

Congregation Beth Israel of the Palisades

שבת פרשת אמור

May 5, 2018 | Iyar 20, 5778



אלה



מועדי



הם



'THESE ARE MY FIXED TIMES'

TORAH STUDY

This Week: Shabbat Parashat Emor Vayikra 21.1-24.23, pages 717-733

FIRST ALIYAH: The first verse says, “Speaks to the priests, the sons of Aharon, but all kohanim must be descendants of Aharon. Does this imply that not all his male descendants are kohanim?”

FOURTH ALIYAH: Verses 23.9-14 state that bread made from new grain may be eaten “on that very day...[that] you have brought” the omer offering. Can this be right? If not, why not?

The haftarah, Y'chezkel 44.15-31, begins on Page 735.

Next Week: Shabbat M'varchim Parashiot B'har/B'chukotei Vayikra 25.1-27.34, pages 738-757

FOURTH ALIYAH: Three times in Chapter 25 (verses 25, 35, and 39) we are given a law regarding a kinsman “in dire straits.” What are we to learn from this threefold reference?

FIFTH ALIYAH: Verse 26.40 has Israel confessing “their iniquity and the iniquity of their fathers,” for which God exiled them. What does this tell us about God?

The haftarah, Yirmiyahu 16.19-17.14, begins on Page 763.

For haftarot, we follow S'fardi custom.

THE 'PRIESTHOOD' IN THE MODERN WORLD

The destruction of the Temple left the kohanim (the priests) with little to do. The Sadducean party ceased to exist. But persons of priestly origin continue to cherish the memory of their high descent. They observed many of the restrictive laws contained in our present chapters, and they were accorded certain honors by the community.

Among traditional Jews up to the present, those of priestly and Levite descent have special rights and obligations. In Orthodox and some Conservative congregations, when the Torah is publicly read, the first aliyah is recited by a kohen, if a kohen is present. The second aliyah is assigned to a levi, a Levite. [It should be noted, however, that the Rambam, Maimonides, ruled, “If someone approaches us today and says I am a kohen, he is not to be believed, and he is not elevated to the priesthood on the basis of his own testimony, nor should he read first from the Torah.” Basis himself in part on this ruling, a 1990 responsum by Rabbi Mayer Rabinowitz recommended that congregations do away with this custom, arguing it was “entirely permissible” to do so under Jewish law. The responsum was accepted by an overwhelming majority on the Committee of Jewish Law and Standards. CBIOTP follows Rabbi Rabinowitz’s t’shuvah, although we do invite kohanim and levi'im for the first two aliyot when circumstances permit.]

On holidays in Orthodox and some Conservative congregations, the kohanim ascend the pulpit, raise their hands, and bless the congregation—in conformity with B'midbar 6.22 ff. Before they commence this ceremony, they leave the sanctuary to prepare themselves, and the levi'im attend upon them and pour water over their hands. (For this reason, the tombstone of a kohen often bears the symbol of hands outstretched for blessing; that of a levi shows a pitcher and towel). The custom of redeeming a firstborn son (pidyon ha-ben) by giving a kohen “five silver shekel” (silver dollars often substitute for sh'kalim) is widely practiced among Orthodox and Conservative Jews.

Reform Judaism regards these distinctions based on birth as no longer meaningful.

—Adapted from the writings of Rabbi W. Gunther Plaut, ז"ל

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 CORNER

[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

Today Petra Luchs
Tuesday David Belson

Присоединяйтесь к нам дл
освящение и обед

The kiddush and luncheon sponsor
this Shabbat is

GARY MILLER,

to mark the yahrzeits of

his mother, Betty Gips, ז"ל

his father, Robert J. Miller, ז"ל

his grandmother, Rose Schwartz, ז"ל

may their memories be for a blessing

Please join Gary and us.

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:

ברוך אתה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ, אֱלֹהֵי
אֲבֹרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרַבֵּקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֶּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמֵבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זָכְרָנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֲ-לֹהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱלֹהֵינוּ, מִגֵּן אֲבֹרָה
וְעִזְרַת שָׂרָה.

