

Congregation Beth Israel of the Palisades

שבת נחמו | פרשת ואתחנן

Shabbat Nachamu, Parashat Va-etchanan

July 28, 2018 | Av 16, 5778

שמע!



TORAH STUDY

This Week: Shabbat Nachamu Parashat Va-etchanan
D'varim 3.23-7.11, pages 1005-1031

FIRST ALIYAH: In verse 3.27, God commands Moshe to “go up to the summit of Pisgah” and to view the Land of Israel. “Look at it well.” What is the import of this command?

SEVENTH ALIYAH: Why was it necessary, near the parashah's end, for Moshe to stress that God favors them because He made a promise to the patriarchs?

The first haftarah of consolation, Yishayahu 40.1-26, begins on Page 1033.

Next Week: Shabbat M'varchim Parashat Ekev
D'varim 7.12-11.25, pages 1005-1031

FIRST ALIYAH: Verses 7.13-15 elaborate on the “rewards” Israel will receive for obeying God's law. Normally, it is the law that is elaborated on, not the rewards. Why is this time different?

FIFTH ALIYAH: Verse 11.9 states that Israel must observe the mitzvot “that you may long endure on” the land of Israel. What exactly does this mean—and what does it not mean?

The second haftarah of consolation, Yishayahu 49.14-51.3, begins on Page 1033.

For haftarot, we follow S'fardi custom.

MOSHE: THE FIRST ‘REFUSENIK’

“I pleaded with Hashem at that time, saying, ‘O Lord God, You who let Your servant see the first works of Your greatness and Your mighty hand, You whose powerful deeds no god in heaven or on earth can equal! Let me, I pray, cross over and see the good land on the other side of the Jordan, that good hill country, and the Lebanon.’” (D'varim 3.23-25).

According to our Sages of Blessed Memory, this is only the essence of Moshe's plea. In reality, he used countless arguments, to no avail. Thus, Moshe was the first “refusenik,” and it seems that since then there have always been those who can go to the Land, but do not want to, and those who desperately want to, but are not able to do so.

Of course, the analogy between Moshe and the Soviet “refuseniks” of the last century should not be stretched too far; what they obviously do have in common, however, is the heartbreak and deep frustration caused by the refusal to allow them to fulfill their life's dream—to enter the Land.

The sages in the Midrash read much into this situation. They try to visualize how Moshe must have felt at that moment, and so they elaborate on the words which Moshe used when he spoke to God, and the arguments he employed. They also bring the counterarguments used by God to convince Moshe, His beloved messenger, that the leader had to die at this juncture to clear the way for a different type of leadership required for the people as they proceed to their next stage: conquest and settlement of the Land.

According to the Midrash, Moshe begins his long but futile plea by saying, “Lord of the Universe, consider how much I had to bear for the sake of Israel, until they became Your claim and Your possession: I suffered with them so much, shall I not take part in their rejoicing?”

Demanding justice, Moshe bases his claims on God's own Torah. “Look,” he argues, “by forbidding me to enter the Promised Land, You give the lie to Your Torah, for it says, ‘In his day you shall give the laborer his wages: Where then is my wage for the 40 years during which I labored for the sake of Your children and for their sake suffered much sorrow...?’”

Moshe also resorts to evoking compassion for himself as a retired veteran servant of his people. “All the time that we were in the desert, I could not sit quietly even for one moment just to study and enjoy life. Look at all the books I was planning to read and write, all the things I had in mind to do when entering the Holy Land, and now you are telling me that my time is up?” Moshe, the man of God, the obedient servant, refuses to take it lying down. He makes every effort to postpone, if not to cancel altogether, the summons to join his ancestors. The main reason for this is his burning desire to go up to the Land, if not as a permanent settler, at least to visit it as a tourist. “Let me go over and see the good land.”

—Adapted from the writings of Rabbi Pinchas Peli, 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

Sunday Jan Kamil
Tuesday Spence Weitzen

HAPPY ANNIVERSARY

Thursday Marion and Barnett Silverstein

This week's Shabbat Booklet
is sponsored by

MARJORIE GOLDSTEIN

in memory of her late mother,
GERTRUDE GLUCKMANTUNICK, ז"ל,

may her memory be for a blessing.

