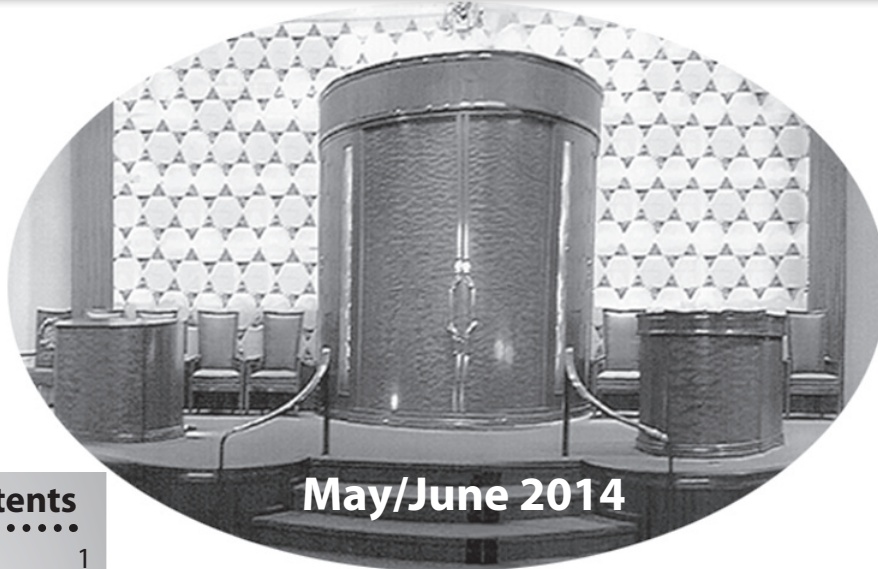


# Lincolnwood Jewish Congregation A.G. Beth Israel BULLETIN

2014 Issue 3



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**Rabbi: Joel Lehrfield**

**Asst. Rabbi: James Gordon**

## LJC/AGBI Bulletin

May/June 2014, Issue No. 3.

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## The Rabbi's Study

by Rabbi Joel Lehrfield

We have just concluded the holy day of Pesach and are approaching the holy day of Shavous. What is different about the holy day of Shavous is that we are not given by the Torah the date on which it occurs. Pesach takes place on the 15th day of the month of Nissan. Yom Kippur takes place on the 10th day of the month of Tishre. Sukkos takes place on the 15th day of the month of Tishre, but Shavous is given no scheduled date by the Torah. It takes place 7 full weeks after the holy day of Pesach.

Shavous, in a way, is the most significant of all the holy days. It is a reminder of our receiving the Torah from Hashem, 50 days after we

celebrated our freedom. The shackles of slavery can be removed, prison doors may spring open and we are free. But the incorporation of the Torah into our lives is never of the moment. And perhaps that is the reason why there is no scheduled date for its observance.

From freedom to service of G-D through the observance of His Torah, requires time. It requires energy, it requires focus, it requires fidelity and it requires that we live our lives with the opportunity Hashem has given us to see things as they should be viewed.

It is not just the giving of the Torah that marks Shavous; it is the first steps taken over time that give us a blueprint for life without which our people cannot survive.

Chavie & I wish our entire Shul family a Chag Sameach

# President's Perspective

## Pop's Piano



Adolph Ludwig Cahn, my Father (may his memory be for a blessing), was as tolerant and sweet as they come. He had many challenges in life but his real estate career turned out to be his blessing as he exemplified tolerance in many difficult dealings. He was my hero!

Last year at the national AIPAC conference, Rabbi Engel of OR Torah, in Skokie, brought as a guest Rabbi Jonathan Sacks, then the Chief Rabbi of England, to speak with the Illinois delegation.

I have learned, along with other members of LJCAGBI, to study the weekly Parsha presented by Rabbi Sacks, as he has become a revered scholar and rabbinical "hero" to myself and others.

In the Parsha in March (Adar Sheini 27) Rabbi Sacks expressed the following thought "the Jewish phrase for lashon hara, evil speech, speech about people ..is negative and derogatory. It means, quite simply, speaking badly about people, and is a subset of the biblical prohibition against spreading gossip."

"Language is life. Words are creative but also destructive. If good words are holy then evil words are a desecration."

One sign of how seriously Judaism takes this is the prayer we say at the end of every Amidah, at least three times a day: "My G-d, guard my tongue from evil and my lips from deceitful speech. To those who curse me let my soul be silent; may my soul be to all like the dust." "Open my lips so that my mouth may declare Your praise..we pray to Him at the end to help us close our lips so that we do not speak badly about others, nor react when others speak badly about us."

I have keep this poem at my desk with a similar reflection of life titled " Keep on A-Strivin"

There's only one method of meeting life's test  
Just keep on a-strivin and hope for the best:  
Don't give up the ship and retire in dismay  
'cause hammers are thrown when you'd like a bouquet.  
This world would be tiresome, we'd all get the blues,  
If all the folks in it all held the same views:  
So finish your work, show the best of your skill,  
Some people won't like it, but other folks will.  
If you're leadin' an army, building a fence,  
Do the best that you kin with your own common sense.  
One small world of praise in this journey of tears,  
Outweighs in the balance, 'gainst a cartload of sneers.  
The plants that we're passin' as commonplace weeds,  
Oft prove to be jes' what the sufferer needs.  
So keep on a-going; don't stay standin' still;  
SOME PEOPLE WON'T LIKE YOU, BUT OTHER FOLKS WILL.

(Author unknown)

Shalom,  
Alan Nathan Cahn

# Announcements

## MAZEL TOV

- 🌸 To Koorosh & Minoo Banayan on the birth of their grandson
- 🌸 Rabbi & Chavie Lehrfield on the birth of their great-grandson

## SPEEDY RECOVERY

- 🌸 Mort & Sharlene Zelichman
- 🌸 Ady Rodman

## CONDOLENCES

- ❖ Abe Matthew, long time LJC Member
- ❖ Judge Bernard Spak, former LJC Member
- ❖ Barbara Madnick, mother of Sima Esses
- ❖ Al Komar, long time AGBI Member

## THANK YOU'S

😊 Sisterhood (and Shirley) want to thank Walter Orłowski for his generous contribution to the Catering department. May you continue eating with us every Shabbat . Stay Well.

