtzmaut (Israel's Independence Day) with a community event at the Berman Hebrew Academy.

Participate in special celebratory davening at KMS (Maariv on May 11 and Shacharit on May 12)

Special KMS Israel Shabbat, May 20-21

Be inspired by stories of Israel's past and visions for its future presented by Israelis living in Kemp Mill

Sunday morning, June 5

Celebrate Yom Yerushalayim at KMS in the morning. Watch for more details as the date nears.

Sunday afternoon, June 5

Celebrate Israel @ 68 with the greater Washington Jewish Community at the Rockville Town Center <http://www.jccgw.org/event/israelfest/>

Please contact Ina Lerman if you would like to help sponsor Israel Programming at KMS

Pictures at an Installation

MORE PHOTOS BY WENDY GUBERMAN

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*Birth of granddaughter to Laura and
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Marc Engelhart's fantastic shofar blowing
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Bat Mitzva of Gabriella Loshin
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*Birth of Sammy Lev-Tov, grandson, and
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*Marriage of Lizzy Stoops and Jacob
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*Birth of a grandson to Sarah and Buddy
Stern*
Nurite and Craig Rosin

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*Birth of a granddaughter to Esther and
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*Jeff Amster and his generosity with the
graphic design*
Lauren Shaham and Ariel Winters

*Michael Belgrade for his superior handling
of the Gabbai duties surrounding Calanit's
Bat Mitzva*
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*Mark Friedman for his superior handling
of the Gabbai duties surrounding Calanit's
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*Saul Newman for his superior handling of
the Gabbai duties surrounding Calanit's
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*Eileen Solomon for her superior handling
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Aaron Werbel and his life coaching skills
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