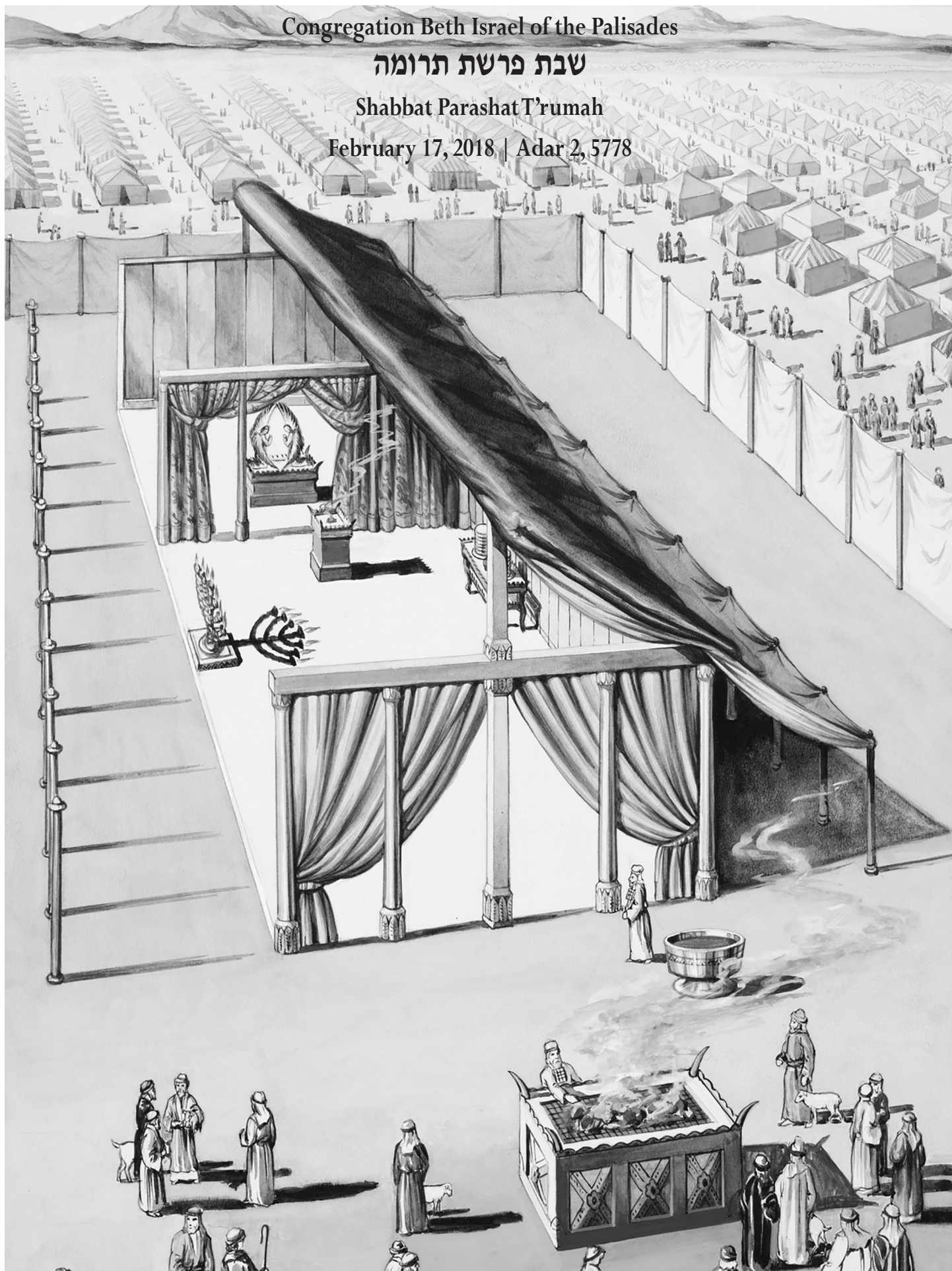


Congregation Beth Israel of the Palisades

שבת פרשת תרומה

Shabbat Parashat T'rumah

February 17, 2018 | Adar 2, 5778



TORAH STUDY

**This Week: Shabbat Sh'kalim u-M'varchim
Parashat Mishpatim**

Sh'mot 21.1-24.18, pages 456-480

Additional reading, Sh'mot 30.11-16. Pages 523-524

FIRST ALIYAH: What is so innovative and unique about the opening verse of this week's parashah?

