Dear Rabbi,

As I understand it, the reason for celebrating Rosh Hashana and other holidays for two days in the Diaspora was that, given the slow pace of communication in days gone by, it was necessary to be certain that the holiday was celebrated on the correct day. But given the instantaneous communications of the present, what is the reason for continuing this practice instead of conforming the celebration to that done in Israel?

Your question is not as new as you might think. In fact, it is a question asked by the Sages. As I understand it, the reason for celebrating Rosh Hashana and other holidays for two days in the Diaspora was that, given the slow pace of communication in days gone by, it was necessary to be certain that the holiday was celebrated on the correct day. But given the instantaneous communications of the present, what is the reason for continuing this practice instead of conforming the celebration to that done in Israel?

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