

Congregation Beth Israel of the Palisades

שבת מברכים פרשיות בהר ובחוקתי

Shabbat M'varchim, Parashiyot B'har & B'chukotai

May 12, 2018 | Iyar 27, 5778

וְקָרְאתֶם
דִּרֹר
בְּאֶרֶץ!

AND YOU SHALL
PROCLAIM
LIBERTY
THROUGHOUT
THE LAND!



TORAH STUDY

**This 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.

**Next Week: Shabbat Parashat B'midbar
B'midbar 1.1-4.20, pages 769-785**

FIRST ALIYAH: We call the Torah's fourth book “In the Wilderness (B'midbar).” The early Greek name is “Numbers,” because head counts play a big role. The Greek names usually are more accurate, but why is “In the Wilderness” better here?

SEVENTH ALIYAH: “Avodah” in rabbinic literature and prayers refers to the kohanim's cultic chores. Should it be?

The haftarah, Hoshea 2.1-22, begins on Page 787.

For haftarot, we follow S'fardi custom.

B'HAR, THE TORAH, THE STRANGER, AND MINORITY RIGHTS

One of the most striking features of the Torah is its emphasis on love of, and vigilance toward, the *ger*, the stranger: “Do not oppress a stranger . . .” (Sh'mot 23.9); “You are to love those who are strangers, for you yourselves were strangers in Egypt. (D'vartim 10.17-19); whereas the Torah commands us in only one place to love our neighbor, it “issued warnings in 36 places, and some say in 46 places, with regard to causing any distress to a stranger.” (BT Bava M'tzia 59b).

This week's parashah, B'har, spells out the rights of the *ger toshav*—the non-Jewish “resident alien” who accepts the moral code we call “the seven laws of Noah.” Specifically, based on Vayikra 25.35, not only does the *ger toshav* have the right to live in the Holy Land, but he or she has the right to share in its welfare provisions. This is a very ancient law, meaning that *ger toshav* legislation is one of the earliest extant forms of minority rights.

According to the Torah, then, you do not have to be Jewish in a Jewish society and Jewish land to have many of the rights of citizenship. You simply have to be moral.

One biblical vignette portrays this with enormous power. King David has an adulterous relationship with Batsheva, wife of a *ger toshav*, Uriah the Hittite, a soldier in David's army who was away at the front fighting an enemy of Israel. Batsheva becomes pregnant. David, fearing Uriah will discover the adultery, conspires to have him put at the head of a dangerous mission in the hopes he will be killed, which he is. (2 Samuel 11:6-11)

The text confirms Uriah's utter loyalty to the Jewish people and its king, despite the fact that he is not himself Jewish. This loyalty is contrasted with King David, who stayed in Jerusalem rather than be with his army, and instead had a relationship with another man's wife. The fact that the Tanach can tell such a story in which a *ger toshav* is the moral hero, and David, Israel's greatest king, the wrongdoer, tells us much about the morality of Judaism. Minority rights are the best test of a free and just society. Since the days of Moshe, they have been central to the vision of the kind of society God wants us to create in the land of Israel. How vital, therefore, that we take them seriously today.

—Adapted from the writings of Rabbi Lord Jonathan Sacks

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

Sunday Adit Gershon, Chad Fabrikant

Monday Barnett Silverstein

Wednesday Ora Kiel

BELATED HAPPY ANNIVERSARY

Rivka & Alex Glickman

Присоединяйтесь к нам для
освящения и обед

This week's kiddush & luncheon sponsor:

THE KIDDUSH CLUB

Please join us.

And consider joining the Kiddush Club.

*It's just \$136 a year and
you help add joy to our Shabbatot.*

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 וְאֵמוֹתֵנוּ, אֱלֹהֵי
אֲבֹרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרֵבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמֵבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֲ-לֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱלֹהֵינוּ, מֶגֶן אֲבֹרָה
וְעֹזֶר שָׂרָה.

