



SONS *of* ABRAHAM

LAFAYETTE, IN
Established 1889

August/September 2010
Av 21 - Tishrei 22

President: Mark Lillanfeld

Send bulletin items to:

penmike@embarqmail.com

Sisterhood co-Presidents:

Susan Prohofsky & Sonya Garfinkel

Gratitude, Condolences and Congratulations

We mourn the passing of **Juliette Mizrahi Radinsky**. She passed away July 14 at her home at the age of 75. She married **Rabbi Joseph Radinsky** in 1958. **Rabbi Radinsky** served as our rabbi for 13 years and 34 years in Houston. **Juliette** was a strong partner with the rabbi in helping to build up our membership. Her hospitality was legion. The funeral was held July 15. Contributions may be sent to the Rabbi Radinsky Charitable Fund, United Orthodox Synagogues or the Robert M. Beren Academy and/or Torah Day School. May her memory be for a blessing.

Refuah Shelema

We offer prayers for health, complete recovery and long life to **Johanna Gartenhaus, Marge Aronson, Sonia Barash, Harriet Diamond, Joe Haberer, Fritz Friedlaender, Madelyn Lillianfeld, Sarah Raskin, Barney Axelrod, and Irwin and Iris Treager.**

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Candle Lighting Times

(Source: Rabbi Rascoe & Orthodox Union)

August 6	8:42 p.m.
August 13	8:33 p.m.
August 20	8:23 p.m.
August 27	8:12 p.m.
September 3	8:01 p.m.
September 8	7:52 p.m. (Erev Rosh Hashanah)
September 9	8:51 p.m. (Rosh Hashanah)
September 10	7:49 (Rosh Hashanah/Shabbat)
September 17	7:37 p.m.
September 22	8:27 p.m. (Erev Sukkoth)
September 23	8:27 p.m. (Sukkoth)
September 24	7:26 p.m.

Sisterhood Notes

The Sisterhood Opening Tea will be held Sunday, August 29th at the home of **Sonya Garfinkel** from 2 to 4 p.m. All are invited to attend!

Shul Board to Meet

The Shul Board is scheduled to meet **Thursday, August 19 at 8 p.m.**

Board meetings are open to all members.

Important message from the Shul Board of Directors

At the last Shul Board Meeting, it was unanimously decided that we heed the many comments we've received from the congregation, and discontinue the practice of reading our very lengthy list of names during the Yom Kippur Yizkor service. We have never done this at other times when Yizkor is said, namely on Shemini Atzeret, and the last day of Pesach and Shavuot.

The early medieval Midrash Tanchuma contains what is believed to be the first reference to a Yizkor service.

"From here we derive our custom to remember, or make mention of, the departed souls related to us on Yom Kippur and to pledge charity on their behalf [cited by Rabbi Yaakov Klass]."

From the start, therefore, there has been a connection between remembering the dead and donations to charity in the Yizkor service. Indeed, our current Yizkor prayer includes such a pledge. Many, if not most, Jewish communities print a Yizkor booklet with the names of the departed that members of the community wish to commemorate. We have decided to print and distribute such a Yizkor booklet, in which will be listed all of the names which we have previously read aloud. Reciters of Yizkor may fulfill their pledges to charity by sending a \$10 donation for each name of a loved one previously read aloud. Names for which donations have been made will be listed in bold type. Names and accompanying donations must be received by September 1. Please mail these to:

Congregation Sons of Abraham
P.O. Box 2671
West Lafayette, IN 47996-2671

Yahrzeits

Name	Hebrew Date	2010
Zaban, Israel	Av 27	August 7
Harr, Robert	Av 29	August 9
Elkin, Devorah	Av 30	August 10
Hartman, Morris	Elul 5	August 15
Berman, George	Elul 5	August 15
Atlass, Frank	Elul 6	August 16
Rubinstein, Bessie G.	Elul 7	August 17
Artman, Morris	Elul 8	August 18
Myers, Bernard Harry	Elul 11	August 21
Lomar, Rose Elkin	Elul 11	August 21
Shapiro, Helen Crown	Elul 11	August 21
Kaplan, Gilda N.	Elul 15	August 25
Roger, Ethel	Elul 16	August 26
Slessor, Carl	Elul 19	August 29
Segal, M.	Elul 20	August 30
Garfield, Sherman	Elul 21	August 32
Ovsiew, Tania	Elul 22	September 1
Garfinkel, Bernard D.	Elul 22	September 1
Altman, Fannie	Elul 23	September 2
Leonards, Beryl	Elul 29	September 8
Glick, Norman	Tishrei 6	September 14
Lowenthal, Milton	Tishrei 8	September 16
Roger, Nechama	Tishrei 10	September 18
Bercovitz, Isaac A.	Tishrei 10	September 18
Tap, Nathan	Tishrei 11	September 19
Bercovitz, Anna	Tishrei 12	September 20
Nathan, Louis	Tishrei 13	September 21
Tubis, Rose	Tishrei 13	September 21
Elkin, David Abraham	Tishrei 14	September 22

