



Message from the Rabbi

The Day After Passover

I hope that Passover isn't yet a totally dim memory for you because I'm going to ask you to remember some things about it in this column. Do you recall reading from your haggadah, "Avadim hayinu, ata b'nai chorin," ("Once we were slaves, but now we are free")? Or this one: "B'chol dor va-dor, chayavim anu lirot et-atzmeinu k'ilu yatzanu mi-Mitzrayim," ("In every generation, we are obligated to see ourselves as having come of Egypt,")? At some Seders these words are recited, at others sung. In either case, they are there to impart and impress some profound truths and responsibilities on us. Do they? How many of us get up from the Seder table, full of good food and pleased with our evening's experience, pack up the holiday dishes, throw out the leftover matzo and forget about the message of Pesach until next year?

The Passover story is a sweeping and dramatic one, full of terror and triumph, a tale of the rescue of the weak and vulnerable from the mighty and powerful. The story of the exodus from Egypt has made for some generally terrible movies over the years, but it's not difficult to understand why this epic story is such a good one for the big screen. It's hard to imagine a tale more dramatic and, ultimately, more satisfying. But "satisfying" is the problematic description here. The holiday of Passover was never meant to become what it too often is-- merely a self-satisfied celebration of our own freedom. (Or, in the words of the rather sad description of many Jewish holidays, "They tried to kill us. We won. Let's eat.") Neither was our own freedom ever intended

to be an end in itself. Rather, as my friend and colleague, Rabbi Stuart Gershon, often says, "Passover really begins the day its over."

But what's to worry about? The days of slavery and bondage are long behind us – aren't they? Let me share with you part of a recent magazine article:

"The shadow of a small passenger plane flickers over a famine-stricken region in southern Sudan. Its point of entry into the country is secret; its destination is forbidden. On the plane are piles of cash; Sudanese pound notes wadded together. The money has been counted carefully. It represents—quite literally—the price of human freedom. The men on board, members of the human rights group Christian Solidarity International, are here on a peculiar, disturbing mission. They plan to purchase and then redeem hundreds of Sudanese slaves. It's a highly dangerous undertaking. The Sudanese government, they say, has made death threats against them. If they are caught in the country, they could be killed.

"On the ground, John Eibner, head of CSI's rescue operations, meets with a group of Arab traders who cover their faces with white scarves to hide their identity. A short distance away, a crowd of about a hundred slaves sits passively, dressed in rags, their bodies showing signs of years of brutal treatment. Most are women and children... Just now their faces are expressionless. John Eibner later explains that many still don't know what awaits them. They assume they are being bought by another master.

“Eibner counts out the money and the traders take it. Then he turns to the crowd of slaves and tells them that they are free. They have already made the long journey from the north of Sudan, where they were enslaved, and now they can return home. But the crowd is not jubilant—they are numb. ‘Traumatized,’ explains Eibner. ‘Of course, they are happy to be back in their homeland, but their first feeling is one of great relief rather than joy.’

“This is just one group of the 640 slaves that Eibner’s team will redeem on this particular mission. It’s a tiny fraction of the estimated tens of thousands of people in Sudan who remain in bondage. Most of the slaves are Christians or animists, members of the Dinka tribe, who live in villages down south. Once captured by the forces of the extreme fundamentalist Islamic government, they are taken north, with little hope of ever returning home.”

It’s not only in Sudan. By a conservative estimate, 27 million people are enslaved today worldwide—more than at any other time in history. Modern-day abolitionist organizations have documented slavery in every continent in the world except Antarctica—in Albania, where teenage girls are tricked into sex slavery and trafficked by organized crime rings; in the Dominican Republic, where Haitians are forced across the border to cut cane on sugar plantations; in India, where children are trapped in the debt bondage of their families; in the United States, where the CIA estimates that 50,000 people are trafficked as sex, domestic, garment worker and agricultural slaves. These people are no different than the Israelites in the Exodus story. And our tradition demands that we remember those who are still enslaved, “...because you yourselves were once in bondage to Pharaoh in Egypt.”