This week's Shabbat Booklet is sponsored by

ERROL KAGET,

to mark the yahrzeit of his mother,

JEANETTE KAGET, ז"ל

may her memory be for a blessing

SHAVUOT 5778 Service Schedule

Next 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.

This year's
Shavuot Luncheon
Torah Study:

One for all, or all for one?

*The role of the individual in the
Jewish community*



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.

B'HAR: COUNTING ON THE FUTURE

In last week's parashah, Emor, and in B'har, the first half of this week's double parashah, there are two quite similar commands, both of which have to do with counting time. Last week, we read about the counting of the omer. This week, we read about the counting of the years to the Jubilee.

There is, though, one significant difference between the two acts of counting, and it tends to be missed in translation. The counting of the omer is in the plural: *u-sefartem lachem*. The counting of the years is in the singular: *vesafarta lecha*. Oral tradition interpreted the difference as referring to who is to do the counting. In the case of the omer, the counting is a duty of each individual. Hence the use of the plural. In the case of the Jubilee, the counting is the responsibility of the Bet Din, specifically the supreme court, the Sanhedrin. It is the duty of the Jewish people as a whole, performed centrally on their behalf by the court. Hence the singular.

Implicit here is an important principle of leadership. As individuals, we count the days; as leaders, we must count the years. As private persons, we can think about tomorrow, but in our role as leaders, we must think long-term, focusing our eyes on the far horizon. "Who is wise?" asked Ben Zoma, and answered: "One who foresees the consequences." (See BT Tamid 32a.) Leaders, if they are wise, think about the impact of their decisions will have many years from now.

Jewish history is replete with just such long-term thinking. When Moshe, on the eve of the Exodus, focused the attention of the Israelites on how they would tell the story to their children in the years to come, he was taking the first step to making Judaism a religion built on education, study, and the life of the mind, one of its most profound and empowering insights.

Throughout the book of D'varim, he exhibits stunning insight when he says the Israelites will find that their real challenge will be not slavery but freedom, not poverty but affluence, and not homelessness but home. Anticipating by two millennia the theory of the 14th century Islamic historian Ibn Khaldun, he predicts that over the course of time, precisely as they succeed, the Israelites will be at risk of losing their social cohesion and solidarity as a group. To prevent this, he sets forth a way of life built on covenant, memory, collective responsibility, justice, welfare, and social

inclusion—still, to this day, the most powerful formula ever devised for a strong civil society.

When the people of the Southern Kingdom of Judah went into exile to Babylon, it was the foresight of Yirmiyahu, expressed in his letter to the exiles (29.1-8), that became the first ever expression of the idea of a creative minority. The people could maintain their identity there, he said, while working for the benefit of society as a whole, and eventually they would return. It was a remarkable prescription, and has guided Jewish communities in the Diaspora for the 26 centuries since.

Among the most prescient of all Jewish leaders were the rabbis of the first two centuries of the Common Era. It was they who ordered the great traditions of the Oral Law into the disciplined structure that became the Mishnah

and subsequently the Talmud; they who developed textual study into an entire religious culture; they who developed the architectonics of prayer into a form eventually followed by Jewish communities throughout the world; and they who developed the elaborate

system of rabbinic halachah as a "fence around the law." They did what no other religious leadership has ever succeeded in doing, honing and refining a way of life capable of sustaining a nation in exile and dispersion for 2,000 years.

In the early 19th century, when rabbis like Zvi Hirsch Kalisher and Yehudah Alkalai began to argue for a return to Zion, they inspired secular figures like Moses Hess (and later Yehudah Leib Pinsker and Theodor Herzl). That movement ensured that there was a Jewish population there, able to settle and build the land so that there could one day be a State of Israel.

Great leaders think long-term and build for the future. That has become all too rare in contemporary secular culture with its relentless focus on the moment, its short attention spans, its fleeting fashions and flash mobs, its texts and tweets, its 15-minutes of fame, and its fixation with today's headlines and "the power of now."