**WELCOME HOME TO MORE OF OUR SNOWBIRDS!**

### Purim Seudah recipe request

#### **Vegan & gluten free Shepherd's Pie**

- 4 large potatoes--boil until soft; add margarine and rice milk; mash well and add salt and pepper to taste
- 1 onion, 1 zucchini, 1 carrot, 8 oz. mushrooms & and other desired vegetables--sautee until soft
- 1 pkg. beef-style crumbles (Beyond Meat and Garden of Eatin' make these)--add to sauteed vegetables and stir in for 2-3 minutes until warmed. Season to taste with salt, pepper, garlic and herbs.
- Put veg. mixture in a pan. Cover with potatoes like frosting.. Bake at 350 degrees about 45 minutes.

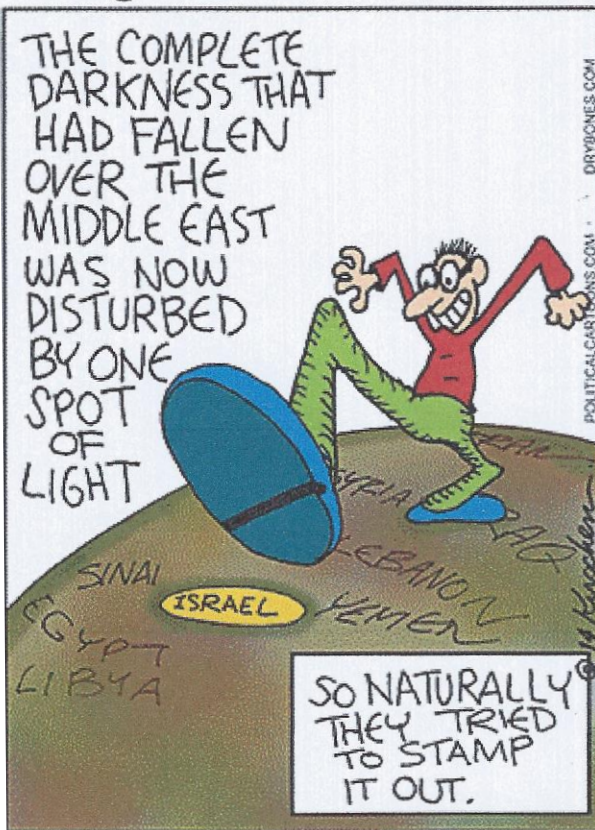
## BUILDING ANNOUNCEMENT

Due to the increased number of false alarms and costs incurred by LJCAGBI each time the Lincolnwood Police Department responded to an alarm, we have re-keyed all the locks in the building and reset the Crawford side entrance door code.

New keys and door code will be reissued to designated persons.

Steve Kramer  
Sergeant-at-Arms

## Dry Bones



# Why I'm Not Offended by the Blessing "Thank You, G-d, for Not Making Me a Woman"

By Chana Weisberg

Every so often, I'm asked my opinion on the blessing that males recite daily, thanking G d "for not making [them] a woman."

Do I think that this blessing should be abolished? Does it make me feel angry? Theoretically, if we had a Sanhedrin (court of law) that was great enough to change these words, should this blessing be omitted from our morning liturgy?

Since I am a staunch advocate for women, many assume that I would be offended by this blessing. Many well-meaning men and women find this blessing troubling, and I understand their perspective. But, although I do think that there is something very wrong here, I am not bothered by the blessing itself. And let me explain why.

I have come to understand a deeper, and quite beautiful, explanation about this blessing, from Rabbi Eliyahu Kitov:

A king calls two of his subjects and gives them very different assignments. He appoints one as the general of his army. This individual will wear a special uniform, adorned with many shiny medals signifying the import of his brave work in defending his country. He will take great risks and will be charged with tremendous responsibility, but he will also reap the rewards of his efforts, as his heroic service will be acknowledged by all.

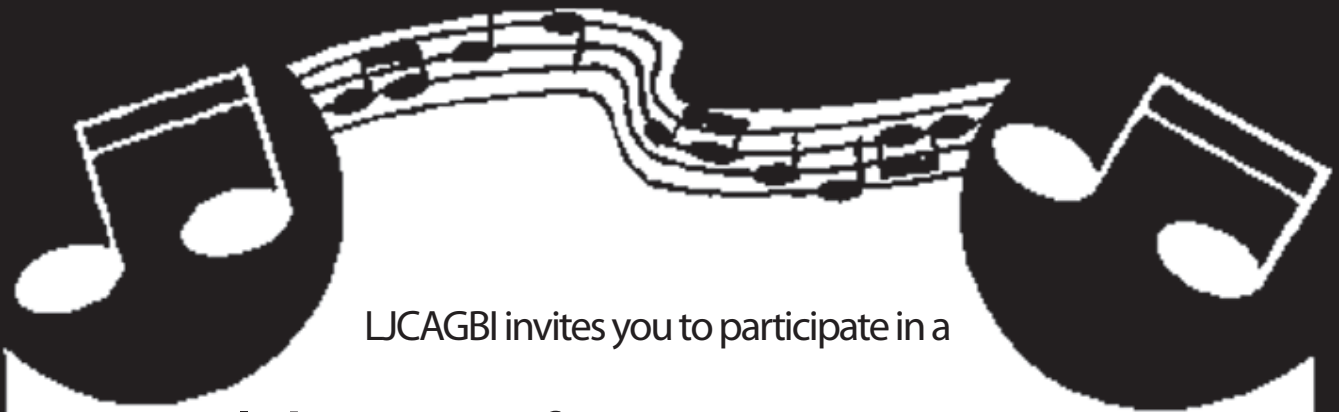
To the second individual, the king assigns a completely different role. He is to serve in the king's secret service. He wears no uniform, and is not adorned with any badges of honor. He too will be charged with valiant missions, and take perhaps even greater risks, without which the kingdom could not survive. But no one may know about his courage. Though to the outside observer his job may appear far less glamorous, his role is vital, and the king assures him how much he appreciates his sacrifice.

So, Rabbi Kitov explains, a man thanks G d every morning for not being assigned the less rewarding role. He proudly dons his religious "medals" and uniform, and assumes his extra commandments in his more public service. A woman, on the other hand, understands the significance of her more private role. She realizes how vital her nurturance is for the survival of mankind. She assumes the role that receives little public recognition, modestly knowing that to G d her sacrifices are invaluable.