SEVENTH ALIYAH: What exactly is the significance of this parashah? What does the text mean when it refers to these chapters as "the Book of the Covenant"?

The haftarah, M'lachim Bet 11.17-12.17 begins on Page 1277.

**Next Week: Shabbat Parashat T'rumah
Sh'mot 25.1-27.19, pages 485-498**

FIRST ALIYAH: Among the several names for a synagogue is mikdash me'at, or "small temple," suggesting that the synagogue succeeds the Mishkan and the Temple that followed it. Is this correct? Explain your answer.

FOURTH ALIYAH: "Planks" of acacia wood are to hold up the Mishkan's walls, and they are to be held upright by silver sockets. What is a plank, and why silver sockets, not gold?

The haftarah, M'lachim Alef 25.1-27.19, begins on Page 500.

For haftarah, we follow S'fardi custom.

A BREAKDOWN OF TOPICS COVERED IN THE SEFER HA-B'RIT

Chapters 21.2-22.16 and 22.17-23.19. The first encompasses a variety of disparate topics, as the following summary of its contents demonstrates:

1. Chapter 21.2-11 deals with laws relating to the institution of slavery, specifically the imposition of legal restraints on the power of a master over his Hebrew male and female slaves, and the establishment of the legal rights of slaves.
2. Chapter 21.12-17 lists four offenses that incur the death penalty: premeditated murder (as distinct from accidental homicide), an assault on either of one's parents, cursing either one of them, and the crime of kidnapping.
3. Chapter 21.18-27 relates to the infliction of physical injury by one person on another, be the victim one of the combatants in an altercation, or a slave at the hands of his master, or a pregnant woman innocently caught in a fight between men. This subsection includes the lex talionis, or law of retributive justice.
4. Chapter 21.28-36 pertains to the infliction of physical injury on living creatures, whether it be a case of an ox goring human beings or of a human being causing injury to an ox or an ass through negligence, or of an ox goring another ox.
5. Chapters 21.37-22.3 have to do with laws of theft of livestock, and with burglary.
6. Chapter 22.4-5 deals with compensation to be paid for causing damage to another's crops either by grazing livestock or by fire.
7. Chapter 22.6-14 concerns the loss or damage of personal property entrusted to another for safekeeping or on loan. These laws touch on matters of restitution, and on the procedure to be followed in case of suspected misappropriation.
8. Chapter 22.15-16 covers the liability of one who seduces a virgin not yet betrothed.

—Adapted from Exploring Exodus, by Nahum Sarna

CBIOTP STANDARDS & PRACTICES

1. Men must keep their heads covered in the building and must wear a talit when appropriate. Women may choose to do either or both, but it is not mandatory.
2. Anyone accepting a Torah-related honor must wear a talit, regardless of gender.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K'dushah. One should not leave the sanctuary when the Torah scroll is being carried from or to the ark.
5. No conversations may be held in the hallway outside the sanctuary, or while standing in an aisle alongside a pew.
6. The use of recording equipment of any kind is forbidden on sacred days.
7. Also forbidden are cell phones, beepers and PDAs, except for physicians on call and emergency aid workers (please use vibrating option).
8. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur.
9. No non-kosher food allowed in the building at any time.
10. No one may remove food or utensils from the shul on Shabbatot. An exception is made for food being brought to someone who is ailing and/or homebound.

MAZAL TOV

[If we don't know about it, we can't print it;
if we can't print it, we can't wish it.]

HAPPY BIRTHDAY

Sunday Alex Ades
Thursday Phillip Weiss

This week's Shabbat Booklet
is being co-sponsored by

FERN & ERIC WEIS
in memory of Eric's late grandfather,
JEROME WEIS, ז"ל
and by
ROBBIN KOENIG
in memory of her late father,
EDWARD SCHAUER, ז"ל
may their memories be for a blessing

MITZVAH MEMO

Do you have enough food to eat?
Too many people in our community do not.
Bring non-perishable food items to the shul.

THE IMAHOT:

*Following is the text adopted by the Ritual Committee
for use by the Prayer Leader in reciting the Amidah, and
those wishing to insert the Matriarchs in their Amidot:*

בְּרוּךְ אַתָּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ, אֱלֹהֵי
אֲבֹרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרַבֵּקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֵּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת, וּמַבִּיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זָכְרֵנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֶל־לֵהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱלֹהֵינוּ, מַגֵּן אֲבֹרָה
וְעֵזְרַת שָׂרָה.

