

SCHEDULE OF SERVICES

<p>Fri March 26, 2010 - 11th of Nisan Candle Lighting 6:57 PM Mincha 7:00 PM</p> <p>Sat March 27, 2010 - 12th of Nisan Tzav SHABBAT HAGADOL Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:45, 9:00 & 9:45 AM Mincha & Shabbat HaGadol Drasha 6:30 PM Ma'ariv/Shabbat ends 7:57 PM Daily Mincha & Ma'ariv 7:05 PM</p> <p>Mon March 29, 2010 - 14th of Nisan TA'ANIT BECHORIM Morning Services with Siyum 6:30 & 7:30 AM Latest time to eat Chametz 10:19 AM Latest time to burn Chametz... 11:31 AM Candle Lighting 7:00 PM Mincha 7:05 PM Begin Seder after 7:49 PM</p> <p>Tue March 30, 2010 - 15th of Nisan PESACH Morning Services .. 8:00 & 9:00 AM Talmud Class 6:20 PM Mincha 7:05 PM Light Candles & begin Seder after 8:00 PM</p> <p>Wed March 31, 2010 - 16th of Nisan PESACH Morning Services .. 8:00 & 9:00 AM Talmud Class 6:20 PM Mincha 7:05 PM Ma'ariv/Yom Tov ends 8:02 PM Daily Mincha & Ma'ariv 7:05 PM</p> <p>Thu April 1, 2010 - 17th of Nisan CHOL HAMOED PESACH Morning Services ... 7:00 & 7:40 AM</p> <p>Fri April 2, 2010 - 18th of Nisan CHOL HAMOED PESACH Morning Services ... 7:00 & 7:40 AM Candle Lighting 7:05 PM Mincha 7:10 PM</p> <p>Sat April 3, 2010 - 19th of Nisan CHOL HAMOED PESACH Morning Services ... 8:00 & 9:00 AM Talmud & Bible Classes 6:10 PM Mincha 6:55 PM Ma'ariv/Shabbat ends 8:05 PM</p>	<p>Sun April 4, 2010 - 20th of Nisan CHOL HAMOED PESACH Morning Services ... 7:00 & 8:30 AM Candle Lighting 7:07 PM Mincha 7:10 PM</p> <p>Mon April 5, 2010 - 21st of Nisan PESACH Morning Services ... 8:00 & 9:00 AM Talmud Class 6:25 PM Mincha 7:10 PM Light candles after 8:07 PM</p> <p>Tue April 6, 2010 - 22nd of Nisan PESACH Morning Services ... 8:00 & 9:00 AM Talmud Class 6:25 PM Mincha 7:10 PM Ma'ariv/Yom Tov ends 8:10 PM Daily Mincha & Ma'ariv 7:15 PM</p> <p>Fri April 9, 2010 - 25th of Nisan Candle Lighting 7:12 PM Mincha 7:15 PM</p> <p>Sat April 10, 2010 - 26th of Nisan Shmini Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:45, 9:00 & 9:45 AM Talmud & Bible Classes 6:00 PM Mincha 7:00 PM Ma'ariv/Shabbat ends 8:12 PM Daily Mincha & Maariv 7:20 PM</p> <p>Wed April 14, 2010 - 30th of Nisan ROSH CHODESH Morning Services ... 7:00 & 7:40 AM</p> <p>Thu April 15, 2010 - 1st of Iyar Rosh Chodesh Morning Services ... 7:00 & 7:40 AM</p> <p>Fri April 16, 2010 - 2nd of Iyar Candle Lighting 7:19 PM Mincha 7:25 PM</p> <p>Sat April 17, 2010 - 3rd of Iyar Tazri'a-Metzora Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:40, 9:00 & 9:45 AM Talmud & Bible Classes 6:10 PM Mincha 7:10 PM Ma'ariv/Shabbat ends 8:19 PM Daily Mincha & Ma'ariv 7:30 PM</p>	<p>Mon April 19, 2010 - 5th of Iyar YOM HA'AZMA'UT Morning Services ... 7:00 & 7:50 AM</p> <p>Fri April 23, 2010 - 9th of Iyar Early Candle Lighting 6:19 PM Regular Candle Lighting 7:27 PM Mincha 6:45 & 7:30 PM</p> <p>Sat April 24, 2010 - 10th of Iyar Acharei-Kedoshim Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:40, 9:00 & 9:45 AM Talmud & Bible Classes 6:15 PM Mincha 7:15 PM Ma'ariv/Shabbat ends 8:27 PM Daily Mincha & Ma'ariv 7:35 PM</p> <p>Fri April 30, 2010 - 16th of Iyar Early Candle Lighting 6:24 PM Regular Candle Lighting 7:34 PM Mincha 6:45 & 7:40 PM</p> <p>Sat May 1, 2010 - 17th of Iyar Emor Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:40, 9:00 & 9:45 AM Talmud & Bible Classes 6:25 PM Mincha 7:25 PM Ma'ariv/Shabbat ends 8:34 PM Daily Mincha & Ma'ariv 7:45 PM</p> <p>Fri May 7, 2010 - 23rd of Iyar Early Candle Lighting 6:30 PM Regular Candle Lighting 7:41 PM Mincha 6:45 & 7:45 PM</p> <p>Sat May 8, 2010 - 24th of Iyar Behar-Bechukotai Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:40, 9:00 & 9:45 AM Talmud & Bible Classes 6:30 PM Mincha 7:30 PM Ma'ariv/Shabbat ends 8:41 PM Daily Mincha & Ma'ariv 7:50 PM</p> <p>Fri May 14, 2010 - 1st of Sivan ROSH CHODESH Morning Services ... 7:00 & 7:40 AM Early Candle Lighting 6:56 PM Regular Candle Lighting 7:48 PM Mincha 6:45 & 7:55 PM</p>	<p>Sat May 15, 2010 - 2nd of Sivan Bamidbar Daf Yomi 7:00 AM Bible Class 8:30 AM Morning Services... 7:40, 9:00 & 9:45 AM Talmud & Bible Classes 6:40 PM Mincha 7:40 PM Ma'ariv/Shabbat ends 8:48 PM Daily Mincha & Ma'ariv 7:55 PM</p> <p>Tue May 18, 2010 - 5th of Sivan EREV SHAUOT Candle Lighting 7:52 PM Mincha 7:55 PM Torah Classes beginning 11:30 PM</p> <p>Wed May 19, 2010 - 6th of Sivan SHAUOT Morning Services ... 5:05 & 9:00 AM Talmud & Bible Classes 6:55 PM Mincha 7:55 PM Light Candles after 8:52 PM</p> <p>Thu May 20, 2010 - 7th of Sivan SHAUOT Morning Services ... 8:00 & 9:00 AM Talmud & Bible Classes 6:55 PM Mincha 7:55 PM Ma'ariv/Yom Tov ends 8:53 PM</p>
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SAVE THE DATE