I appreciate this explanation; I find it respectful, not patronizing. So, it is not the blessing itself which disturbs me.

However, I am disturbed by the reality behind this blessing. Because this blessing simply reflects the world that we live in. The facts on the ground, as it were. And I'd rather acknowledge reality, no matter how unappealing it may be, than hide from it. In acknowledging, we make room for progress.

Let's face it, being a woman—yes, even in today's progressive 21st century—is difficult. While opportunities for women have expanded, women are still earning less than their male counterparts. Women's lack of representation in many key positions proves that the glass ceiling still exists. Sexual harassment still abounds in the workforce and beyond. Working women are still performing the majority of the household chores. And biases against women are still unfortunately prevalent; even in today's modernized secular society—and perhaps now more than ever—women are objectified and exploited.



LJCAGBI invites you to participate in a

# Celebration of YOM YERUSHALAYIM

Tuesday, May 27th, 7:30 p.m.

Featuring Corky Siegel and The Chamber Blues Quartet  
with Guest Soloist : Cantor Pavel Roytman  
(Beth Hillel Congregation Bnai Emunah)

*Endowed by Sig Feiger & Family in memory of beloved wife and mother, Mimi Feiger*

## LJCAGBI Yom Yerushalayim Concert Order Form

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_

### Reserved seating for Platinum, Gold and Silver sponsors

<b><u>Benefactors</u></b>	@ \$1,000.00 per person x _____ = _____
<b><u>Patrons</u></b>	@ \$360.00 per person x _____ = _____
Platinum Sponsor	@ \$180.00 per person x _____ = _____
Gold Sponsor	@ \$100.00 per person x _____ = _____
Silver Sponsor	@ \$72.00 per person x _____ = _____

Single tickets: @ \$25.00 per person x \_\_\_\_\_ = \_\_\_\_\_

Students: @ \$5.00 per person x \_\_\_\_\_ = \_\_\_\_\_

**Grand Total \$** \_\_\_\_\_

Benefactors, Patrons and Sponsors are welcome to bonus tickets and reserved seats for the Concert.

Please mail your order form and check to the LJCAGBI Office  
7117 N. Crawford Ave., Lincolnwood, IL 60712 (847) 676-0491

## Why I'm Not Offended—*continued from page 4*

And let's not forget a woman's biological makeup. Until modern science is able to make every woman capable of experiencing a nausea-free, energy-filled pregnancy, as well as a pain-free birth (not to mention restful nights while nursing a newborn), as well as symptomless monthly cycles, a woman will naturally experience certain uniquely female hardships. (This does not in any way take away from the accompanying miraculous experiences, like the unparalleled wonders of birth and motherhood.)

So, meanwhile—yes, feminist that I am—I do not have any problem with every husband, father, brother and son reciting this blessing daily, thanking G-d for making him immune to some of the less-pleasant experiences that we as women face.

As my sons and husband say this blessing, I want them to feel grateful for their mothers, sisters, wives and daughters, who sacrifice so much for them and for our society. And, as they do, let them think about how they as individuals can make the circumstances of the women in their lives better.

As they recite this blessing, let them contemplate, too, our present imperfect reality. I want them to remember that all is not well. The current order of things is not what is ultimately meant to be.

And let them envision and pray for a time when all injustices and hardships will disappear. Let them pray for a time when, in the words of the wedding blessing, the “voice of the groom and the voice of the bride will be heard.”

Rabbi Schneur Zalman of Liadi, who lived over 200 years ago—well before the launch of any feminist movement—explained that now the dominant energy of the world is masculine, while the “feminine” immanent aspect of G-d, the Shechinah, is in exile. The feminine perspective (“voice of the bride”) is subdued. But there will come a time, the messianic era, when not only will her voice be heard and understood, but her gentler perspective will be appreciated and hallowed.

In that time, as was prophesied by Isaiah, “the moon shall be like the light of the sun.” The “feminine” moon that waxes and wanes monthly will be restored and will shine with equal radiance. Only in the messianic era will the feminine perspective be fully expressed.

For then the Shechinah will be openly revealed in our world. In that era, *nekeivah tesovev gever*—“the female shall surround the male,” and *eishet chayil ateret baalah*—“a woman of valor will be the crowning glory of her husband.” And, just as a crown sits atop a head, the feminine energy will supersede the masculine.

Redemption is a feminine era. It is a time when we will experience a more inner, more private dimension in our relationship with G-d. It is a time when we will naturally observe the mitzvahs and learn Torah out of our intrinsic love for Him, without the need for reward. Our role as G-d's bride will be fully appreciated.

But until that time, I for one will listen to my men saying this blessing, and hope that they are thinking of its implications and doing their part to get us all there.



# Shavuot Dinner & Study

## Tuesday, June 3rd

### Shavuot Schedule:

Shavuot Dinner (Reservations required)	6:30 pm
Candlelighting	8:03 pm
Mincha	7:45 pm
Rabbi Lehrfield's Drasha	8:15 pm
Maariv	9:05 pm
Study Session	9:30 pm

### Cost for Dinner:

Adults	\$ 18.00
Children ages 5-13	\$ 9.00
Children ages 4 and under	No charge

PLEASE RESERVE BY May 29th by calling the LJCAGBI office at 847-676-0491.  
Make checks payable to LJCAGBI.

Continuing a long tradition here at Lincolnwood Jewish Congregation A. G. Beth Israel, we will be celebrating the Shavuot Holy Days with a milchig dinner the first night. A reminder to anyone with special dietary needs; when making your reservation(s), make sure to note diet restrictions in BIG LETTERS. Also, make sure you put seating preferences on the form; we will do our best to accommodate your requests.

Following dinner we will gather together to study Torah, Mishna, or Gemorah with Rabbi Lehrfield and Rabbi Gordon, with a break for a late dessert, then a resumption in study.

Volunteers to help prepare and serve dinner are much appreciated!

*Mitchell H. Sandler*

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### Shavuot Dinner Reservations

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

No. of Adults \_\_\_\_\_ No. of Children \_\_\_\_\_ No. of Infants \_\_\_\_\_ Total \$ \_\_\_\_\_

Dietary or Seating Requests: \_\_\_\_\_

# Shavuot 5774/June 4th & 5th, 2014



Shavuot is a two day major Jewish festival. The word Shavuot literally means "weeks." It is so named because it falls exactly seven weeks after Passover as prescribed by the Torah.

