



Congregation Beth Israel of the Palisades
שבת מברכים פרשת שלח לך
Shabbat M'varchim Parashat Sh'lach L'cha
June 9, 2018 | Sivan 26, 5778

TORAH STUDY

This Week: Shabbat M'varchim Parashat Shalach L'cha
B'midbar 13.1-15.41, pages 840-855

FIRST ALIYAH: Look carefully at the names of the tribal "leaders" Moshe chooses, and compare this list with those of B'midbar and Naso. What might we learn about leadership from comparing these two lists?

SEVENTH ALIYAH: The mitzvah of tzitzit is given here, but how many mitzvot are actually contained in verses 15.37-41? What is/are this/these mitzvot?

The haftarah, Y'hoshua 2.1-24, begins on Page 857.

Next Week: Shabbat Parashat Korach
B'midbar 16.1-18.32, pages 860-875

FIRST ALIYAH: Korach, Datan and Aviram join their forces to challenge Moshe and Aharon. Moshe responds by commanding that Korach and his group participate in a test, and then turns to Datan, Aviram, and their group. They challenged Moshe together, so why does he deal with each group separately?

THIRD ALIYAH: Consider verse 17.6. This whole pericope contains several ironies. What are these ironies?

The haftarah, Sh'muel Alef 11.14-12.22, begins on Page 877.

For haftarot, we follow S'fardi custom.

THE SCOUTS TYPOLOGY

In addition to B'midbar 13-14, there are other scouting expeditions attributed to Israel during the wilderness and conquest period: at Jazer in Transjordan (B'midbar 21.32), Jericho (Y'hoshua 2), Ai (Y'hoshua 7.2-3), Beit El (Shof'tim 1.23), and Dan (Shof'tim 18). These stories have many elements in common, but, as the late biblical scholar Abraham Malamat observed, the scouting narratives of Israel in the wilderness and that of the tribe of Dan differ from the others in that their purpose is to gather economic, demographic, and political information, not merely strategic military intelligence. Malamat discusses 10 themes common to the two narratives, which can be regrouped as follows:

1. The Danites are an unsettled group, living in temporary encampments (Shof'tim 18.1, 12.)
2. Scouts selected from tribal notables are sent to gather intelligence in preparation for a military campaign (Shof'tim 18.2).
3. Regarding the scouts' report—in deliberate contrast to their wilderness forerunners, the Danite scouts bring in a unanimous, favorable report (Shof'tim 18.7-10).
4. The Danites are momentarily hesitant (Shof'tim 18.9b)—a faint echo of their ancestors' rebelliousness—but they speedily proceed to the attack.
5. The campaign is conducted in stages, employing the same vocabulary as the wilderness trek, and giving rise to etiologies concerning the names of the encampments (Shof'tim 18.12; cf. B'midbar 11.3, 34).
6. An entire ethnic grouping accompanies the soldiers, including women, children, the aged, and their cattle and chattels (Shof'tim 18.21; cf. Exod. 12.35-38).
7. The Danites bring with them cultic apparatus (Shof'tim 18.14, 17, 18, 20), which is installed at the final destination (18.30-31), comparable to the Ark and Tabernacle, which accompanied Israel through the wilderness, ultimately to be installed at Shiloh (Josh. 18.1; cf. Shof'tim 18.31).
8. A Levite priest is engaged for oracular consultation (Shof'tim 18.19-20; cf. B'midbar 27.21).
9. The Levite priest of the Danites is identified as Yonatan, the son of Gershom, the son of Moshe; and the priest of the conquest is also of the third generation Pinchas, the son of Eleazar, the son of Aharon (B'midbar 25.7ff.; 31.6; Josh. 22.13).
10. Places conquered and resettled are renamed (Shof'tim 18.29; cf. B'midbar 32.41-42).

The striking similarities between the story of the Danite migration and Israel's wilderness journey suggest that the memory of the latter created an archetype, or typology, that imprinted itself on subsequent historical events.

—Adapted from the JPS Torah Commentary to Numbers

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	Errol Kaget
Monday	Daphne Kis
Tuesday	Arnold Edelman, Hanny Gellman
Wednesday	Dan Massuda
Thursday	Angele Krichilsky
Friday	Craig Bassett

MAZAL TOV

Barbara Neri, on joining the Jewish people

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 אֲדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵם וְלֵאדָּה. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַפֶּלַל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֲ-לֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֲדֹנָי, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

The many good friends of

ERROL KAGET

are pleased to sponsor
this week's Shabbat booklet
in celebration of his 70th birthday!

עד מאה ועשרים!

We are pleased to welcome
CHAZZAN ESTEL EPSTEIN,
who will help lead today's services

Присоединяйтесь к нам для
освящение и обед

This week's kiddush & luncheon sponsor:

THE GLICKMAN FAMILY

to celebrate the naming of
Ronit & Michael Blount's new daughter

Please join the Glickman family and us!