Beginners Shabbat Luncheons
Sat., 12:30 PM - \$20
May 1, June 5

Beginners Shmooze - Free
Mon., 8:15 PM
May 3

All Night Shavuot Learn-a-thon
Tues., May 18, 11:30 PM - 7:00 AM

CONGRATULATIONS AND MAZAL TOV

ENGAGEMENTS

Chava (Hilary) Guiney and Yosef McCaba
Rachael Liknaitzsky and Eliezer Zev Stromberg
Mazal Tov to parents Esther Chana (Linden) and Eliya (Gene) Stromberg
Esther Gewirtz and Avi Weisblatt
Mazal Tov to parents Barbara Gewirtz and Shlomo Dov Gewirtz



Lauren and David Boim, on the birth of a boy, Isaac
Mazal Tov to grandparents Joan and Arnold Stark
Arona Osrin and Steven Gittleson, on the birth of a boy, Yair Yaakov
Sarah Rochel and David Shalom Hewitt, on the birth of a boy, Yaakov Yisrael
Chava Ahouva and Sam Sokol, on the birth of a girl, Shirel Rachel
Mazal Tov to grandmother Rose Sokol
Ilana and Adiv Spivack, on the birth of a boy, Yehudah Chaim Kalman
Mazal Tov to grandparents Sharona and Steve Spivack

David Gabriel
Mazal Tov to parents Sarah and Rabbi Yaakov Gabriel
Jonathan Michael Schumer
Mazal Tov to parents Barbara and Marvin Schumer

CONDOLENCES

Mimi Abah, on the loss of her mother, Wanhemba Rebecca Abah
Mem Bernstein, on the loss of her mother, Anita Prinsky
Synthia, Gabrielle, and Matthew Malina, on the loss of their mother, Madeline Malina
Oliver Mitchell, on the loss of his father, Jan Mitchell
Howard Natter, on the loss of his mother, Pauline Natter
David Popik, on the loss of his father, Malcolm Poul Popik
Louis Stark, on the loss of his sister, Beala Schiffman

SPEEDY RECOVERY/REFUAH SH'LAIMA

Evelyn Ebenstein, *Chava bat Miriam*
Raphi Leicht, *Raphael Eliezer ben Rina Raizl*
Reuven ben Baila

CONGRATULATIONS

Tracy and Sander Gerber, honored at the Kollel Yisroel V'Shimshon of the West Side

TODAH RABBAH

To the Purim Schpeilers for the wonderful Purim skit
Meridith Lerner, Liora Harvin, Seth Litzenblatt, Andrew Lebwohl and Charlie Bottons