Shavuot is observed as the anniversary of the giving of the Ten Commandments on Mount Sinai. Thus, Shavuot is actually the birthday of the Torah and the anniversary of Judaism.

The giving of the Torah was far more than a historical event. It was a far-reaching spiritual event that touched the essence of Jewish souls then and for all time. Our Sages compared it to a wedding between G-d and the Jewish people. We became His special nation (His Bride) and He became our (G-d) (Our Bridegroom).

Each year, Shavuot serves to re-awaken and to strengthen our special relationship with G-d. We do so by rededicating ourselves to the observance and study of the Torah—our most precious heritage.

Shavuot should be honored as all other Biblical Holydays. Work and school attendance are not permitted. Candles are kindled both nights of Shavuot and Kiddush is recited before the Festival dinners.

It is customary to decorate the home with flowers and other greenery (plants, foliage, etc.) as symbols of the green mountainside of Sinai and/or the agricultural aspect of this Holyday (Shavuot, as all other Pilgrimage Festivals, has agricultural significance).

Dairy foods, such as blintzes, cheesecake, etc., are the traditional fare for this Holyday. Of the many reasons advanced for this unusual custom, the most popular is that the Torah is compared to "milk and honey." Therefore, on the Holyday, when we honor the Torah, what better, more tasty way of doing so is there than by eating food reminding us of the Torah.

Tradition suggests that we devote as much time as possible on Shavuot to the study of the Torah. In many communities, it is customary to spend the entire first night in study of the Torah. This all-night study is called the "Mishmar" (Nightwatch).

King David's Yahrzeit (anniversary of death) occurs on Shavuot. Many pious Jewish people honor his memory by reciting his most famous work, the

Psalms (T'hillim). David composed 150 such prayers, many used in our daily and Holyday Synagogue services.

The Biblical Book of Ruth is read on Shavuot. It relates how the heroine Ruth embraced our faith, even as every Jew today symbolically ought to renew his attachment to his/her faith on this Holyday.

The Ten Commandments are read in the Synagogue from the Torah Scroll to inspire our people with the beautiful message of loyalty to the faith of Judaism.

This Holyday actually has six (6) different names: Shavuot—Feast of "Weeks," Symbolizing the seven weeks from Passover:

- » **Pentecost**—Greek term meaning "50." Philo and Josephus denote the Holyday by this name because it occurs exactly 50 days from Passover;
- » **Atzeret**—Conclusion of Passover. Talmudic term to indicate the close relationship between both Holydays;
- » **Chag Hakatzir**—Harvest Festival, Climax of the grain harvest in ancient days;
- » **Zman Matan Toratanu**—Season of Giving of the Torah. The revelation at Sinai when the Torah was given to mankind; and
- » **Yom Habikkurim**—Day of First Fruits. Ripening of first fruits which were brought to the Temple in appreciation of G-d's bountiful blessing.

A special prayer known as Akdamut is read on Shavuot with a melody that has been handed down for many, many centuries. It is a fitting preface and introduction to the reading of the Torah. This Piyut (poetry prepared for the prayer book) is written in Aramaic and is divided into two parts. The first part deals with the greatness of G-d in the creation of the world and the acceptance of G-d's Torah by the People of Israel. The second portion speaks of the sacrifices that the Jewish people experienced for their Torah and their hopes for a return to Eretz Yisroel.



## THE TORAH

The Torah is composed of two parts; the Written Law and the Oral Law. The Written Torah contains the Five Books of Moses. Together with the Written Torah, Moses was also given the Oral Law which explains and clarifies the Written Law. It was transmitted orally from generation to generation and eventually transcribed in the Talmud and Midrash. Throughout the generations our people have studied these works, commenting upon them, clarifying their meaning, deriving practical applications of the principles found in them and codifying the laws derived from them. Thus, a continuous chain of tradition extends throughout the generations, connecting the scholars of the present day to the revelation at Mt. Sinai.

## THE TEN COMMANDMENTS

When G-d revealed himself on Mt. Sinai, our entire people heard his voice proclaiming the Ten Commandments.

1. I am the L-rd your G-d who took you out of the Land of Egypt.
2. You shall have no other gods before Me.
3. Do not take the name of the L-rd your G-d in vain.
4. Remember the Sabbath to keep it holy.
5. Honor your father and mother.
6. Do not murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not bear false witness.
10. Do not covet.

These ten statements range from the highest and most refined concept of the belief in the oneness of G-d to the basic laws which every society has

### GIVING AND RECEIVING

Rabbi Yitzchak of Gur, the Chassidic Sage, said:

*Why is Shavuot referred to as "The Time of Giving of the Torah" and not "The Time of Receiving of the Torah"? Because the time of the giving of the Torah was only at Mount Sinai, whereas the time of receiving of the Torah is everyday.*

found necessary to enforce, such as the prohibition against murder and stealing.

The words of our Torah are compared to water:

As water surrounds the earth, so does the Torah encompass the world.

As water is given free, so is the Torah given to us free.

As water is the life of the world, so too is the Torah.

As water (rain) comes from heaven, so does the Torah.

As water refreshes the soul, so does our Torah refresh the soul.

As water cleanses mankind, the Torah cleans those who cling to it.

As water comes down in drops and turns into a stream of torrents, so does the Torah: you learn a few laws today, a few tomorrow, until it becomes a flowing river of knowledge to you.

As water leaves high places and flows down to low places, so the Torah leaves those who are proud and stays among those who are humble of spirit.

As water will not keep fresh in vessels of gold and silver, but only in an earthen pitcher, so the Torah will not stay except in one who regards himself to be as humble as an earthen vessel.

Finally, as in the case of water, the great man will not be ashamed to say to a smaller man, "Give me some water to drink," the great Torah scholar will not be ashamed to learn from a lesser student.

## MILLIONS OF WITNESSES

G-d gave the Torah in the presence of all Israel... six hundred thousand male adults aged 20-60, many more older men, women and children, together with a multitude of all other people ("erev rav"). In all, there were several million living witnesses who saw the giving of the Torah on Mount Sinai.