PICTURE OF THE WEEK: ONCE AGAIN, A FABULOUS FEW ANSWERED THE CALL



Our table at the Fort Lee Arts and Music Festival on Sunday was staffed by our small group of stalwart volunteers. They included Annette Hassel, Irving Gelb, Judy Golub, Selma Kamil, Meryl Losick, Bruce Minkoff, Roxanne Guinness, Gary Miller, Matt Koenig, Willy Henick, Joy Krooks, Marian and Barnett Silverstein, and Alex Matyev.

Special thanks to Errol Kaget, and Nadia and Joe Massuda

Photo: Nadia Massuda

Repentance in the Torah and the Prophets (14.19-20)

In the religion of ancient Israel, as distinct from that of its neighbors, rituals were not inherently efficacious—a point underscored by the sacrificial formula of forgiveness. The required ritual is carried out by the priest, but its desired end—forgiveness—is granted solely by God. “The priest shall make expiation on his behalf for his sin, that he may be forgiven” (Vayikra 4.26). Moreover, contrition and confession are indispensable elements of all rituals of forgiveness, whether they are expiatory sacrifices (Vayikra 5.5-6), or litanies for fasting (Yoel 2. 12-14; Sh’muel Alef 7.5-9).

Indeed, man’s involvement, both in conscience and deed, is a *sine qua non* for securing divine forgiveness. It is not enough to hope and pray for pardon. Man must humble himself, acknowledge his wrong, and resolve to depart from sin (e.g., Kings David, in Sh’muel Bet 12.13ff., and Achav, in M’lachim Alef 21.27-29). The Book of Psalms provides ample evidence that penitence and confession must be integral components of all prayers for forgiveness (T’hillim [Psalms] 32.5; 38.19; 41.5; Eichah [Lamentations] 3.40-42).

The many synonyms for contrition testify to its primacy in the human effort to restore the desired relationship with God: seek the Lord (Sh’muel Bet 12.16; 21.1); search for Him (Amos 5.4); humble oneself before Him (Vayikra 26.41); and direct the heart to Him (Sh’muel Alef 7.3). If the heart is not involved, the rituals of penitence, such as weeping, fasting, rending clothes, and donning sackcloth and ashes, are unqualifiedly condemned by the prophets (Yishayahu 1.10ff.; 29.13; Hoshea 7.14; Yoel 2.12-13).

At the same time, inner contrition must be followed by outward acts; remorse must be translated into deeds. Two substages are involved in this process. first, the negative one of ceasing to do evil (Yishayahu 33.15; T’hillim [Psalms] 15), and then the positive, active step of doing good (Yishayahu 1.17; Yirmiyahu 26.13; Amos 5.14-15). Again, the language used to describe man’s active role in the process testifies to its centrality: incline the heart to the Lord (Y’hoshua 24.23); make oneself a new heart (Y’chezkel 18.31); circumcise the heart (Yirmiyahu 4.4); wash the heart (Yirmiyahu 4.14); and break one’s fallow ground (Hoshea 10.12).

However, all these expressions are subsumed and encapsulated by one verb, which dominates the penitential literature of the Bible, *shuv*, “turn, return.” This root combines in itself both requisites of repentance: to turn from evil and to turn to good. The motion of turning implies that sin is not an eradicable stain, but a straying from the right path, and that by the effort of turning, a power God has given all men, the sinner can redirect his destiny.

It is clear that the term for repentance is not a prophetic innovation, but goes back to Israel’s ancient traditions. Amos, the first writing prophet, uses it without bothering to explain it (Amos 4.6-11). Moreover, the concept of repentance (although

not the term *shuv*) is also assumed in the early narratives about Pharaoh (Sh’mot 7.3-4; 10.1; 11.10) and the sons of Eli (Sh’muel Alef 2.25). These accounts say that God deliberately blocks their repentance. Finally, the motif of repentance occurs in the tales of the early kings: David (Sh’muel Bet 12.13-14; 24. 10-14), Achav (M’lachim Alef 21.27-29), and Yoshiah (M’lachim Bet 22.18-20).

Nonetheless, it must be noted that the repentance of these narratives is not the same as that taught by the prophets. First, repentance in the narratives is ineffectual. At best, it mitigates retribution (e.g., David) or postpones it (Achav, Yoshiah). And on occasion, it is of no avail (e.g., to Moshe himself; D’varim 3.23-26).

Repentance, it is true, is found in the admonitions of the priestly and Deuteronomic texts (Vayikra 26.40-42; D’varim 4.29-31; 30. 1-10). In those instances, however, in contrast to the prophets, it only terminates the punishment; it cannot prevent its onset. The limited scope of repentance in these stories can best be appraised by contrasting it with the success of the people of Nineveh in averting their doom (Yonah 3.1-10).