MITZVAH MEMO

Too many people in our area
do not have food to eat.
Please bring non-perishable food
and other 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:

ברוך אתה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי
אֲבֹרָהּ וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרַבֵּקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וְיַמְבִּיא
גּוֹאֵל לְבָנָי בְּנִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

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

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱדֹנָי, מְגֵן אֲבֹרָהּ
וְעִזְרַת שָׂרָה.

Присоединяйтесь к нам дл
освящение и обед

This week's kiddush & luncheon
sponsor is

THE KIDDUSH CLUB!

Please join us!

THE HIGH HOLY DAYS ARE COMING!

Rosh Hashanah begins in just six weeks!

For security reasons, all reservations must be made in writing,
using the form that was mailed to you.

Also included in that mailing are a Yizkor Book order form
and a Greetings Ad Form.

Forms for all three also will be available on our website,
<http://www.cbiotp.org/High-Holy-Days.html>
in the coming week.

DON'T DELAY!

RESPOND TODAY!

The custom that refused to die

There is an enthralling story about the Ten Declarations (the so-called “Ten Commandments”) and the role they played in Jewish worship and the synagogue.

It begins with a little-known fact. There was a time when there were not three paragraphs in the prayer we call the Shema, but four. The Mishnah (Tamid 5:1) tells us that the officiating priests in Temple times would first recite the Ten Declarations, and only then recite the three paragraphs of the Shema.

We have several pieces of independent evidence for this. The first consists of four papyrus fragments acquired in Egypt in 1898 by the then secretary of the Society of Biblical Archaeology, W.L. Nash. Pieced together and located today in the Cambridge University Library, they are known as the Nash Papyrus. Dating from the Second Century B.C.E., they contain a version of the Ten Declarations, immediately followed by the Shema. Almost certainly, the papyrus was used for prayer in a synagogue in Egypt before the birth of Christianity, at a time when the custom was to include all four paragraphs. Tefillin from the Second Temple period, discovered in the Qumran caves along with the Dead Sea Scrolls, also contained the Ten Declarations.

The practice clearly continued into the rabbinic era. Indeed, a lengthy section of the Sifrei, the halachic midrash on D’varim, is dedicated to proving that we should no longer include the Ten Declarations in the tefillin, which suggests there were some Jews who still did so, and that the rabbis needed to be able to show the practice was wrong.

We also have evidence from both the Babylonian and Jerusalem Talmuds that there were communities in Israel and Babylon that sought to introduce the Ten Declarations into the prayers, and the rabbis had to issue a ruling against doing so. There is even documentary evidence that the Jewish community in Fostat, near Cairo, kept a special scroll in the ark called the Sefer al-Shir, which they took out after the conclusion of the daily prayers and read from it the Ten Declarations.

So the custom of including the Ten Declarations as part of the Shema was once widespread, but from a certain point in time it was systematically opposed by the sages. Why did they object to it? Both the Babylonian and Jerusalem talmuds say it was because of the “claim of the sectarians.” Jewish sectarians—some identify them as a group of early Christians, but there is no compelling evidence for this—argued that only the Ten Declarations were binding, because only they were received by the Israelites directly from Hashem at Mount Sinai [even though the Torah’s language makes it clear the Ten Declarations were meant only as the preamble to the “constitution” of Israel contained in the three chapters that followed, Sh’mot 21-23, known as the “Sefer Ha-b’rit, the Book of the Covenant—Rabbi Engelmayer]. The others were received through Moshe, and this sect (or perhaps several of them) held that they did not come from Hashem. They were Moshe’s own invention, and therefore not binding.

There is a midrash that gives us an idea of what the sectarians were saying. It places in the mouth of Korach and his followers, who rebelled against Moshe, these words: “The whole congregation are holy. Are you [Moshe and Aharon] the only ones who are holy? All of us were sanctified at Sinai...and when the Ten Declarations were given, there was no mention of challah or t’rumah or tithes or tzitzit. You made this all up yourself.”

So the rabbis were opposed to any custom that would give special prominence to the Ten Declarations, since the sectarians were pointing to such customs as proof that even orthodox Jews treated them differently from the other commands. By removing them from the prayer book, the rabbis hoped to silence such claims.