Present also ALL the Jewish souls who were ever to come down to live upon the earth. (YOU were also there!) Every one of us solemnly proclaimed "Na-aseh Venishma"... "We shall do and obey." Each one of us was made a party of that sacred covenant between G-d and his people Israel.



# Rabbi Gordon's Message

Dear Friends,

I hope that you all enjoyed a most meaningful and enjoyable Pesach with family and friends. Among the reasons why Passover is such an important holyday, is that it marks the time when we evolved from being a mass of individuals to a people. In order to successfully make this transformation, we must have a body of law (i.e., the Torah), a Land (i.e., Eretz Yisrael), and respected leaders (i.e., Moses).

Realizing the many lessons that we learn from Moses and other leaders in our history, I devoted my last Torah Column published in The Chicago Jewish News to the importance of leadership. What follows is an edited version of this article.

On behalf of my wife Marilyn and our children Max, Rita and Sophie, I wish you all and your families a most healthy and meaningful Lag B'Omer and Shavuot.

*Rabbi James M. Gordon, J.D.*  
Assistant Rabbi

## **Boring is Beautiful**

“The Windy City.” Although this is a fitting nickname for Chicago because of its “lakefront effect,” according to many historians, this moniker was given because of the long-winded, boastful nature of the city’s politicians. The Encyclopedia of Chicago traces this term to the late 1800s.

Along with the loquacious and self-serving nature of many Chicago politicians, came ineptness and, at times, corruption. Because of the huge number of convicted, shamed politicians, instead of being called “The Second City,” more accurately, Chicago should be known as “The First Metropolis.” In recent decades, the U.S. Attorney’s Office based in Chicago (Northern District of Illinois) has obtained corruption convictions against elected officials that include (but is not limited to) aldermen, judges, congressmen, and governors.

Nonetheless, we, the voting public, seem to either actually want these people to serve or are fooled by their misrepresentations. We seem to be more interested in the “sizzle” than in the “steak.” It is this Torah Columnist’s hunch that the majority that elects these highly unqualified public servants are both amused and misled by their panache and swagger, as it brings color to our relatively boring lives.

Several decades ago, after holding a prominent local government office, a highly-qualified individual ran for a higher profile office in Chicago. He was clearly the most capable candidate for the position, manifesting his competence, honesty and accountability as a top law student, super attorney, dedicated family man, and impeccably efficient public official. Unfortunately, the media dubbed this civic leader as “boring.”

Instead of fighting this label, wisely, this venerable leader embraced it. In fact, he ran a series of television spots with the slogan “Boring is Beautiful” in which his own son feigned falling asleep as he, the father, was speaking. Although these tongue-in-cheek commercials did convince some people that boring is indeed beautiful, unfortunately, the voting majority rejected this concept. (Incidentally, decades later the “sleeping son” was himself elected to a public office, and like his dad, lost when he sought higher profile offices, because he too was deemed to be boring, in spite of his exquisite credentials. Had the son won, the course of Illinois, U.S. and world history would have been vastly different).

In Parashat P’kudei (Exodus 38:21-40:38), as well as in the special Maftir Torah portion (Sh’kalim—Exodus 30:11-16) read before Purim, we are taught that when it comes to electing/appointing leaders in the Jewish community, “Boring is Beautiful.”

Parashat P’kudei begins with a detailed accounting of all of the precious metals that were donated and used in the construction of the Mishkan (Tabernacle): “Eleh P’kudei HaMishkan Mishkan

***LOUIS & CHARLOTTE EPSTEIN  
MEMORIAL FUND & LJCAGBI ADULT  
EDUCATION PRESENTS***

**GUEST LECTURER AND AUTHOR**

**CHAYA MALKA ABRAMSON**



***Co-Author of Who By Fire***

When Chaya Malka ran into her flaming apartment to save her children and grandmother, she suffered burns over 85 percent of her body, and against all odds, lives to tell you her story. Hers is not just a story of tragedy and recovery, but a potent message to all. She speaks from the heart to the heart, keeps her audience spellbound and all who hear her inspirational message leave transformed. Chaya Malka Abramson is a dedicated wife and mother, a bestselling author and inspirational speaker. She is also the founder of THE CHAYA MALKA BURN FOUNDATION which is an international organization that raises needed funds for burn victims in Israel, educates the public about burn prevention and burn first aide.

**Sun., May 25, 2014 • 10:30 AM**



Lincolnwood Jewish Congregation  
7117 N. Crawford Ave., Lincolnwood  
RSVP to 847-676-0491 or Shira.LJC@gmail.com  
Refreshments will be served • Donations Welcome

HaEdut asher pukad ahl pi Moshe—These are the accountings of the Tabernacle, the Tabernacle of Testimony as they were counted per the command of Moses (Exodus 38:21).” The question posed by the Midrash Tanchuma is why was it necessary for Moses to even give an accounting, let alone such a detailed one? After all, the Almighty appointed Moshe Rabbenu since - as a man of great substance and integrity - he clearly was the best suited person for this task, plus G-d fully trusted His “Eved Nehehmahn (“Trustworthy/Faithful Servant - - Numbers 12:7). The Midrash responds that, in spite of his outstanding qualifications and the Divine endorsement he received, Moses had to show such transparency in order to preemptively silence his critics (“Leitzanei HaDor – scorners;” or literally, “the clowns of the generation”).

Similarly, in the Maftir Torah portion, Moses is entrusted with the task of overseeing (and producing an accounting of) the collection of the Machatzit (Half) HaShekel from the Israelites. In addition to doing an accurate job, Moses needed to do whatever was necessary for him to be beyond reproach in the eyes of his harshest critics.

The appointment of Moses as the “Chief Financial Officer” and “Chief Justice” of the Israelites remains a model as to the flawless standards a Jewish communal leader or judge must have. We see this model adapted throughout Jewish history. Here are two examples:

- In many Jewish communities, beginning around the Talmudic era, one of the most important positions was that of the Gabbai. Unlike today where the Gabbai’s duties is usually limited to assigning Aliyot and other honors at a synagogue service, the Gabbai of years past was entrusted with collecting and distributing the communal Tzedaka funds. Based upon the Talmud (Baba Batra 10b) and other sources, Maimonides [Mishneh Torah, Matanot LaEvyonim (Gifts to the Poor), 10:8] states that the Gabbai must be: “Nehehmahn (trustworthy), Chacham (a sage), and know how to manage [the Tzedaka funds] properly . . .”