BAR/BAT MITZVAH

Miriam Adler
Mazal Tov to grandparents Ilene and Lou Vynerib
Meir Brodsky
Mazal Tov to parents Alene and Dr. Steven Brodsky
Batya Cohen
Mazal Tov to parents Rivka and Shia Cohen and to grandparents Drs. Yaffa and Stuart Blaustein
Benjamin Samuel Elias
Mazal Tov to parents Sheryl and Ernest Elias
Rebecca Claire Feder
Mazal Tov to parents Valerie and Daniel Feder

OBJECTIVE TRUTH

Mark Ellman

At a Seder in Jerusalem a few years ago, I found myself across the table from a most impressive family. The father was a partner of some East Coast firm and his three sons were studying to be either doctors, lawyers or rabbis. But it wasn't just that they were all bright, verbal and intellectual -- They really had their Yiddishkeit down. Knew all the *niggins* (traditional melodies). Knew all the questions and how to answer them. And when we got to the ten plagues, they knew exactly how to account for them -- rationally and naturalistically. And suddenly I was really put off.



"MIRACLE OR NATURAL?"

These people made me feel foolish. The glaring hypocrisy of their insisting upon natural explanations for what we profess to regard as miracles, forced me to confront squarely, perhaps for the first time, the extent to which our religion is predicated upon sincere and actual belief in events that are in point of fact -- no getting around it -- supernatural.

And the splitting of the sea and ten plagues of Pesach aren't the end of it. The Torah is replete with all manner of fantastical claims presented as fact. Forget the controversial stances on homosexuality and Jewish "gets" (Jewish divorces), we're being asked to "buy" everything from angels to talking donkeys.

So do we? Do we really believe these things? And does it matter?

Are you serious?

Particularly at this time of year as we're all overpaying for oversized matzos and scrambling to rid our clothes closets of trace-amounts of bread, the question of whether or not the source behind all these rules is credible and trustworthy is fairly vital, I'd say. Otherwise, let's face it, a great deal of what we're currently obsessing over, not to mention devoting our lives to year-round, may well be pointless.

Beyond this, Judaism itself demands that we believe.

Consider the first commandment.

So as rational people, how do we come to terms with all these metaphysical claims to truth?

Truth is such a loaded word, especially when it comes to religion. Many insist that objective truth doesn't even exist, and are offended by the suggestion that religious belief can be based on anything but emotional need and superstition. Religion, they claim, is by definition irrational.

Well it's not. Judaism in fact insists we be rational. "*Emunah*" means integrity. Intellectual honesty. Being consistent with what we know to be true. "Faith," as in "blind faith," which is how it is often defined, is just a bad translation.

We are expected to be critically judgmental, but also to be real with where it leads. And while no one can prove Judaism's truth absolutely, the circumstantial evidence is solid and abundant enough that, practically speaking, the proof is there.

Consider one example: Even the most severe historians acknowledge that as far back as can be traced, the Jewish mission as understood by Jews has been clear: To serve as a "light unto the nations" and "a kingdom of priests." In other words, to be a moral vanguard for humanity.

When one considers the moral order of the world when Judaism was born and traces its evolution to now, it's astonishing not just that the Jews have survived -- everyone appreciates how anthropologically inexplicable that is -- but how "Jewish" so much of the world has become in terms of its moral outlook. And if you think this is simply the natural course of human development, take a look at the other side of the world. Such "obvious and normative" concepts introduced by Judaism as sanctity of human life, peace as an abstract ideal and love as the foundation of justice, are hardly features of non-Western moral culture.

So the question is, how could such a far-fetched, far-reaching mission have been conceived and executed so successfully as it has been to date, if not for there being something decidedly supernatural behind it? This is not by itself a basis for absolute certainty, perhaps, but it does seem to narrow considerably the leap-of-faith gap.

Just as it is no longer acceptable to attack the Jewish people so the target has become Israel, so too anti-religionists don't condemn Judaism, they condemn moral certainty. And indeed the culture has made certitude awkward and uncomfortable-- even when left unexpressed and felt only in one's heart.

And yet we are required to actively cultivate this certainty based on what we know to be true. Judaism recognizes that this does not necessarily come naturally. Just like the reluctant-to-fly passenger who understands intellectually that flying is safe (and as famously taught by the Ramchal), we must convince our heart of what our head already knows.

This embrace of conviction, then, may make us uneasy, but it is not at all irrational. Quite the opposite.

I wish that classic line could have been written, "Without our conviction born of critical reason in the truth behind our traditions -- our lives would be as shaky as a Fiddler on the Roof!" But given prevailing sentiments, I doubt it would have caught on.

Mark Ellman is a former screenwriter living in southern California. He can be reached at markellman1@gmail.com.