Secondly, wherever repentance occurs in the early narratives, it is a human virtue. God does not call upon man to repent or upon his prophet to rouse him to repentance. The role of Moshe is to intercede for Israel so that God will annul his evil decree (e.g., Sh’mot 32. 11-13, 31-34; 34-9; B’midbar 12.11-13; 14.13-19; D’varim 9.16-29), but not once is he expected to bring his people to repentance so they might merit divine forgiveness.

Other intercessors are also recorded in the early narratives. Avraham (Gen. 18.23-33), Sh’muel (Sh’muel Alef 7.5-9; 12.25), Eliyahu (M’lachim Alef 17.17-23), Elishah (M’lachim Bet 4.33; 6.15-20), and Iyuv (Iyuv [Job] 42.7-9). These righteous leaders, just like Moshe, turn to God to ask for pardon, but not to man to urge repentance.

It is against this backdrop that the innovation of the priestly legislation can be measured. Repentance is operative in sacrificial expiation, as indicated by the terms *hitvaddah*, “confess” (Vayikra 5.5; B’midbar 5.7), and *’asham*, “feel guilt.” However, the term *shuv* meaning “repent” never appears in priestly texts. Neither does it appear in the Tetrateuch, and early narratives. *Shuv* does occur in four passages in this literature, but in the opposite sense of apostasy, turning away from the Lord (B’midbar 14.43; 32.15; Y’hoshua 22.16, 18, 23, 29; Sh’muel Alef 15.11). This is as expected, since in the early sources, although Israel is guilty of apostasy, it is never expected to repent.

Shuv as “repent” exhibits the following distribution pattern: 23 times in the eighth-century prophets, Amos, Hosea, and Isaiah; 50 times in Yirmiyahu and Y’chezkel; and 28 times in nine postexilic books. Conversely, the use of *’asham*, “feel guilt,” which approxi-

mates the notion of “repent,” is found only in the priestly code (P). Thus it may be concluded that P derived its penitential terminology at a time when *shuv* had not become the standard idiom for repentance. However, under the influence of the prophets, especially Yirmiyahu and Y’chezkel, the root *shuv* overwhelmed all of its competitors.

That the priestly doctrine of repentance is pre-exilic is supported by an additional consideration. Although the power of repentance in P is such that it can reduce a deliberate sin to an unintentional one, P insists that sacrificial expiation (*k-p-r*) is mandatory for the complete annulment of sin. It does not know the prophetic teaching that repentance in itself suffices to nullify sin.

The prophets differ among themselves on the function of repentance, especially in their eschatological prophecies. Yishayahu,

for example, withdraws the offer of repentance at an early point in his career (cf. Yishayahu 1.16-20 with 6.9-13). He insists that only the few survivors of God’s purge will be allowed to engage in a program of repentance that will qualify them for the new Zion (e.g., Yishayahu 32.1-8, 15-17; 33.5-6). Indeed, he even gives his firstborn a name that carries the message: “Shear-yashuv—[Only] A Remnant Will Repent” (Yishayahu 7.3). In the teaching of Yirmiyahu, on the other hand, the call to repent is never abandoned. When Yirmiyahu despairs of men’s capability of self-renewal, he postulates that God will provide a “new heart,” which will overcome sin and merit eternal forgiveness (Yirmiyahu 31.33; D’varim 30.6; Y’chezkel 36.26-27).

—Adapted from the JPS Torah Commentary to Numbers

WHY 'SALACH' MAKES ALL THE DIFFERENCE

The full form of the formula of God’s attributes is found in Sh’mot 34.6-7: “a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generation.”

Moshe uses the formula here despite the fact that it says God’s punishment will be inflicted on the innocent children. Yet how can he include it in seeking for mercy?

It has been argued that vertical retribution is merely an aspect of God’s mercy. If the sinner shows contrition, God, in His mercy, will delay the punishment to a future generation. Perhaps Moshe’s plea was informed by the intention to spare the parents.

Further support for this theory can be adduced from the fact that the children of the Exodus generation do indeed bear the sin of their fathers: “while your children roam the wilderness for forty years, suffering for your faithlessness, until the last of your carcasses is down in the wilderness” (14.33). Thus it would seem the innocent children are suffering because their fathers’ punishment has been lightened. Since God has allowed the parents to die a natural death in the wilderness, the price for this amelioration has to be paid by the children, who must now abide in the wilderness until the last of the parents has died.

This solution is not without its difficulties, chiefly in the Decalogue, where a quality of mercy has no place in the demand for retribution.