- Another position of extreme importance in the Jewish community is that of a Dayan (judge). Unlike Illinois and other states where we elect judges, and (too) many later prove to be unfit, in Jewish tradition all those appointed as Dayanim must have unimpeachable qualifications. According to Maimonides (Mishneh Torah, Sanhedrin 2:3), in order to be considered as qualified, a Dayan must possess seven traits: Chawkhma (wisdom), Anava (humility), Yirah [awe/fear (of the Almighty)], Sinat Mamon [disdain towards money (i.e., taking bribes)], Ahavat Emet (love of the truth), Ahavat HaB’riot [love (respect) towards (all) human beings] and Baal Shem Tov [(deservingly) a possessor of a Good Name].

The criteria for Gabbaim and Dayanim, both modeled after Moses, Israel’s first Gabbai and Dayan, clearly teach that “Boring is Beautiful.”

Ultimately, the election or appointment of leaders and judges in our American (federal and state) systems rests in the hands of the general public. In contemporary Jewish society, the selection of our leaders (both professional and lay) is in the discretion of members of the Jewish community.

We learn from the appointment of Moses as Israel’s first CFO and the meticulous accounting report that he gave B’nei Yisrael, that we too must seek out only individuals with impeccable qualifications to assume positions as community leaders. When performing our due diligence in the selection process, we must penetrate a candidate’s surface and thoroughly examine whether s/he has the internal qualities of a leader who will truly and honestly represent the best interests of his/her constituents. While encouraging these extremely competent individuals to accept positions of communal leadership, we must then provide them with the requisite support so that they can lead while maintaining a healthy, balanced life style.

When it comes to selecting leaders, we must show the world that “Boring is Beautiful.”



LINCOLNWOOD JEWISH CONGREGATION  
A. G. BETH ISRAEL SISTERHOOD

12TH "ALICE IN WONDERLAND"  
MOTHERS' DAY NON-TEA PARTY



"We're late, we're late, for a very important date!!!"

Don't you be late making your "reservations"  
To Sisterhood's easiest event to attend.  
LJCAGBI Sisterhood cordially invites you  
NOT to attend our Mothers' Day Tea Party.



\$10 for the first name, and \$5 for each guest/memorial,  
We will list the names in our Summer Bulletin  
As being non-attendees at our non-party.

There's room to honor whomever you choose,  
Yourself, your friends, or any family member.  
And if a memorial is desired,  
Add the names of those you've loved and admired.

The Queen of Hearts, she made some tarts,  
All on a bright May Day.  
Pretend you're with Alice and the Queen of Hearts  
With Earning Fund Credits along the way.  
*Remember there are no calories in non-existent tarts.*

Your response is requested by May 30, 2014. Please make out checks to LJCAGBI Sisterhood.

-----  
Hostess: \_\_\_\_\_ Phone Number: \_\_\_\_\_

Names of Guests at our Non-Tea Party:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Memorials:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Cost: \$10.00 for the Hostess, and \$5.00 for each additional name. Full earning fund credit per name.

Amount of Check \_\_\_\_\_

# Schedule of Shabbat/Holiday Services

## May/June 2014/5774

<b>THURSDAY, MAY 1</b>		<b>EREV SHABBAT, MAY 16</b>		<b>SATURDAY, MAY 31</b>	
Shacharit	6:45 am	Kindle Shabbat Candles	7:47 pm	<b>SHABBAT NASSO</b>	
Mincha	6:30 pm	Kabbalat Shabbat	6:30 pm*	Shacharit Service	
Yom Hashoah Program	7:00 pm			Main Sanctuary 9:00 am	
Maariv	8:30 pm			Beth Medrash 9:15 am	
<b>FRIDAY, MAY 2</b>		<b>SATURDAY, MAY 17</b>		<b>Mincha/Maariv 7:35 pm</b>	
<b>EREV SHABBAT</b>		<b>SHABBAT BECHUKOTAI</b>		<b>Shabbat Ends 9:02 pm</b>	
Kindle Shabbat Candles	7:32 pm	Shacharit Service			
Kabbalat Shabbat	6:30 pm*	Main Sanctuary 9:00 am			
		Beth Medrash 9:15 am			
		Mincha/Maariv 7:25 pm			
		Shabbat Ends 8:49 pm			
<b>SATURDAY, MAY 3</b>		<b>SUNDAY, MAY 18</b>		<b>TUESDAY, JUNE 3</b>	
<b>SHABBAT EMOR</b>		<b>LAG B'OMER</b>		<b>EREV SHAVUOT</b>	
Shacharit Service		Shacharit 8:30 am		Dinner (Reservations Required)	
Main Sanctuary 9:00 am		Mincha/Maariv 7:45 pm		6:30 pm	
Beth Medrash 9:15 am				Kindle Yom Tov Candles 8:03 pm	
Mincha/Maariv 7:10 pm				Mincha 7:45 pm	
Shabbat Ends 8:34 pm				Maariv 9:05 pm	
				Study Sessions to follow	
<b>MONDAY, MAY 4</b>		<b>FRIDAY, MAY 23</b>		<b>WEDNESDAY, JUNE 4</b>	
<b>YOM HAZIKARON</b>		<b>EREV SHABBAT</b>		<b>SHAVUOT DAY I</b>	
Shacharit Service 6:45 am		Kindle Shabbat Candles 7:54 pm		Shacharit Service	
Mincha/Ma'ariv 7:30 pm		Kabbalat Shabbat 6:30 pm*		Main Sanctuary 9:00 am	
				Bet Midrash 9:15 am	
				Mincha/Maariv 7:50 pm	
				Kindle Yom Tov Candles 9:13 pm	
<b>TUESDAY, MAY 5</b>		<b>SATURDAY, MAY 24</b>		<b>THURSDAY, JUNE 5</b>	
<b>YOM HAATZMAUT</b>		<b>SHABBAT BAMIDBAR/</b>		<b>SHAVUOT DAY II</b>	
Shacharit Service 6:45 am		<b>M'VARACHIN</b>		Shacharit Service	
Mincha/Ma'ariv 7:30 pm		Shacharit Service		Main Sanctuary 9:00 am	
		Main Sanctuary 9:00 am		Bet Midrash 9:15 am	
		Beth Medrash 9:15 am		Mincha/Maariv 7:50 pm	
		Mincha/Maariv 7:30 pm		Yom Tov Ends 9:05 pm	
		Shabbat Ends 8:56 pm			
<b>FRIDAY, MAY 9</b>		<b>WEDNESDAY, MAY 28</b>			
<b>EREV SHABBAT</b>		<b>YOM YERUSHALAYIM</b>			
Kindle Shabbat Candles	7:40 pm	Shacharit Service 6:45 am		<b>FRIDAY, JUNE 6</b>	
Kabbalat Shabbat	6:30 pm*	Mincha/Ma'ariv 7:55 pm		<b>EREV SHABBAT</b>	
				Kindle Shabbat Candles 8:05 pm	
				Kabbalat Shabbat 6:30 pm*	
<b>SATURDAY, MAY 10</b>		<b>FRIDAY, MAY 30</b>			
<b>SHABBAT BEHAR</b>		<b>EREV SHABBAT</b>			
Shacharit Service		Kindle Shabbat Candles 8:00 pm			
Main Sanctuary 9:00 am		Kabbalat Shabbat 6:30 pm*			
Beth Medrash 9:15 am					
Mincha/Maariv 7:15 pm					
Shabbat Ends 8:42 pm					