Yahrzeits

Rabbi's Reflections:

Name Hebrew Date 2010

Pearlman, Ida	Tishrei 16	September 24
Singer, Rebecca	Tishrei 16	September 24
Joseph, Rose	Tishrei 17	September 25
Kaplan, George	Tishrei 18	September 26
Winski, Zlata	Tishrei 18	September 26
Simon, Edward H.	Tishrei 19	September 27
Cohen, Sig	Tishrei 21	September 29
Lobstein, Otto	Tishrei 22	September 30
Chosnek, Sam	Tishrei 24	October 2

August/September Calendar

(Holiday service schedule appears below)

August 6: Friday, 8 p.m. – Erev Shabbat Services

August 7: Saturday 10 a.m. – Shabbat Services

August 13: Saturday, 10: a.m., Shabbat Services

August 18: Shul Board Meets at 8 p.m.

August 20: Friday, 8 p.m., Erev Shabbat Services

August 21: Saturday, 10: a.m., Shabbat Services

August 27: Friday, 8 p.m., Erev Shabbat Services

August 28: Saturday, 10: a.m., Shabbat Services

Sept.3: Friday, 8 p.m., Erev Shabbat Services

Sept. 4: Saturday, 10: a.m., Shabbat Services

Sept. 10: Friday 8 p.m. Shabbat Services

Sept. 11: Saturday 10 a.m. Shabbat Services

Sept.24: Friday 8 p.m. Erev Shabbat Services

Sept.25: Saturday 10 a.m. Shabbat Services

Note: At press time Rabbi Rascoe's availability had not been determined.

Destiny

Once, when flipping through channels, I heard a snippet of striking dialogue from a show, *Past Life*:

"It's fate...I think we're fools if we think we can control anything. It's not up to us."

"Well, that's depressing."

"I think it's actually kind of comforting, kind of takes the pressure off when you think about it."

The show involves reincarnation. Investigators solve clients' present problems by resolving issues from their past lives. The premise is that life is cyclical, and involves predestination. These people are doomed to repeat their unresolved past mistakes. This idea represents pagan, some eastern, and some Christian thought. We still suffer from some popular assumptions of Calvinistic understandings of the Protestant work ethic: some people are born to and deserve wealth (elected), and others poverty. Such thinking rejects the idea of free will. (Fans of Robert Jordan's *Wheel of Time* series, see a treatment of this idea; and of Terry Goodkind's *Sword of Truth* series, see how someone fights this idea and convinces others to stop believing it.)

Some Jews think this way, but most deny it. Hasidic Rebbe Mordecai Joseph Leiner of Izbica held that conditions and actions are predestined, only thoughts and emotions are not (he is more subtle than this). The Talmud records, "All is in God's hands except the fear of God" (*Berachot* 38b, *Niddah* 16b). Most Jews just quote Rabbi Aqiba's paradox, "Everything is foreseen, yet freedom of choice is given" (*Pirquei Abot* 3:15 in the Talmud, 3:19 in the prayer book; if the word traditionally translated "foreseen" means "revealed," he is talking about a different idea). Rabbi Aqiba affirms both God's foreknowledge and free human action. Medieval philosophers tried many ways to reconcile

this paradox (mostly showing that it is not really a paradox, but I will not discuss them).

Jews must believe in free will. Otherwise we could not have developed Yom Kippur. We cannot be accountable, punished or rewarded, for our actions if we do not control them. Nor could we have evolved belief in heaven to reward our good deeds (which arose to solve the problem of a good God allowing evil in the world, i.e. theodicy).

Jews unbreakably connected universal human moral behavior to God and the world's underpinnings. This was why Judaism spread in the Roman world, and laid the foundation for Christianity's spread, with its deemphasis of law but not morals to attract the Gentiles. Accordingly, I find the very premise raised in this show depressing, as did the one character, and object to the possibility of finding any comfort in predestination. I would rather have the pressure of believing that we are responsible for our actions and control our own destinies. Controlling my behavior comforts me more.