The leadership challenge of B'har is: count the years, not the days. Keep faith with the past, but your eyes firmly fixed on the future.

—Adapted from the writings of Rabbi Lord Jonathan Sacks

***“Leaders, if they are wise, think
about the impact their decisions
will have many years from now.”***

B'CHUKOTAI UNVEILS A TWO-DIMENSIONAL SYSTEM

There is something profoundly unsettling about B'chukotai. It claims that there is a direct relation between our actions and the natural order of the universe. Vayikra 26.3-5 promises unambiguously: "If you follow My laws and faithfully observe My commandments, I will grant you rains in their season...; you shall eat your fill of bread..." Verses 26.14-16 warn just as clearly: "But if you do not obey Me and do not observe all these commandments..., I will wreak misery upon you...." The seeming system of reward and punishment that these biblical passages proclaim appears to contradict the troubling reality that we witness, in which good people suffer, and evil people often prosper.

Passages like these seem to provide justification for those who reject both faith and God. How often do we hear, in the face of personal trauma or tragedy, "I no longer believe in God," or "I can't believe in a God who would do this"? How are we to understand God's threats and promises?

According to the biblical scholar Nechama Leibowitz of blessed memory, our ancestors regarded blessings and curses, such as those in B'chukotai, as forms of prayer: these are the things that people hoped for, even willed to happen, in their longing for a world in which justice would visibly prevail.

Perhaps this parashah is telling us, in its own theological language, that there is a moral order to the universe that is intrinsically connected to the natural order of the universe—and that the two orders are mutually dependent. In these teachings, it is as if God gives humankind every opportunity to discern that human action is intrinsic, and essential, to the proper functioning of the cosmos. Over and over again, the Torah enjoins us to act, to do, and to be because we "were slaves to Pharaoh in Egypt" (D'varim 6.21), because we "know the feelings of the stranger" (Sh'mot 23.9), and through these experiences have been given the opportunity to glimpse this truth. This is why we were chosen to bear witness to God's revelation that "I, your God, am holy" (Vayikra 19.2). We are created in God's image and we, as God's partners, were chosen for a sacred task. This is our heritage and our responsibility; this is what it means to complete the work of Creation.

But what if we forget, neglect, or ignore our sacred task of following the commandments?

The catalogue of threats and promises is a biblical way to explain how intimate the connection of the natural realm of the universe is to the moral realm. The two realms do not function independently of each other. There is a moral order to the universe as surely as there is a more easily observable natural order of "rains in their season."

And it is in the moral realm where God cannot function alone. God never could—and so kept looking for partners. What did

we expect of a God who created the natural universe? That the moral dimension was an afterthought? Our sages believed it pre-existed. God did not neglect the moral realm. On the contrary, humankind did. God kept expecting humankind to behave morally, and was constantly disappointed with Adam, with Noah, with the generations after the Flood. Finally, God found Avraham, the person who engaged God as an equal on ethical ground: "Must not the Judge of all the earth do justly?" (B'reishit 18.25), and the process of Revelation began.

The essential unity of all aspects of God's Creation appears, as well, in Lurianic Kabbalah's formulation of the universe. Isaac Luria's theory of Sh'virat Hakeilim (Shattering of the Vessels) seeks to explain the brokenness of our world, and to advance the means to restore it to its original unity. For Luria in the 16th century, it was the great cosmic shattering that had brought about our exile from God and from God's Creation. Luria not only understood the primordial unity of God's intention, but also yearned for a return to it. In God's promise of "rains in their season [and presence] in your midst," Luria could see the opportunity for humankind to repair the world, to release the sparks, to play a role in the restoration of the universe through the performance of mitzvot.