**SATURDAY, JUNE 7**  
**SHABBAT B'HAALOTCHA**

**Shacharit Service**  
 Main Sanctuary 9:00 am  
 Beth Medrash 9:15 am  
 Mincha/Maariv 7:45 pm  
 Shabbat Ends 9:07 pm

**FRIDAY, JUNE 13**

**EREV SHABBAT**  
 Kindle Shabbat Candles 8:09 pm  
 Kabbalat Shabbat 6:30 pm

**SATURDAY, JUNE 14**

**SHABBAT SH'LACH**  
**Shacharit Service**  
 Main Sanctuary 9:00 am  
 Beth Medrash 9:15 am  
 Mincha/Maariv 7:45 pm  
 Shabbat Ends 9:11 pm

**FRIDAY, JUNE 20**

**EREV SHABBAT**  
 Kindle Shabbat Candles 8:11 pm  
 Kabbalat Shabbat 6:30 pm\*

**SATURDAY, JUNE 21**

**SHABBAT KORACH/M'VARACHIN**  
**Shacharit Service**  
 Main Sanctuary 9:00 am  
 Beth Medrash 9:15 am  
 Mincha/Maariv 7:50 pm  
 Shabbat Ends 9:13 pm

**FRIDAY, JUNE 27**

**EREV SHABBAT**  
 Kindle Shabbat Candles 8:12 pm  
 Kabbalat Shabbat 6:30 pm\*

**SATURDAY, JUNE 28**  
**SHABBAT CHUKAT-ROSH CHODESH**  
**TAMMUZ**

**Shacharit Service**  
 Main Sanctuary 9:00 am  
 Beth Medrash 9:15 am  
 Mincha/Maariv 7:50 pm  
 Shabbat Ends 9:13 pm

**Daily Minyan**

	<u>Shacharit</u>	<u>Mincha/Maariv</u>
<b>Sunday</b>	<b>8:30 am</b>	Sunday through Thursday, for the week
<b>Monday</b>	<b>6:45 am</b>	beginning:
<b>Tuesday</b>	<b>7:00 am</b>	<b>May 4th 7:30 pm</b>
<b>Wednesday</b>	<b>7:00 am</b>	<b>May 11th 7:40 pm</b>
<b>Thursday</b>	<b>6:45 am</b>	<b>May 18th 7:45 pm</b>
<b>Friday</b>	<b>7:00 am</b>	<b>May 25th 7:50 pm**</b>

Special times for Shacharit  
 May 1st, Rosh Chodesh Iyar 6:30 am  
 May 5th, Yom Haatzmaut 6:45 am  
 May 28th, Yom Yerushalayim 6:45 am  
 May 30th, Rosh Chodesh Sivan 6:30 am  
 May 26th, Memorial Day 8:30 am

**June 1st 8:00 pm**  
**June 8th 8:05 pm**  
**June 15th 8:05 pm**  
**June 22nd 8:10 pm**  
**June 29th 8:10 pm**  
**\*\*May 27th Erev/ Yom Yerushalayim:**  
**Mincha @ 7:00 pm/Maariv (during concert's intermission @ 8:15 pm – approx)**

**Note: special times for Shacharit during Shavuot are noted by date in the schedule above.**

**Changes to Misheberach List Announced**

The Worship Committee is starting a new procedure for recording misheberach requests. Beginning with Rosh Chodesh Tamuz (in June), we will be discarding the old misheberach list and starting a new one; this will continue for each Rosh Chodesh thereafter. Included in this Bulletin is a form you can use to have names included on the misheberach list. Please use this form and scan and e-mail it to the Shul office at Shira.LJC@gmail.com or send by fax to 847-676-0797. You can also drop it off personally at the Shul office before Rosh Chodesh. If you attend morning services on any Monday, Thursday or Saturday morning, you can also let us know of a misheberach at that time, but it will not be included on master list if you don't request it in writing.

Speaking of services, I once again ask for Bar Mitzvah-age men to let us know if they can commit to at least one service during the week or month (outside of Saturday morning). We are on the summer schedule so we go with the sun for Mincha/Maariv. We hold a daily morning and a two-for-the-price-of-one late afternoon/evening service. We need help for all services. We have run into a few days in the winter and early spring when we didn't have enough men for a Minyan. When that happens, anyone who is saying Kaddish risks not being able to fulfill this mitzvah. I ask you to find time in your busy day to help your fellow congregants make a Minyan. Please notify Rabbi Gordon at RabbiGordon@LJCong.org 847-987-7876 or pkramer@mteamgroup.com 312-343-2200 anytime you are available, even last minute, so we have a chance to plan for that upcoming service.