Присоединяйтесь к нам для
освящения и обед

This week's kiddush and luncheon
are sponsored by

THE KIDDUSH CLUB

Help bring joy to our Shabbatot.

Join the Kiddush Club.

It's just \$136 a year per person.

PHOTO OF THE WEEK: It's a Wrap (a World Wide Wrap)!



Last Sunday morning, a small group gathered in our Fort Lee sanctuary to celebrate the mitzvah of tefillin, along with Conservative Jews all around the world.

Photo courtesy Eric Weis

UNDERSTANDING THE SEFER HA-B'RIT

The collection of laws found in Sh'mot 21.1-23.19 i—the “Sefer Ha-b’rit,” or “Book of the Covenant”—opens in Sh’mot 21.1 with the statement “These are the rules [mishpatim] that you shall set before them.” It closes in Sh’mot 24.3 with the report that “Moshe went and repeated to the people all the commands of Hashem and all the rules....” “These two terms, *mishpatim* (“rules”) and *devarim* (in this context, “commands”), distinguish the two different sections into which the corpus is divided. (For a breakdown of the Sefer Ha-b’rit, see Page 2.)

The casuistic formulation

A glance at the scriptural texts cited on Page 2 shows at once that the entire collection of laws is formulated in terms of specific concrete situations in life that are presented hypothetically and from which the legal consequences are drawn. This is what is called casuistically formulated law. A legal concept or theory of justice is here advanced, although the fact that such is not made explicit does not mean the laws lack underlying philosophical postulates or are not rooted in ideas or goals that express values that the particular law seeks to realize. It is simply that biblical law in its earliest stage, like Semitic law in general, preferred the “casuistic” legal style.

An excellent example of this process in action is furnished by the story of the daughters of Tz’lufchad, as detailed in B’midbar 27.1-11. Tz’lufchad died in the course of the wilderness wanderings leaving no sons, but five daughters. These women demanded for themselves the right of hereditary succession. “Moshe brought their case before Hashem” and the verdict was: “The plea of Tz’lufchad’s daughters is just: You should give them a hereditary holding among their father’s kinsmen; transfer their father’s share to them.” This decision is now accorded the status of a legal precedent, and a general principle is derived from it and is formulated in casuistic terms:

If a man dies without a son, you shall transfer his property to his daughter.... This shall be the law of procedure for the Israelites, in accordance with Hashem’s command to Moshe.

Clearly, the authority and sanction of the law is the divine command, and this is so throughout the entire corpus of biblical law. All aspects of life are deemed to be regulated by God’s will as it expressed itself in law.

The nature of the Torah’s collections of laws

The Sefer Ha-b’rit is highly selective in its contents and exceedingly limited in its scope. This verdict, in fact, also applies to the other two legal corpora of the Torah (Vayikra 17-26 and D’varim 12-28), and to all three collections even in combination. For example, the laws of inheritance are ignored except for the restriction of D’varim 21.15-17 establishing the primacy and privileges of the firstborn son. This clearly modifies an earlier practice which itself finds no expression in any collection. We do not know from the texts what ceremony legalized marriage in ancient Israel, but the law governing seduction formulated in Sh’mot 22.15-16 treats certain aspects of the law of matrimony, such as the “bride price,” as commonplace.

Similarly, the slave law of Sh’mot 21.9 assumes that everyone is familiar with “the practice with free maidens” who enter into

wedlock, an item not spelled out.

The entire field of commercial law is for all intents and purposes nonexistent. There is all but total silence surrounding such matters as merchants, sales, contracts, pawns, pledges, sureties, and partnerships. Yet several passages in the Book of Proverbs, for example, clearly pre-suppose well-rooted practices in many of these areas.

In Sh’mot 21.12-14, the murderer with malice aforethought is denied the privilege of asylum. That means he cannot enjoy the protection from forcible removal that is normally afforded by a sanctuary or altar. This exclusion implies the prior existence of a well-entrenched custom in Israel of the altar’s affording refuge for criminals indiscriminately. Indeed, some still regarded the earlier practice to be in vogue even in the time of Sh’lomo Hamelech (King Solomon); witness the narratives of 1 Kings 1.50-51 and 1 Kings 2.2-34.

