

That's right, he works for me. It's kind of frustrating, because I've called his office several times (why is it an oval, BTW?

What a random shape!) and he hasn't come to fix my sink yet. Maybe he's just bad at his job. Still, it is true that all people in public office (at least in a democratically elected government) work for the citizens of their country, state or local area. That's why the people vote to hire them and vote to fire them. Actually, anyone at any job has to know who they work for.

If you've ever been to a hospital, the doctors and nurses may get paid by the hospital or insurance company, but those companies get paid by the patients. Ultimately the doctor works for you. So here's my question. Our holy temple in Jerusalem had may people with important jobs there. You may have heard of the 'kohanim' the religious

forming the Temple service, sacrificing the animals and stuff like that. There were also the 'Leviim' or Levites, who were in charge of the musical accompaniment, gate duty and other important jobs. There were also cleaners, craftsmen and probably pickle makers. Who did they work for?

Did they serve the people? Did they serve God?

The Talmud asks this question and doesn't come out with a clear answer (see Tosafos to Yoma 19b, if you wanna).

I was pretty shocked to hear that. I mean, isn't it obvious that the temple service is literally serving God? Why is there even a discussion about whether the temple employees might be working for us?

We're a bit behind, so We'd like to wish a happy birthday to our JUNE Bdays:

Brandon Zucker
Liel Azouz
Zachary Gray
Corben Slater
(Alex) Rivera
Solomon Peters
Aharon Semel
Ethan Friedman
Zachary Sefia
Liana Shamoil
Neori Jacobi
Eitan Bitton
David Saul

Isaac Chapman
Ian Boyd
Elisabeth Kac
Joelle Shlasinger
Zvi Sudranski
Timothy Wheeler
Tehila David
Ahnyela Williams
Leedor Boblil
Ranit Stockman
Meira Borsody
Bill Visner

Abigail Boyd Ben Pheibush Aliza Roth Aviel Ben yehuda Bar'el Gazala Joe Perry Harrison Clayton Elioenai Jones Bayla Winograd

I think there's an important difference here between how Judaism views serving God and how others look at it. Some people might imagine there's some power hungry deity who needs prayers and sacrifices. That's not how it works. God doesn't need our prayers and God doesn't need our sacrifices.

They're there so that we can become better, more connected, Godly people. For Kohanim to bring offerings without us getting involved would be mostly pointless. Their job is to help US connect to God, for our own benefit. So even though the Kohanim and the Levites may work 'for God,' they also work for us to connect to God.

So who do I work for?

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but then you might lose out on some of the merit!









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Please stay tuned for more highlights, videos, photos and stories in the coming weeks!

PICKLE JEWS



DID JEW KNOW THAT IT'S APPROPRIATE TO RECITE
100 BLESSINGS EACH DAY?

THE TALMUD USES A SENTENCE IN THIS WEEK'S PARSHA TO TEACH THIS TO US. THE PARSHA SAYS, "WHAT DOES GOD ASK FROM YOU?" THE HEBREW WORD USED FOR 'WHAT' IS 'MAH' WHICH IS VERY SIMILAR TO 'MEAH,' THE WORD FOR 100. '100, GOD ASKS FROM YOU.' HERE'S THE EASY WAY TO MAKE IT TO 100:

MORNING BLESSINGS INCLUDING TZITZIS AND TEFIL-LIN =27

SHEMONAH ESREI (SILENT PRAYER) = 19 X 3 =57 SHEMA BLESSINGS, ETC =10

TWO MEALS WITH BREAD (WASHING, HAMOTZI AND BENTCHING = 12

ADD IN BLESSINGS ON SNACKS, BLESSING AFTER US-ING THE BATHROOM, AND OTHER ASSORTED BLESS-INGS, AND YOU SHOULD BE EASILY OVER 100.

WE'D LIKE TO WISH AN AWESOMETASTIC

MAZEL TOV TO THE

NAGEELAWEST STAFF MEMBERS

NECHAMA COHEN &

SHOLOM MORDECHAI BENSTEIN

UPON THEIR ENGAGEMENT!



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