In Judaism, the mystic does not seek to transcend or deny the material world. Rather, the mystic's goal is the objective of this Torah portion: to restore the world, materially and spiritually,

to a "single divine reality." As Lawrence Fine describes that goal in his study of Luria, "Physician of the Soul, Healer of the Cosmos" (2003), it is the "dream that collective human effort can mend a broken world."

This is the vision of B'chukotai.

In these final verses of Sefer Vayikra (the book of Leviticus), God describes—in the most tactile, physical, understandable

terms possible—the relationship between God, Creation, and humankind's responsibility. It is simultaneously bribe and promise, exhortation and encouragement. At the foundation of it all is the essential understanding of Torah: the physical and ethical dimensions of God's Creation are wholly dependent upon each other, and we ignore that relationship at our peril. There is no quid pro quo for individuals in the world—God's scheme is far grander and more subtle than that. The issue is not one of personal reward and punishment. It is the ultimate fulfillment of Torah—as expressed in Vayikra 26.46: "These are the laws, rules, and torot that Hashem established beino uvein b'nei Yisrael (in relationship with the Children of Israel)." This is the partnership that must one day bring about the fulfillment of our hopes, dreams, and strivings—the sparks released as heaven and earth, heart and mind and soul are united at last.

—Sarah Sager, in *The Torah, a Woman's Commentary*

***"What did we expect of a God
who created the natural universe?
That the moral dimension
was an afterthought?"***

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!

12	Ida Singer*	16	Sarah Fox*
	Philip Weiss*		Jacob Harrison
	Anna Schlesinger*		Dr. Sidney Woltz*
	Elka Diner*		Ephraim Karpman*
	Boris Rosenblum, <i>father of Arnold Rozenblum</i>		Morris Levi*
	Sylvia Silver, <i>mother of Judith Silver</i>		Gertrude Fox, <i>mother of George Fox</i>
13	Alex Armus*	17	Amelia Engelhardt*
	Yisrael Yershov		Celia Glanzrock*
	Yehudis Rosenbaum*		Samuel Neustein*
14	Rose Levitt Morris*		Charles Schraier
	Sarah Esther Blum*		Lorraine Lapidus, <i>Annette Shandalow Hassel's aunt</i>
	Max Gerson*	18	Jeanette Kagit*, <i>Errol Kagit's mother</i>
	Michael Brett Ross*		Marcella Klein *
	Tzvetla Sachs*		Fanny Birsan*
15	Herman Seligman*, <i>grandfather of Gary Wingens</i>		Dorothy Weiner*
	Selma Ikenson, <i>Harry Ikenson's mother</i>		Barnett Gold*
	Dr. J. J. Solan*		David Isaac Simmerman*
	Benjamin Ehrlich*		Frida Rosenstoc, <i>mother of Pnina Hertzberg</i>

* 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
WITH PLAQUES (INCLUDING PHOTOS AND BIOGRAPHIES)
ON OUR VIRTUAL MEMORIAL BOARD.**


CALL THE OFFICE FOR MORE INFORMATION.

Congregation Beth Israel of the Palisades
ק"ק בית ישראל של הפלייסד
1585 Center Avenue, NJ 07024-4716


Shammai Engelmayer, Rabbi
Nadia Massuda, Co-President
Craig H. Bassett, Co-President
Judy Golub, Vice-President
Errol Kagit, Secretary
Al Glick, Co-Treasurer
Garrison D. Miller, Co-Treasurer

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

1585 Center Avenue
Fort Lee, NJ 070024-4716
Main Phone: 201-945-7310
2nd Phone: 201-947-1555
website: www.cbiotp.org
general e-mail: shul@cbiotp.org



This is YOUR shul!
Be a part of how it's run.
Volunteer today to serve
on one of our committees.



Attention ALL Vets!
If you're not yet a member of
JWV Post 76,
YOU SHOULD BE!
For more information, call
201-869-6218

ChristianImages123.com

Shabbat ends tonight with havdalah at 8:49 p.m. DST