Shul Board Solicits donations to Special Purpose Funds

The **Chosnek Fund**, named for **Sam and Edith Chosnek**, is for ritual. For example, the fund could be used to repair such things a Torah covers and the like. The **Elkin Fund**, named for **Barry Elkin**, is for educational purposes. It might be used to pay part of the cost of bringing in a speaker. The **100th Anniversary Fund**, established by **Ed Simon**, is for capital expenses related to building maintenance. The **Ha Gomel Fund** is to celebrate recent recoveries from illness.

Deep thinking...

If Einstein told Jewish jokes, would they be relatively funny?

Timely humor

Sharon is out shopping one day when she meets Rabbi Levy.

"Hello rabbi," she says. "How are you? I hope you are keeping well."

"Well if I'm not mistaken," says rabbi Levy, "it's Mrs. Goss, isn't it?"

"Yes rabbi, it is," replies Sharon.

"I haven't seen you in *Shul* now for quite some time," says Rabbi Levy."

"I know," says Sharon, looking quite embarrassed, "I stopped going to *Shul* some time ago because every time I went, it was always the same thing."

"Always the same thing?" asks rabbi Levy, looking puzzled, "I don't understand you."

"Oh you must know, Rabbi," explains Sharon, "*KOL NIDRAY-AY VESORAY-AY.*"

Father of the year!

One day, as Rebecca is walking. She first hears, and then sees coming towards her a man pushing a smart pram with a screaming baby inside. And oy vey, what a noise the baby is making.

As the man gets closer to her, Rebecca hears him saying, "Don't worry Joshua, it will be all right," and "Try not to scream Joshua, nothing will go wrong," and then "Please keep calm Joshua, everything is fine."

When the man reaches her, she says to him, "I really admire the way you are talking to your baby, mister. I'm a mother myself and I think you're doing a marvelous job in trying to soothe your son Joshua."

"Thanks, but I think you've misunderstood the situation," replies the man. "*My name is Joshua.*"

Deadline for October edition:

Wednesday, September 22. Please send materials you would like included in the next edition of the Sons or Abraham newsletter to:
penmike@embarqmail.com

Happy Day Cards

To commemorate any simcha or recognize any other event call Sheila Wolinsky at 463-9830 or Iris Treager at 463-2468. They will send your card for a minimum donation of \$5.00. Send your check, made out to Sisterhood Sons of Abraham, to Sonya Garfinkel, Sisterhood Treasurer, 2229 Carberry Drive, West Lafayette, IN 47906.

News from LJCRS

Shalom!

It is amazing to me that the summer has gone by so quickly. We have been gearing up and are very excited to start the school year! Parents should be receiving registration packets soon, and I would ask you to get them back to me as soon as possible so that we can start to arrange our classes. If you are a new family and are interested in enrolling your child, please send an email to LJCRS@templeisraelwlaf.org and I will send you registration materials.

Don't forget that the first day of LJCRS will be **August 22, 2010**. Here are some of our exciting fall happenings:

— We will be introducing some lively Hebrew instruction as a pilot program for the younger grades. The children will be learning basic conversation and the aleph bet in a fun and engaging way.

— Catherine Grossman will be teaching a Jewish photography course to the older students. The curriculum, called, "Through a Jewish Lens", explores Jewish identity, values, and peoplehood through photography.

— The second and third grade class will be doing a special music project, under the instruction of Joy Morris. Using recorders, they will learn a collection of Jewish songs and possibly create a CD. We look forward to hearing our young performers! We are looking for soprano recorder donations for this project, so if you have one you would like to donate, please get in touch.

— On October 24, we will once again participate in Mitzvah Day, and students will volunteer with service organizations. This is an opportunity for students to put the concept of g'milut Chasidim into practice!

We are looking for any parent volunteers who wish to help with this event.

Also, our free toddler program will be starting up again this fall! This is a monthly parent-child playgroup for children aged 0 to 3, that will do stories, songs and craft activities. The first session will likely be September 19, at 10:00 A.M. LJCRS and non-LJCRS families are welcome!

Finally, if anyone is interested in volunteering with LJCRS — a substitute, a classroom aide, or helping with special events — please contact me. We need your knowledge and your talents!

We should have many other things to report as the school year unfolds, so keep your eyes out for more updates! We look forward to seeing all of you this coming year.