Admittedly, some of the lacunae, especially in the realm of commercial law, may be due to the great antiquity of the Sefer Ha-b’rit in that it legislates for a far less developed society, one in which the transfer of goods from one person to another was a fairly simple procedure and no elaborate provisions were required to govern the transaction. This explanation, however, has only limited force. Indubitably, an unwritten,

A fundamental and distinguishing characteristic of the Torah is that its legislation is embedded in a narrative matrix of which it is an inseparable component, and from which it draws its meaning and significance. Separate the laws from their accompanying narrative, and their sum and substance are seriously impaired. By way of contrast, each law collection in the world outside the Bible is a discrete entity, unconnected with anything else.

orally transmitted body of customary law or ancestral traditions circulated in ancient Israel, and it regulated vast areas of human relationships.

The legal collections found in the Torah are not codes per se. Rather, they are to be looked upon as records of amendments, supplements, or annulments of an already-existing body of practice that had long governed the lives of the Israelite tribes.

The distinctive features of Israelite law

There is no better way of analyzing the distinguishing features and singularities of Torah law than by studying the Sefer Ha-b'rit.

We begin this examination with a rather prosaic comment: All the *mishpatim*, the rules and the provisions of the legislation contained within the first section of the Sefer Ha-b'rit, Sh'mot 21:2-22:16, fall within the jurisdiction of the law courts. The second part, however, is quite different. Sh'mot 22:17-23:19 consists of a miscellany of social, ethical, moral, and religious prescriptions that are predominantly couched in the concise, apodictic style of the Ten Declarations. They come under the rubric of *devarim*, "the commands," mentioned in Sh'mot 24:3, and they constitute normative standards for controlling human conduct, standards imposed by a transcendent divine will. Apart from the first three prohibitions outlawing sorcery, bestiality, and sacrificing to other gods, their enforcement is left to individual conscience alone.

In these laws, heavy emphasis is placed on the concern for the unfortunates of society. The stranger must not be wronged; the widow and orphan may not be abused:

If you do mistreat them, I will heed their outcry to Me, and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans.

Particular sensitivity to the needs of the poor is enjoined:

If you lend money to My people, to the poor among you, do not act toward them as a creditor: exact no interest from them. If you take your neighbor's garment in pledge, you must return it to him before the sun sets....In what else shall he sleep? Therefore, if he cries out to Me, I will pay heed, for I am compassionate.

These admonitions are followed by injunctions against reviling God and cursing one's rulers, by the requirements to set aside the first-fruits offerings, to dedicate to God the firstborn male and the firstlings of cattle and flocks, and to promote holy living by eschewing unlawful meat.

Next comes a series of prohibitions designed to maintain the integrity of the judicial system and to preserve the impartiality of justice. Another precept that intersects the preceding forbids indifference to the plight of one's enemy:

When you encounter your enemy's ox or ass wandering, you must take it back to him. When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him.

The idea is that one must not allow feelings of personal antipathy to overcome one's humanity. Behind this law is most likely also the psychological truth that such civilized conduct must inevitably disarm mutual hostility.

The list of obligations and duties continues with still another prohibition against oppressing the stranger (Sh'mot 23:9), with the institutions of the Shabbat of the land every seventh year, and with a reiteration of the law of the weekly Shabbat which is to be enjoyed equally by the Israelite, the bondman, and the stranger, as well as by the beasts of burden (verses 10-12). The collection closes with an exhortation not to give recognition to other gods by mentioning their names (verse 13), and with laws relating to the three annual pilgrimage festivals (verses 14-17), to the preservation of sacrifices from corruption (verse 18), to the need to bring the first fruits to God, and to the prohibition of boiling a kid in its mother's milk (verse 19).

These rules, precisely because they are presented as the imperatives of divine will, they become self-imposed and self-enforcing duties. The sole motive power for moral rectitude lies in the conviction that divine sanction authorizes these demands.

Nothing of the kind is to be found in the extra-biblical legal collections, which concern themselves entirely with issues of secular law. Ethical precepts, religious exhortations, and cultic prescriptions belong respectively to other, separate, genres of literature. There is absolutely no analogy to the Torah's indiscriminate commingling and interweaving of matters "secular" and "religious," of cultic topics and moral imperatives. All alike are taken as varied expressions of divine will. The Torah treats life holistically. The law is a single, organic whole which cannot be reduced to discrete elements. The constitutive units retain an organic relationship to one another and to the whole.