Paul Kramer, Worship Chairman

## *From the Catering Department*

I was beginning to think spring would never come, but today the sun is shining brightly, I can see the sidewalk (finally free of snow) and I started my Pesach cleaning. Of course Pesach will be here and gone by the time you get this, but that's ok because I want to give you a great cookie recipe. It's gluten free, flour free and delicious and easy. Take one cup peanut butter, 1 scant cup sugar, 1 egg and mix together till creamy. Then by tablespoons, put on a cookie sheet and bake for 10 min. at 350°. I promise you it's the best and easiest cookie recipe and I know that you'll thank me for sharing it.

This is my favorite time of year, the growing season and the birds singing. I would hang up a bird feeder but the squirrels get to it first. I have a walnut tree and in 15 years I've never gotten one walnut before the squirrels. They think it's their tree. As it gets warmer the outdoor smells are like perfume to me. I remember the "Waffle Man" with his cart & whistle that made a toot toot sound just as you smelled the waffles. I wish the old fashioned knife sharpener would make his rounds again. Haven't seen one in years. Does anyone remember the organ-grinder with his monkey? That was so entertaining.

Certainly it is different from texting someone, besides, we had our own form of texting...an oat-meal box and a string...or else we just used our voices and called our friends by name while standing under their windows. At least we talked to someone and if you needed special information you went to the library, nothing instant.

Maybe I'm just feeling my age, but I spent three weeks in Arizona this past February with a JCC Tour. I was the youngest one amidst the walkers and wheelchairs. But I met some lovely people and saw wonderful things. Sometimes I felt like I was in a Mel Brooks movie. You know that old expression: How to feel young, hang out with old people.

Time for a bit of humor: An elderly couple was sitting on the sofa when Carl says to Opal, "What would you say is your worst fear?" Opal answers, "Flying, it scares me to death." Carl says, statistically, "you're more likely to die in a shopping cart accident at Wal-Mart than in a plane crash." Opal responds, "if that ever happens, promise me you won't let them list the cause of my death in the obituary".

Bon Appetit,  
*Shirley Derdiger*

### **ROBINEAU / CJE LUNCHEON**

We look forward to another delightfully satisfying afternoon, Wednesday, May 14th. We will be entertaining the residents of Robineau Senior Center with a luncheon and bingo. We will be meeting at Robineau Senior Center at 11:45. The residents will arrive by bus shortly thereafter. We hope that you can join us for an afternoon interacting with these "with it" seniors.

We would appreciate help in preparing the luncheon. Please let me know if you are available.

*Phyllis Kaplan*  
Program & Cultural chairwoman



# **SISTERHOOD HELPS BUILD**

**Do you have a personal announcement, simcha, thanks, congratulations or yahrtziet that you would like to share with your Shul family? Consider putting your words to work with Sisterhood Helps Build. Contact the Shul office or drop your message in the Sisterhood folder in the Shul office. Donations are \$5 for your personal message.**

☼ Dear Rabbi Lehrfield, Rabbi Gordon and our many dear shul friends. Thank you for all of the care and support you gave Louie and me during this difficult time, following the death of my beloved mother. Thank you for the lovely Shabbat meal, your visits, donations, cards and calls. We appreciate everything you did. It meant so much. Thank you! *Helene Reiff and family*

☼ In memory of Dudley Derdiger on his 9th yearzeit year. *Shirley Derdiger*

☼ Thank you to all my LJCAGBI friends for your kind expressions of sympathy on the death of my son-in-law, Rabbi Menachem Yolcut. It gave me great comfort. *Margot Schlesinger*

☼ Sisterhood (and Shirley) wants to thank Walter Orlowski for his generous contribution to the Catering department. May you continue eating with us every Shabbat. *LJCAGBI Sisterhood*

## **May/June Calendar 2014**

Tuesday, May 6	Yom Ha'atzmaut
Sunday, May 11	Mothers Day
Wednesday, May 14	Sisterhood Luncheon for Robineau residents
Sunday, May 18	Lag Ba'omer
Sunday, May 25	Chaya Malka Abramson Lecture
Monday, May 26	Memorial Day – Shul office closed
Tuesday, May 27	Yom Yerushalayim Concert
Tuesday, June 3	Erev Shavuot – Shavuot Dinner
Wednesday, June 4	1st day Shavuot – Shul office closed
Thursday, June 5	2nd day Shavuot/Yiskor – Shul office closed
Wednesday, June 11	Synagogue Annual Meeting & Election of Officers
Sunday, June 15	Fathers Day
Wednesday, June 18	Sisterhood Culminating Dinner
Sunday, June 22	JUF Brunch
Sunday, June 29	Adult Education - Hidden Children Remember the Holocaust



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# Current and on-going classes at LJCAGBI\*

*LJCAGBI classes have "Open Enrollment"—feel free to attend any class at any time.  
The more often you attend, the more wisdom you will gain.*

- (1) Rabbi Lehrfield's Talmud Class (Sunday 9:45-10:45 am)**
- (2) Rabbi Lehrfield's Chumash Class (Sunday 10:45-11:45 am)**
- (3) Rabbi Lehrfield's Women's Study Group (Monday 9:30 am)**
- (4) Rabbi Lehrfield's Shabbat afternoon Talmud Class (Masekhet B'rakhot); taught 30 minutes before Mincha.**
- (5) Beginner's Talmud with Rabbi Gordon (Sundays, 9:30-10:30 am).  
Learn how to study Talmud for beginners and intermediates. We continue to explore Chapter 10 in Tractate Pesachim that deal with the laws and traditions of the Pesach Seder as well as many other topics).**
- (6) Hebrew Level II (Tuesdays, 7:00-7:45 pm\*); Instructor: Rabbi Gordon  
For those with a basic level of competency in Hebrew reading who would like to feel more comfortable davening (reading/understanding) from the Siddur. (\*Starting time will vary depending on time of sunset).**



\*Please call the Shul office as these times may be subject to change.

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### **Please get your articles in for the Shul *Bulletin***

If you have a program, announcement or event, please get your information to the Shul *Bulletin* so everyone will know about it! Please send your electronic submissions to the editor at [Shira.LJC@gmail.com](mailto:Shira.LJC@gmail.com) or submit a hard copy to the Shul office before the deadline (**July-August issue—Friday, June 6, 2014—Please don't be late or this will be a very short (and uninformative) Bulletin!!!**). All material is subject to approval by the Shul office and may be edited for space or content. Inserts must also be approved by the Shul office before inclusion in the *Bulletin*. Please call the Shul office at 847-676-0491 for further details.