B'vracha,

Elana Salzman

Jewish Studies Program returns to Purdue

Wednesday, September 1st in Stewart Center Room 320 at 12:30 p.m. **Lawrence Mykytiuk**, Associate Professor of Library Science, History and Microtext Librarian, Purdue University, will speak on "How Not to Evaluate the Historical Reliability of Ancient Sources." The program is free and open to the public.

Close source for kosher food

North Shore Seafood, at 925 Main Street in Lafayette, carries several kosher fish products, including hot smoked and cold smoked fish and flash frozen salmon.

If you don't see what you want, speak to the owner. He is willing to place a special order. The phone number is 765-588-6548.

Rest in Pieces

(A Thought for Tisha B'Av)

A *Jerusalem Post* Column

July 19, 2010

Gone is the era when the world understood, even if momentarily, that we, no less than anyone else, deserve a place to be.

Khaled's been our "fix-it" guy for a decade. When he was over recently, I came upon him in the living room as he was taking a break from his work. He was looking at a series of photographs on the wall, one of which is called "Rest in Pieces."



"What is this?" he asked.

"It's a Jewish cemetery in Argentina," I told him. "See the Hebrew lettering on the tombstones?" "But why are the tombstones shattered?" "People broke them," I explained. "But why would anyone do that?" "Because they hate Jews, I guess," I told him. "Why?" And a moment later, "But these Jews were dead," he said to me. "They hate dead Jews, too?" Now things had gotten surreal. Was an Israeli Arab really asking me why anyone might hate Jews? Khaled wasn't kidding. He seemed utterly perplexed, and continued studying the photograph. I didn't really know where to begin. I told him that in some places in Europe, people still destroy Jewish cemeteries. He was astounded. For a moment, I considered telling him what the Jordanians had done to Jewish cemeteries between 1948 and 1967, but for whatever reason, I decided not to. Maybe I just wanted to relish, even for a few moments, the hopeful moment of an Arab man who couldn't understand why anyone would hate the

Jews. It was the sort of moment that gives you some hope, even if but a faint flicker. But flickers fade, especially in this region. A few days later, my wife and I were in Tel Aviv for an outstanding program on "The Law of Return: Just or Discriminatory?" sponsored by the Metzilah Center, founded by Prof. Ruth Gavison, one of the country's most eminent jurists and a Zionist thinker of great profundity. Dr. Raif Zreik, of Tel Aviv University, whom I'd never heard before, was the first speaker. Zreik, it was immediately obvious, is an intellectual to be reckoned with. Educated at Hebrew University, Columbia and Harvard, he is extraordinarily articulate, speaks a mellifluous Hebrew and doesn't pull punches. Nor did he waste any time. Zreik began by explaining why he knew he wouldn't change our minds. The difference between an intellectual and an ideologue, he said, is that an intellectual can surprise himself. Intellectuals are sufficiently open-minded and rational that they occasionally find themselves adopting positions different from what they'd originally thought. An ideologue can never do that, he said. But we immigrants, Zreik asserted, "don't have the luxury of being intellectuals.... You are all small-minded intellectuals, not because you're not smart, but because your bodies won't let you be honest. If you were, you might have to admit you have no right to be here." From there, Zreik launched into what he called a macro-view of the Zionist story. The Palestinians were in Palestine, he said, and Jews in Europe. The Jews in Europe ran into deep trouble, but there was then a mismatch between the place of the problem (Europe) and the place of the solution (Palestine). Everything that's followed, he insisted, is the result of that original mismatch. What was astounding was everything that Zreik did not mention. That the Jews also had a connection to this place and had been exiled from it. That before Israel was created, Jews had nowhere to go. That the world understood that and ultimately, with Balfour, Peel and the partition plan, collectively decided that the Jews should have a state, and that it should be here. That, ironically, it was Zionism's success that ignited Palestinian nationalism. No, none of that would fit into his theory, so it went unmentioned. Zreik, brilliant though he clearly is, had become the very ideologue he'd just defined. Ultimately, Zreik was a high-brow version of Helen Thomas. "Tell them to get the hell out of Palestine" - Thomas' words, but Zreik's position, too. And with the world almost everywhere turning on the Jews once again, saying "get the hell out Palestine" is tantamount to