This week's Shabbat Booklet is sponsored by

RABBI SHAMMAI ENGELMAYER

as a thank you to Alex Glickman,

Fred Sheim, Dan Rappoport, Aaron Klein,
and Errol Kagit

SHAVUOT 5778 Service Schedule

Sunday morning, May 20

9:30 a.m., Morning service begins

10:30 a.m. (approx.), Torah reading

11:15 a.m. (approx.), Yizkor

12:30 p.m. (approx.) Shavuot Lunch

1:15 p.m. (approx.), Torah study

PLEASE NOTE:

There will be no service on Monday.

Shavuot ends at 8:58 p.m. Monday.



LIVE SUNDAY ON OUR BIMAH!

The Ten Commandments

Shavuot marks the giving of the Torah to Israel.

The reading on the first day
describes that extraordinary event.

Please plan to be there that day.

This year's
Shavuot Luncheon
Torah Study:

One for all, or all for one?

*The role of the individual in the
Jewish community*

CUTTING 'SACRED TIMES' AWAY FROM ANCIENT PAGAN ROOTS

Israel's festivals, like the rest of its cult, have a history that long antedates the rise of its worship of God. Their rituals are ancient and grounded in pagan concepts. But in Israel, they were cut off from their ancient roots; they lost entirely their magical and mythological rationale.

The nature festivals of Pesach, Shavuot, and Sukkot may be treated as a distinct group. Pesach combined two festivals: that of the firstborn—a herdsman's festival—with that of unleavened bread and the new grain—a farmer's festival. Shavuot, celebrating the reaping of first fruits, is, in effect, the conclusion of the festival of the new grain: the former marks the start, the latter the finish, of the reaping. Sukkot celebrates the ingathering of all produce.

It is generally assumed that these festivals were adopted by Israel from the Canaanites after the settlement, although there is no evidence for this. The Dionysiac elements of some of Israel's festivals may just as well go back to the Hebrew tribes' early contact with Canaan. Nature festivals are a phenomenon of all cultures; there is no reason to ascribe the origins of Israel's to the Canaanites rather than take them as indigenous creations. Be that as it may, decisively non-pagan in Israel's festivals is their lack of mythological features.

The pagan did not see the produce of field and womb as simply a blessing or gift of the gods. Fertility was linked essentially to the life of the gods; the seasons reflected events in their lives. The pagan festival is less a thanksgiving, and more a celebration of the life processes of the deities.

The predominant idea of Israel's agricultural festivals, however, is joyous thanksgiving for the gifts and blessings of God. Not the earth, nor the sun, nor springtime is celebrated, but the sovereign God who rules all and bestows all. Israelite festivals lack the dramatic element of mythology. Pagan ritual dramatized the recurring cycle of the life of the god, not merely as a memorial, but as a magical rite whose end was to affect the divine powers and aid them. Such drama is unattested to in Israelite religion. There is, to be sure, a certain dramatic element in some Israelite festivals, but it is unique in its kind and, therefore most instructive.

Of all festivals, precisely the two great seasonal ones have been most thoroughly historicized. Pesach commemorates the Exodus; Sukkot recalls the Wandering.

Since historicization is found in every stratum of the Torah, it cannot be discounted as a later tendency. Paganism seeks to ground its festivals in the mythological history of the gods; in Israel, the same tendency expressed itself in the peculiar form of commemorating moments in the history of the nation in which the wonders of God manifested themselves. This accords with the nature of biblical legends to deal not with the life of God, but with his relations to men. The historicization of the festivals is thus a primary tendency arising out of the very essence of Israelite religion.

It is in these historicized festivals (but not in the non-historicized, cosmic Shabbat, Rosh Chodesh, Rosh Hashanah, and Yom Kippur) that we find certain dramatic elements. The ancient paschal rite depicted in Sh'mot 12 contains a series of actional prescriptions whose purpose is to reenact the events of the night before the Exodus from Egypt. Blood is to be smeared even though there is no danger of plague; the sacrifice is to be eaten hastily and with preparation for departure; no person is to leave home even though there

is nothing to fear. There is a dramatic element, too, in the injunction to build booths and live in them for seven days.

These features are few and peripheral, but they are there, while in the non-historicized cosmic festivals they are not. This is no accident.