You can help. You can make the words of your Seder live long after the last “Dayenu” and “Chad

Gadya” are sung. One of the most active—and successful—organizations working in this area is the American Anti-Slavery Group’s iAbolish project.



Their Web site (<http://www.iabolish.com>) has a great deal of information. As Jews living in the freest society we have ever known, I can’t imagine a more insistent obligation than to use the freedom that we enjoy to—literally—redeem some of those who are still waiting.

Rabbi Kim Geringer

PRESIDENT’S MESSAGE

Dear Congregants,

As I write to you this month we are in the process of preparing for our annual Congregational Meeting to be held on Sunday, May 4, 2014 in the courtroom of the Barnegat Township Municipal Building.

As always, we will be discussing a number of crucial issues facing our Temple, including the budget, dues, fundraising, Hebrew school, location and by-laws, just to name a few! I am hopeful the attendance will be strong and that we can conduct positive and fruitful discussions on these topics. Please be there if you can, and bring a positive attitude.

Philip M. Miller, President

CONGREGATION SHA'AREY HA-YAM BOARD OF TRUSTEES

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Past President	Aaron Shapiro	609-242-2390	shap1010@comcast.net

**Yahrzeits**

בראבא ve yitkadash sh'mei יתגדל

- May 2 Herb Feldhuhn Husband of Marlene Feldhuhn
- May 2 Edward Jackson, Father of Stanley Jackson
- May 4 Shirley Levy, Mother of Allan Levy
- May 5 Theodore Cohen, Father of Phil Cohen, Hebrew Date: Iyar 22
- May 9 Matthew Dunn, Father of Robert Dunn, Hebrew Date: Iyar 9
- May 9 Louis Platman, Father of Thelma Platman
- May 10 Angelo Panichi, Great Uncle of Rose Jackson
- May 13 Isadore Levy, Father of Allan Levy
- May 14 Terry Levin, Mother of David Levin, Hebrew Date: Iyar 7
- May 14 Annie Gordon, Sister of Maralyn Ricciardi
- May 21 Rose Panichi, Grandmother of Rose Jackson
- May 28 Adele Berlin, Aunt of Syble Bleiweis

Lag BaOmer - 2014, May 17 - 18

Lag BaOmer is a festive minor holiday that falls during the seven weeks between Passover and Shavuot (usually in May or June on the Gregorian calendar). This period of time is known as the Omer. An omer is an ancient Hebrew measure of grain, amounting to about 3.6 liters. Biblical law forbade any use of the new barley crop until after an omer was brought as an offering to the Temple in Jerusalem. The Book of Leviticus (23:15-16) also commanded: "And from the day on which you bring the offering...you shall count off seven weeks. They must be complete." This commandment led to the practice of the Sefirat Ha'omer, or the 49 days of the "Counting of the Omer," which begins on the second day of Passover and ends on Shavuot. Lag BaOmer is a shorthand way of saying "the 33rd day of the Omer".

TEMPLE COMMITTEES

New Members Welcome

Temple Committees	Chair/Members
Birthdays & Anniversaries	<u>Susan Shapiro</u>
Choir	Philip Altland Cyndy Friedland, Wendi Higgins, Pat Barndt, Madelyn Dunn, Robert Dunn, Syble Bleiweis, Rena Kreisler
Finance	Treasurer, Financial Secretary, President
Fundraising	<u>Dayna Otto</u> Pat Barndt, Syble Bleiweis, Bari Cohen, Madelyn Dunn, Cyndy Friedland, Wendi Higgins, Joan Silverman, Blanche Spiegel
Greeters	<u>Rose Jackson & Judie Levin</u> Pat Barndt, Syble Bleiweis, Hope Gardiner, Wendi Higgins, Rhona Levy, Thelma Polon, Susan Shapiro
Hospital Visits	<u>Jack Crespy</u>
Membership	<u>Cyndy Friedland</u> Syble Bleiweis, Joan Silverman
Music	<u>Philip Altland</u> <u>Stan Jackson</u>
Newsletter	<u>Rose Jackson</u> <u>Hope Gardiner</u>
Oneg & Dinners	<u>Madelyn Dunn</u> Pat Barndt, Wendi Higgins
Publicity	<u>Cyndy Friedland</u>
Religious School	<u>Cyndy Friedland/ Phil Miller</u>
Ritual	<u>Charles Flum</u> Philip Altland, Stan Jackson, Alan Levy
Sunshine	<u>Syble Bleiweis</u> Ruth Schlyen, Phyllis Blum, Harriet Cohen
Tributes	<u>Syble Bleiweis</u>
Yahrzeits	<u>Harriet Cohen</u>