saying “rest in pieces.” Zreik may not intend that, but that’s where his theory must inexorably lead. HOW DO we get more Khaleds, I wondered. Decent people, understandably not always happy with their lot as Israeli Arabs, but people who just want to live together, not to turn the clock back to a place it can never go. I found myself missing Khaled’s bewilderment at the hatred. Of course, most people don’t use the word “hate.” They speak in terms of Palestine belonging only to the Palestinians, or the immorality of the Law of Return. Or the intolerability of the embargo. But ultimately, their positions boil down to this - you, unlike everyone else, do not need, or deserve, a home. Leave. And rest in pieces. Which brings us to this week. There are Jews who wonder if the Ninth of Av still makes sense. After all, no one is slaughtering us. Israel is thriving. And Jerusalem is rebuilt. Why all the mourning? For me, moments like an evening with Dr. Zreik, articulate and brilliant though he is, make the case for this period of mourning. It’s not just about the past, but also about the future, about what could still happen, and what may already be beginning. “The Lord has summoned against Jacob enemies all about him,” says Lamentations (1:17). “Jerusalem has become among them a thing unclean.” The Khaleds of the world are too few and far between. Today, for the most part, we’re surrounded by a world that has tired of us, once again. It has tired of its guilt, and has tired of the state that it re-created when that sense of responsibility was at its peak. Gone is the era when the world understood, even if momentarily, that we, no less than anyone else, deserve a place to be. We had it, briefly, but it’s gone. Which is why, I suppose, we still conclude the reading of Lamentations not with its last verse, but by repeating the penultimate sentence: “Take us back, O Lord... renew our days as of old.”

(Photograph by Zion Ozeri, www.zionozeri.com)

COMMENTS AND RESPONSES CAN BE POSTED HERE:

<http://tinyurl.com/35pgz9m>

THE ORIGINAL JERUSALEM POST ARTICLE IS

HERE: <http://www.jpost.com/Home/Article.aspx?id=181554>

Food for thought...

A statement by Blu Greenberg, founder of Jewish Orthodox Feminist Alliance:

To be a Jew is to live a joyous, vulnerable, purposeful existence, mindful of the noble legacy we carry and the incredible ethics Judaism contributed to the world. It is to take enormous pride in the Jewish state and in Jewish contributions all around the world. It is to feel responsible for all Jews, no matter where they are and to care for the downtrodden, the outsider and the stranger in our midst. It is exhilaration in the cup half full—the many ways Judaism has integrated the new feminist values. It is to be grateful for the core value of family that tradition contributes to my life. It is sitting in Shul, people-watching and loving my community more than conversing with God, yet deeply sensing the two go hand in hand. It is to believe in God at some moments but not others—accepting this as all-of-a-piece in an ongoing faith. It is to be forever scarred by the Holocaust, yet because of it more intensely bound up with our partners in the covenant. It is to worry about and marvel at Israel in its ethical, restrained use of power despite continuous war and threats to its existence. I have faith in the promise of an eternal people, yet I know it demands of us a continuous struggle to stay alive. What a great gift to be chosen to walk through history as a Jew, a direct descendant of those who stood at Sinai and accepted the mission that is not yet finished! I know what it took my ancestors to get me here as a Jew, and I intend to make the same effort for my line, improving the world, I hope, in the process.



Schedule of High Holiday Services 2010

Selichos Saturday, Sept. 4
12:00 Midnight

Erev Rosh Hashanah Wed., Sept. 8

Mincha 7:30 PM

English Readings 7:50 PM

Maariv

Rosh Hashanah Thurs. & Fri., Sept. 9 and 10

Morning Services:

P'suke D'zimro

Shachris 8:45 AM

English Readings 10:00 AM

Torah Reading 10:15 AM

Sermon 10:45 AM

Shophar 11:20 AM

Return Torah to Ark 11:30 AM

Hineni & Musaf 11:40 AM

English Readings after Musaf

Mincha

Tashlich (1st day only) after Mincha

Evening Service: Thursday, Sept. 9

Maariv 8:40 PM

Shabbat Shuvah Friday, Sept. 10

8:00 PM

Saturday, Sept. 11

10:00 AM

Kol Nidrei-Shabbat

Erev Yom Kippur Friday, Sept. 17

Mincha 7:25 PM

Kol Nidrei 7:50 PM

English Readings 8:10 PM

Maariv

Yom Kippur

Saturday, Sept. 18

P'suke D'zimro

Shachris 8:45 AM

English Readings 10:30 AM

Torah Reading 11:00 AM

Sermon 11:45 AM

Yiskor 12:15 PM

Musaf 12:30 - 3:00 PM

----- Recess -----

English Readings 5:45 PM

Mincha 6:00 PM

Neilah 7:20 PM

Maariv 8:40 PM

Break the Fast -----

Sukkot Thur. & Fri., Sept. 23 and 24

10:00 AM

Shabbat Friday, Sept. 24

8:00 PM

Saturday, Sept. 25

10:00 AM

Shemini Atzeret Thursday, Sept. 30

10:00 AM

(Yiskor approximately 11:15 AM)