Dramatization of a cosmic event could easily have morphed into a representation of an event in

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the life of God—a motif that had no place in Israel. There was no such danger in re-enacting what had happened to the people. That a sound instinct was at work in the confinement of dramatic elements to the historicized festivals will become plainer when the character of those festivals that could not be given a historical rationale is examined.

SHABBAT—The Sabbath is the only Israelite holy day that possesses a kind of myth: on this day, God rested from creating. Nevertheless, the Shabbat legend is not a myth after the pagan manner. God is creator. There is no mention, as in pagan creation myths, of gods doing battle with each other, or engaging with each other in acts of procreation. Nor is the sanctity of the day innate; it is God who blesses and sanctifies it. Moreover, corresponding to the historical rationalization of the agricultural festivals, we find here a moral rationale: "That your manservant and maidservant may rest as well as you" (Sh'mot 5.14; cf. Sh'mot 23.12).

ROSH HASHANAH—This Shabbat, Vayikra 23.24 mentions that the first day of the seventh month is to be a day of “memorial with trumpet blasts”; it is not called Rosh Hashanah; the same is true of its other reference, B’midbar 29.1. These passages are inadequate to convey an idea of the nature of this holy day. Since only the Priestly Code mentions it, the school of Wellhausen assumed it was a late innovation. More recently the antiquity of the festival has been argued on the basis of its supposed correspondence to the Babylonian new year, in which the myth of the creation and Marduk’s battle with Tiamat play a central part.

Originally, it is said, Israel’s new year festival celebrated the story of God’s battle with Rahab (=Tiamat) and his subsequent enthronement as universal king. All the gods feared Rahab, the primeval dragon, until God went out to fight and conquer him. He put the gods to shame (Yishayahu 42.17; Psalm 97.7), and thereafter was acknowledged their king. This myth was dramatized on the new year; psalms that sing of God’s enthronement (47; 95; 96; 97; 98; 149; etc.) accompanied its presentation. The drama included a great procession in which the ark—God’s throne—was led into the temple. These are the essential features of the reconstructed ritual of Israel’s new year festival, one of the most remarkable products of the creative imagination of modern biblical scholarship.

The biblical legend concerning Rahab knows nothing of God’s battling divine rivals for supreme authority; indeed, there is no reference anywhere in the Bible to God’s battling a living god or demon of any kind. Furthermore, the passages alluding to Rahab are as silent regarding God’s subsequent enthronement, as the enthronement psalms are about the battle with Rahab. The combination of the two motifs has no warrant in the sources. Again, the kingship of God, celebrated in the enthronement psalms is over the earth and its inhabitants; that is to say, its setting is historical, not primeval and mythological. God’s kingship in the biblical sense means the revelation of his power and authority over his creation; it has nothing to do with a victory over a divine enemy. The ascendancy of God “over all gods” mentioned in these psalms means only the revelation of his supreme godhood before the eyes of the pagan nations. When Iyuv [Job] 38.7 speaks of the “sons of God” acclaiming the deity, it is the sight of his wondrous creation that stirs them, not his triumph over any enemy.

There also is no biblical record of a festal new year’s procession with the ark. Was there any reason for the biblical authors, especially the priestly ones, to conceal it if it had existed? We hear of the ark symbolizing God’s presence in the war camp, and of its going out to battle with the armies of Israel, but nothing of its being carried during any festival, much less on the new year.

The descriptions of popular celebrations given in the non-legal portions of the Bible do not support the view that ritual dramas were an element of Israelite festivals. Dances, song, sacrifice, feasting, processions, and rejoicing are all present, but never drama. There were kneeling, prostrating, shouting, singing, dancing, and circuiting the altar, but there is no hint of drama.

Indeed, it is difficult to understand why, if the new year did once commemorate the creation and God’s enthronement, these matters were so suppressed as to be discernible today only to the keen eye of the scholar. The memorial day for the creation—as we hear several times—was Shabbat. Of the new year, we know only that it was “the day of trumpet blasts” par excellence (B’midbar 29.1; cf. 10.10). Now the custom of trumpeting and noisemaking is practiced widely in paganism as a device for frightening away demons. The dark night of the new moon is fraught with demonic terror; the trumpeting on the first night of the month (B’midbar 10.10; Psalm 81.4) probably originated as such a measure. The rites of the new year must have been marked by an unusual amount of trumpeting. But in Israelite religion, this custom was sundered from its roots [and, actually, may be connected instead to the Revelation at Mount Sinai, at which trumpet blasts played a huge role—Rabbi Engelmayr).