2013 - 2014 Temple Sha'arey
Ha-Yam Schedule
Services 7:30pm

Sunday, May 4, 2014 Congregation Meeting at 7:00pm, Barnegat Court House

Friday, May 9, 2014 Israel Independence Day

Friday, May 30, 2014

Friday, June 13, 2014

**HELP GROW OUR MEMBERSHIP
INVITE A FRIEND TO FRIDAY NITE**



SERVICES



- *May 3 Judy Levin*
- *May 9 Debbie Majewski*
- *May 25 Maralyn Riccardi*



Happy Anniversary

May 22/2010 Craig & Gina Cohen

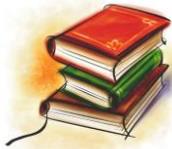
May 27/1995 Mr & Mrs Carey Belitz



Get well wishes to:

Maralyn Ricciardi from our Congregation

BOOKS, BOOKS, BOOKS to Recommend



Please consider submitting a book review for our next Newsletter.



TRIBUTE CARD SENT

Sympathy: To Lynn Shereshewsky in memory of Murray Shereshewsky, beloved husband, father, grandfather From: Syble and Ernie Bleiweis

To: Norma Kimmelman in memory of husband, Bernie From: Hope Gardiner

We NEED your support!

- New fundraiser - Amazon Smile - When shopping at **AMAZON Smile** you can designate **REFORM JEWISH COMMUNITY of BARNEGAT** (there are no additional fees, the congregation makes a percentage).
- **ShopRite Cards** are always sold at services, but can be purchased anytime by contacting Dayna (609.709.9410) or Syble (609.978.4240)
- **Tribute Cards** can be sent to anyone for any reason with a *minimum* donation of \$5. Please contact Syble (609.978.4240).
- **Stay tuned for our next dine-a-round**

ISRAEL INDEPENDENCE DAY

Yom HaAtzmaut 2014 begins in the evening of Monday, May 5 and ends in the evening of Tuesday, May 6



Independence Day, Israel national holiday, marks Israel's Declaration of Independence with the end of the British Mandate. It is the only full holiday in the calendar decreed by law without a tradition of hundreds or thousands of years.

Independence Day is on the fifth day of the Jewish month of Iyar (from the end of April till mid-May), the day in which David Ben-Gurion, the state's first prime minister, declared the country's independence in 1948. It was declared a full holiday in a law enacted in the Knesset in 1949. Over the years various traditions evolved to celebrate the holiday, and it is now marked by family picnics in scenic spots all over the country.

Independence Day celebrations begin on the evening of the fifth of Iyar with the end of Yom Hazikaron, the Remembrance Day for the Fallen of Israel's Wars, with special ceremonies marking the transition from mourning to celebration. The main ceremony is held in Har (Mount) Herzl in Jerusalem. During Independence Day, the World Bible Quiz is held in Jerusalem and the prestigious Israel Prizes are distributed to the year's winners in a special ceremony.

Most businesses are closed on Independence Day, but cafes restaurants and other places of entertainment are open because it is not a religious holiday.

Monday, May 26, 2014



Memorial Day in United States (הברית רצותא) הזיכרון יום

Memorial Day commemorates all Americans, who have died in military service for the United States.

Memorial Day is observed on the last Monday of May. It was formerly known as Decoration Day and commemorates all men and women, who have died in military service for the United States. Many people visit cemeteries and memorials on Memorial Day and it is traditionally seen as the start of the summer season.