Erev Simchat Torah Thursday, Sept. 30 (sunset

7:31 PM + 40 min)

Maariv/Hakofos 8:10 PM

(marching with Torah & flags)

Simchat Torah Friday, Oct. 1

10:00 AM

Shabbat (Bereshit) Friday, Oct. 1

8:00 PM

Saturday, Oct. 2

10:00 AM

Letter from Jerusalem...

courtesy of our “correspondent in residence,” Cyrelle Simon

Visitors:

On a recent weekend I was so pleased to have had Sharon Abrahamson visit. Sharon's parents were Adele and Izzy Goodman who were long time Shul members and Sharon who grew up in Lafayette with her brother Neal, was able to spend a month here. What was remarkable was that she was sponsored by a group who visits small Jewish communities, and feels that if there's leadership potential underwrites a remarkable 3 week stay here for \$500.00. Sharon then took a week on her own to explore various sites in Jerusalem including the Bible Lands, the Dead Sea Scrolls and the newly renovated Israel museum. She concluded her trip here by spending several days with me and we really enjoyed reminiscing about so many old timers in the Shul community. Sharon visited an amazing number of sites including for example, the Ahronson museum in Zichron Yaakov, the Lebanese border, Beersheva, King David's Citadel Her tour included Hebrew classes and lectures on a wealth of Jewish topics, for example Jewish Leadership in the State of Israel and Israeli Society today. Sharon is married to Dennis, who earned his PHD in physics at Purdue while being a faithful participant in the Shul's services, and Chumash and Talmud classes. Dennis works at Hewlett Packard and the Abramson's live in Boise Idaho.

Mekorot:

Last week I wrote about the central water facility which distributes water throughout Israel. Our group learned that Israel's water, which is checked 4 times daily, is among the very safest in the world. My recent Shabbos host pointed out that a technician comes 4 times daily to check the reservoir at the end of my street, as this area is among the highest spots in Jerusalem. Interestingly, the Rabbis permit this technician to come in his small truck on Shabbos, despite the fact that our neighborhood is closed to vehicular traffic on that day.

Modes of Transportation:

When you arrive at the airport in Israel you may choose to travel to your specific destination by rental

car, private taxi, Sherut, bus, or to some areas by train. If your destination is Jerusalem, it seems as though the most popular vehicle is the Sherut, called the Shuttle. It costs 50 shekels per person, and could involve some delays, such as waiting for 10 people to fill up the van and then delivering the passengers to their respective destinations. The plus side is that if you're not too tired and have the time, sometimes you have an interesting tour of Jerusalem and environs.

The car rental has the obvious advantages, but a note of caution is that the rental place is not very near the airport and you should budget about an hour to take care of all the details. The bus is not advisable for people who are really tired or who have heavy packages. I think the fare is not more than 20 shekels. The bus goes to the central bus station in Jerusalem (The Tachanat Merkazit). The private taxi fare is about 250 shekels, and can accommodate up to 4 passengers. You may get charged a bit extra for large suitcases. In Jerusalem proper: Another word about taxis, generally. I prefer to use the meter and most drivers are very accommodating, because that's the law. However, if you are willing to bargain and know a fair price to your destination you may save some money, because the driver is happy not to have to pay the tax. Next to the meter from 6:a.m. is a number 1. From 9:00 p.m. you will see number 2 meaning the fare will be charged an extra percentage; from midnight to 6:00 a.m. when there are generally no buses available, the number goes up to 3. This is the most expensive fare. “Erev Shabbos from 2:00 p.m. until 6:00 a.m. Sunday the meter will read at 3 I'm not sure about the 3 hours from 9:00 to 12:00 motzai Shabbos, because the meter may be at 2. (I think that this is information that most visitors here do not know.) I can conclude by saying that within the city there is abundant bus transportation available. The train goes very rapidly. I was told 20 minutes to Tel Aviv from Jerusalem. It also goes to Haifa. I don't know how long it takes. In Tel Aviv there are 4 stops. The train route to Jerusalem is a work in progress as there are many obstacles, such as the need to build tunnels through the mountains, and to build bridges over possible archeological finds. There is a very scenic route that takes 1 hour and 55 minutes on a special train linking Jerusalem and Tel Aviv which was built by the Ottoman Empire and this route is in operation. (I credit Giora Dula for some of this information, as he takes the train from Tel Aviv to the airport quite often.)