THE JOY OF THE FESTIVAL—The pagan festival enables man to experience a participation in the life and destiny of the god. The deity receives as well as gives; he enjoys the festal banquet, decks himself in finery, and is borne in a solemn procession. He celebrates his nuptials, he dies or is resurrected, is sacrificed or is eaten. The experience of the Israelite celebrant, however, is quite different; he rejoices in the presence of God.

The solemn meal of the Sinaitic covenant is the archetype of the Israelite festal banquet. The Israelite comes near to God, appears before him, prepares a meal in his presence, and hopes to receive his gracious blessing. The essence of the holy day is to behold the face of God, to appear before him, and rejoice in his presence. This joy is fundamentally different from the emotion of pagan orgiastic rites. The Dionysiac element in Israel’s festivals, a legacy of Canaan, is evident in the role played in them by wine-drinking and libation. There was also singing and dancing. Yet the underlying idea is quite distinct from the pagan Dionysiac frenzy. In Israel, God does not participate in, and is not affected by, the festival, the intoxication, and the enthusiasm. God is not among the throng of His devotees, and does not join their frenzy. In Israel, man alone celebrates; the rejoicing is not with God, but before him.

—Adapted from *The Religion of Israel*, by Yechezkel Kaufmann 77

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

5	Lena Korsun*	8	Sylvia Warner, <i>mother of David Warner</i>
	Irwin Kolkin*		Bernice Weinstein
	Rose Lena Kahn*		Emma Lifshitz*
	Milton Weingarten*		Celia Jaroslaw*
	Philip Alenikoff*		Grace Blatt*
	Ruth Kaplan, <i>mother-in-law Sylvia Kaplan</i>		Rebecca Turck*
	Ephraim Murad, <i>father-in-law Linda Aghassi</i>	9	Sol Zelmanowitz
	Esther Pulver, <i>sister of Joseph Favia</i>		Moshe Anidjar
6	Benjamin Ballin*, <i>Myrna Edelman's father</i>		Rose Sohmer, <i>mother of Harvey Sohmer</i>
	Morton Wernick*		Joseph Weingarten*
	Anna Kruger*		Sarah S. Cohen*
	Max Rauchwerger*	10	Alan Belson
	Meyer Cash*		Hyman Freesman*
	Florence Lambertson, <i>mother-in-law of Joseph Favia</i>		Louis Goldberg
7	Esther Obstbaum*		Toby Lipp*
	Nathaniel Gerald Cohen, <i>the rabbi's father-in-law</i>		Dorothy Hirsch,, <i>aunt of Audrey Morganstein</i>
	Joseph Cohen, <i>grandfather of Lee Cohen</i>	11	Mildred Dematz, <i>Elaine Laikin's sister</i>
	Adolf Roth		Naomi Kaminsky, <i>mother of Bernard Kaminsky</i>
	Meyer Sclar*		Dr. Alfred Kirschner*
	Rubin Kruger*		Florence Ehrlich*

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

Is there a yahrzeit we should know about?

Kaddish list

Robert Cohen	Qingshui Ma
Nancy Friedlander	Norman Harry Riederman
Evyatar Shabbetai Gidasey	David Rosenthal
Raul Green	Lenore Levine Sachs
Jay Greenspan	Evan Schimpf
Susan Jane Greenberg	Bila Silberman
Lisa Beth Hughes	Paul Singman
Harvey Jaffe	Leah Solomon
Judith Lorbeer	Abe Tauber
	Regina Tauber
	Randolph Tolk



**HONOR THE MEMORY OF YOUR LOVED ONES
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ON OUR VIRTUAL MEMORIAL BOARD.**


CALL THE OFFICE FOR MORE INFORMATION.

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Be a part of how it's run.
Volunteer today to serve
on one of our committees.



Attention ALL Vets!
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Shabbat ends tonight with havdalah at 8:43 p.m. DST