Another answer resides in the meaning of the root *salach*, generally rendered “pardon.” Moshe requests *salach* (14.19) and receives *salach* (v. 20). Whatever its meaning, the first point to remember is that only God can be the subject of *salach*, never man! *Salach* does not convey the pardon or forgiveness that man is capable of extending. When God extends man His boon of *salach*, He thereby indicates His desire to continue His relationship with man—in Israelite terms, to maintain His covenant.

It thus hardly occasions any surprise that Moshe’s plea for *salach* after the apostasy of the golden calf is met with the following affirmative response by God: “He said, I hereby make a covenant” (v. 10). Since the covenant had been broken, it had to be renewed. Its reaffirmation, then, is the most apposite form of divine “pardon.”

The matter is entirely the same in the scout episode, indeed, in an even more striking fashion. For Moshe bases his plea “according to Your great *chesed*,” a word that has been rendered as “kindness.” But this rendering is a pale reflection of the multivalent richness of this term. Indeed, when God is a subject of *chesed*, its relation to “kindness” is extremely remote. Rather, it refers to God’s fidelity to His commitments, that is, to His covenant. In fact, *chesed* can actually be a synonym of *b’rit*, “covenant.”

Thus the problem raised at the outset is no problem at all. Moshe asks for reconciliation, not forgiveness. He seeks assurance that Israel will be brought to its land, not that the sin of the Exodus generation will be exonerated. He is quite content to invoke the dreaded doctrine of vertical retribution, provided *salach* will also be dispensed, justice will be tempered by mercy, and God will continue as Israel’s God and fulfill the promise of His covenant. “And Adonai said *salachti*, as you have asked.”

—Adapted from the JPS Torah Commentary to Numbers

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

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.

Yahrzeits for Today Through Next Friday

זכרונום לברכה — May their memories be for a blessing!

- | | |
|---|--|
| <p>9 Eva Epstein, <i>grandmother of Dan Rappoport</i>
Minnie Perl*
Sophie Megibow*
Bernard Slavin*
Jacob Zimmerman, <i>father of Morton Zimmerman</i></p> | <p>12 Harry S. Heller*
Leah Blanche Cohen*
Celia Bechefsky*
Solomon Freund, <i>father of Bruce Freund</i></p> |
| <p>10 Charles Kaplan, <i>father of Ray Kaplan</i>
Abraham Cohen*
Celia Wolpert *
Joseph Burd*
Boris L. Kozba*
Samuel Greenberg*
Jennie G. Slietsky*
Max Davis*
Abraham Kramer*
Mabel Hoff, <i>mother of Harvey Hoff</i>
Reuben Kirschstein, <i>father-in-law of Robert Friedman</i>
Hyman Korman, <i>father-in-law of Marilyn Korman</i>
Peter Levert, <i>grandfather of Julia Rashba</i></p> | <p>13 Harry Smoler*, <i>Marian Silverstein's father</i>
Eva Dworkin
Louis Shiffman*</p> |
| <p>11 Abraham Levin
Sarah Crown*
Norman Drucker, <i>friend of Jack Wengrofsky</i>
Sarah Lifshitz, <i>mother-in-law of Roseline Lynn</i>
Itta bat Malka Zamkovskaya
Mack L. Shiffman*
Hillel Elbling*
Richard Stuart Kleinfeld*</p> | <p>14 Louis Laikin*, <i>father-in-law of Elaine Laikin</i>
Stella Aboaf Abram, <i>mother of Henriette Chalom</i>
Florence Levine*
Esther R. Amron*
Lillian Silverstein*
Esther R. Amron*
Celia Gould*
Samuel Stone*
Max Givner, <i>father of Anita Blatt</i>
Irene Lipp, <i>aunt of Douglas Lipp</i></p> |
| | <p>15 Beatrice L. Waterman*
Minnie Berkowitz*
Rose Elbling*
Mahle Lurie*
Estelle Handler*
Fay Ben-Dor, <i>mother of Orith Wadell</i>
Evelyn Magram, <i>mother of Erv Magram</i>
Mother of Hannah Fliegel</p> |

* A plaque in this person's name is on our memorial board; yahrzeits are observed beginning sundown the night before.

Is there a yahrzeit we should know about?

Kaddish list

Robert Cohen	Judith Lorbeer
Nancy Friedlander	Qingshui Ma
Evyatar Shabbetai Gidasey	David Rosenthal
Raul Green	Lenore Levine Sachs
Jay Greenspan	Marvin Sakin
Susan Jane Greenberg	Evan Schimpf
Lisa Beth Hughes	Bila Silberman
Harvey Jaffe	Leah Solomon
Karol Lang	Abe Tauber
Arline Levine	Regina Tauber
	Randolph Tolc



**HONOR YOUR DEPARTED LOVED ONES WITH A PLAQUE
ON OUR VIRTUAL MEMORIAL BOARD.**

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Shabbat ends tonight with havdalah at 9:12 p.m. DST