Another fundamental and distinguishing characteristic of the Torah is that its legislation is embedded in a narrative matrix of which it is an inseparable component, and from which it draws its meaning and significance. Separate the laws from their accompanying narrative, and their sum and substance are seriously impaired. The context of Israel's history is determined by obedience or disobedience to God's laws. It is the law that constitutes the instrumentality for the realization of the ideal that Israel be "a kingdom of priests and a holy nation." By way of contrast, each law collection outside the Bible is a discrete entity. Each possesses its own intrinsic integrity as a legal document unconnected with anything else.

The public nature of the law is yet another distinguishing feature of the Torah, for it generates the obligation on each person to be informed of its contents. Education thereby becomes a religious duty incumbent upon each individual member of the House of Israel. The study of the law develops into a spiritual and moral discipline. It is not an intellectual exercise or a matter of professional training or vocational expertise in order to master the art of litigation.

—Adapted from *Exploring Exodus* by Nahum Sarna

May He who blessed | מי שברך

May He who blessed our ancestors bless and heal all those whose names are listed here, those whose names will be called out, and those whose names we do not know because either we are unaware of their illness or they are.
We pray He mercifully quickly restore them to health and vigor. May He grant physical and spiritual well-being to all who are ill. אמן

Sydelle Klein	Rifkah bat Chanah	Avraham Akivah bat Chanah Sarah
Bonnie Pritzker Appelbaum	Sarah bat Malka	Avraham Yitzhak ben Masha
Deenah bat Sarah Leah	Sarah Rifka bat Sarah	Aharon Hakohen ben Oodel
Nurit Aliana bat Nettah Nechah	Shimona bat Flora	Chaim ben Golda
Nettah Nechah bat Tzipporah	Sura Osnat bat Alta Chayah	Ezra ben Luli
Rut bat Esther	Tzipporah bat Yaffa	Gil Nechemiah ben Yisraela
Miriam Zelda bat Gittel D'vorah	Yospeh Perel bat Michlah	Mordechai ben Almah
Miriam Rachel bat Chanah	Michelle Blatteis	Moshe ben Shimon
Harav Mordechai Volff ben Liba Miryam	Diane Fowler	Harav R'fael Eliyahu ben Esther Malkah
M'nachem Mendel ben Chaya Dina	Ruth Hammer	Harab Shmshon David ben Liba Perel
Simchah bat Zelda	Goldy Hess	Harav Shimon Shlomo ben Taube v'Avraham
Adina bat Freidel	Fay Johnson	Yisrael Yitzhak ben Shayndel
Baila bat D'vorah	Micki Kuttler	Yitzhak ben Tzivia
Chavah bat Sarah	Katie Kim	Yonatan ben Malka
Chayah bat Flora	Elaine Laikin	Yosef ben Flora
Devora Yocheved bat Yehudit	Mira Levy	Zalman Avraham ben Golda
Esther bat D'vorah	Robin Levy	Larry Carlin
HaRav Ilana Chaya bat Rachel Esther	Lani Lipis	Harry Ikenson
Masha bat Etl	Karen Lipsy	Shannon Johnson
Masha bat Rochel	Kathleen McCarty	Itzik Khmishman
Matel bat Frimah	Gail Schenker	Burt Fischman
Mindel bat D'vorah	Linda State	Adam Messing
Ninette bat Aziza	Mary Thompson	Gabriel Neri
Pinyuh bat Surah	Michelle Lazar	Jeff Nicol
Rachel Leah bat Malkah	Norma Sugerman	Mark Alan Tunick
Rita bat Flora	Julia Yorke	

We pray for their safe return...

May He who blessed our ancestors bless, preserve, and protect the captive and missing soldiers of Tzahal—Ron Arad, Zecharia Baumel, Guy Chever, Zvi Feldman, Yekutiel Katz, and Zeev Rotshik—as well as those U.S. and allied soldiers, and the civilians working with them and around them, still missing in Afghanistan and Iraq, and all other areas of conflict, past and present.

And may He bless the men and women of the U.S. Armed Forces and Tzahal, and those who serve the United States and Israel in foreign lands in whatever capacity, official or unofficial, members of our community or related to members, and their colleagues and companions. Guide them in peace and return them speedily to their families alive and unharmed. אמן

Are we in your will? Shouldn't we be?

When people prepare their wills, they usually look to leave a mark beyond the confines of their families. Thus it is that general gifts are left to hospitals, and other charitable organizations. All too often ignored, however, is the synagogue, even though its role in our lives often begins at birth, and continues even beyond death. We come here on Yom Kippur and other days, after all, to say Yizkor, the prayer in memory of our loved ones. Our Virtual Memorial Plaques remind everyone of who our loved ones were, and why we recall them. All of us join in saying the Kaddish on their yahrzeits. Considering this, it is so unfortunate that, in our final act, we ignore the one institution in Jewish life that is so much a part of us. The synagogue is here for us because those who came before us understood its importance and prepared for its preservation. By remembering it in our wills, we will do our part to assure that the synagogue will be there for future generations, as well. Think about it. We have always been here for anyone who needed us in the past. Do not those who need us in the future have the same right to our help? Of course they do. Do not delay! Act today! Help secure the future of your communal home.

YAHREZITS FOR TODAY THROUGH NEXT FRIDAY

זכרונם לברכה — May their memories be for a blessing!

10	Alexander Fliegel* David Joseph Lobel* Samuel Lawrence Binder* Minnie Reiser* Dr. Morris Bresev, <i>father of Sylvia Kaplan</i> Anne Friedman, <i>daughter of Robert Friedman</i> Rose Tamber, <i>mother of Lonni Gruber</i> Tzippa Drobner*	13	Betty Esther Gips*, <i>Gary Miller's mother</i> Frieda Simon* Eva Klyde, <i>mother of Joseph Klyde</i> Samuel Massarsky* Hershel Cohen* Louise Barash*
11	Lea Glickman, <i>Alex Glickman's 1st wife</i> Naomi Kagan, <i>mother of Dov Kagan</i> Ruth Schraier Janet Goldstein* Sadye Heinrich* Fred Shlansky* Edward Schauer, <i>Robbin Keonig's father</i>	14	Rebecca Kaplan, <i>Ray Kaplan's wife, Ruth Darwish's mother</i> Milton Israel, <i>brother of Louis Israel</i> Moe Aronsberg* Sala Grossman* Rose Haber, <i>mother of Miriam Sedell</i> Pauline Krug, <i>mother of Helen Welsch</i>
12	Paul Snyder, <i>stepfather of Ken Weiner</i> Robert J. Miller, <i>Gary Miller's father</i> Anna Brooks* Manya Torgovnik* Samuel Tauber Louis Mendelson* Johanna Borkowski, <i>Susan & Allan Borkowski's mother</i>	15	Israel Aronson* Louis Coven* Nathan Gordon* Regina Rothstein* Barbara Aronowitz, <i>mother of Jodi Mizrahi</i>
13	Samuel Kirschenbaum, <i>father of Pearl Sodosky</i> Macklin Rosen Selma Klein, <i>Aaron Klein's mother</i>	16	Ernest Bing, <i>father of Harry Bing z"l</i> Marilyn Jerrow Cohen* Esther Blacker* Miriam Stulzaft* Evelyn Laub* Hinda Sheva Kahn* Charles Stern, <i>grandfather of Maxine Ward</i>

* A plaque in this person's name is on our memorial board.

Kaddish list

Robert Cohen	Haviva Khedouri
Francine Feder	Judith Lorbeer
Nancy Friedlander	Qingshui Ma
Blanche Friedman	Norman Harry Riederman
Jay Greenspan	David Rosenthal
Susan Jane Greenberg	Andrew Schimpf
Jeanette Shandalow Herman	David Shandalow
Lisa Beth Hughes	Paul Singman
Harvey Jaffe	Leah Solomon
	Randolph Tolk
	David Shandalow

We mourn the recent passing of

LISA BETH HUGHES, ז"ל,
sister of DEBORAH BERMAN.

Belated condolences to
JOY KROOKS,
on the recent passing of her father,
QINGSHUI MA.

May their memories be for blessings.

Congregation Beth Israel of the Palisades
ק"ק בית ישראל של הפליסד
207 Edgewater Road, Cliffsides Park, NJ 07010-2201

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rabbi@cbiotp.org
nadia@cbiotp.org
craigbassett@cbiotp.org
judygolub@cbiotp.org
membership@cbiotp.org
alglick@cbiotp.org
garymiller@cbiotp.org

207 Edgewater Road
Cliffsides Park, NJ 07010-2201
Office: 201-945-7310;
Fax: 201-945-0863
website: www.cbiotp.org
general e-mail: shul@cbiotp.org

THE PURIM DEADLINE IS TUESDAY!

Get your orders in ASAP
for Purim's two big mitzvot:
Mishloach Manot packages,
and mail in your donations
for Matanot La-evyonim
("Gifts to the Poor")!

Attention ALL Vets!
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Shabbat ends Saturday night with havdalah at 6:11 p.m. EST