The story does not end there, however. So special were the Ten Declarations to Jews that they found their way back. Rabbi Jacob ben Asher, author of Tur (14th century), suggested that one should say them privately. Rabbi Joseph Caro argues that the ban applies only to reciting the Ten Declarations publicly during the service, so they can be said privately after the service. That is where you find them today in most prayer books—immediately after the morning service. Rabbi Shlomo Luria had the custom of reading the Ten Declarations at the beginning of prayer, before the start of Pesukei de-Zimrah, the Verses of Praise.

That was not the end of the argument. Given that we do not say the Ten Declarations during public prayer, should we nonetheless give them special honor when we read them from the Torah, whether on Shavuot or in the week of Parashat Yitro, and this week in Parashat Va’etchanan? Should we stand when as they are read?

Maimonides, the Rambam, found himself involved in a controversy over this question. Someone wrote him a letter telling the following story. He was a member of a synagogue where originally the custom was to stand during the reading of the Ten Declarations. Then a rabbi came and ruled otherwise, saying it was wrong to stand, for the same reason that it was forbidden to say the Ten Declarations during public prayer. It could be used by sectarians, heretics and others to claim that even the Jews themselves held that the Ten Declarations were more important than the other parts of the Torah. So the community stopped standing. Years later, another rabbi came, this time from a community where the custom was to stand for the Ten Declarations. The new rabbi stood, and told the congregation to do likewise. Some did. Some did not, since their previous rabbi had ruled against doing so. Who was right?

Rambam had no doubt. It was the previous rabbi, the one who had told them not to stand, who was in the right, he said. His reasoning was correct also. Exactly the logic that barred it from the daily prayers should be applied to the reading of the Torah. It should be given no special prominence. The community should stay sitting. Thus ruled Rambam, the greatest rabbi of the Middle Ages. However, sometimes even great rabbis have difficulty persuading communities to change. Then, as now, most communities—even those in Rambam’s Egypt—stood while the Ten Declarations were being read.

So, despite strong attempts by the sages—in the times of the Mishnah, the Gemara, and later, in the age of the Rambam—to ban any custom that gave special dignity to the Ten Declarations, whether as prayer or as biblical reading, Jews kept finding ways of doing so. They brought it back into daily prayer by saying it privately and outside the mandatory service, and they continued to stand while it was being read from the Torah despite Rambam’s ruling that they should not.

“Leave Israel alone,” said Hillel, “for even if they are not prophets, they are still the children of prophets.” Ordinary Jews had a passion for the Ten Declarations. They were the distilled

The Ten are still there—if you look hard enough

The Babylonian Talmud (Tamid 32a) relates that the Ten Declarations (the so-called Ten Commandments, see below) were recited in the Temple as part of Sh'ma liturgy, because, like the Sh'ma, they are a basic declaration of the Jewish faith.

There may have been a more basic reason: The commandment contained in the Sh'ma, "and you will recite them when you sit at home and when you are on the way, and when you lie down and when you rise up," refer to the Law, not to a declaration of faith ("these words which I command you this day"). That would seem to imply reciting the Torah at those times, but that is not practical. Yet, just before this mitzvah "to recite them," Moshe restates the Aseret Ha-d'varim, literally the Ten Words, or Declarations, as the Torah itself refers to the document. The Ten Declarations serve as the preamble to the Law. So it would seem logical that "these words which I command you this day" refers to The Ten Declarations, not to the Sh'ma, or to the Sh'ma alone.

In any case, when it came time to establish the order for regular daily worship, the Sages considered following this practice of including the Ten Declarations with the Sh'ma, but that proposal was withdrawn, presumably because of the Christian heretics, who would have cited the practice as proof that only the Ten Declarations were given by God at Sinai, but not the rest of the Torah (BT B'rachot 12a). So they dropped reciting the Ten Declarations, and assigned the "required reading" of "recite them" to the Sh'ma itself.

They did not completely eliminate the Ten Declarations, however. They just hid them by expanding the Sh'ma to three paragraphs, rather than the original one. The Jerusalem Talmud (B'rachot 1:5) demonstrates this by showing how each of the Ten Declarations is alluded to in the words of the Sh'ma itself:

"I am Adonai your God" is echoed in "Hear O Israel, Adonai is our God;"

"You shall have no other gods before Me" is echoed by "Adonai echad," Adonai is One.

"You shall not take the Name of Adonai your God in a vain oath" is matched by "You shall love Adonai, your God," because someone who truly loves his king will not swear falsely in his name;

"Remember the Shabbat day" is alluded to in the third paragraph of the Sh'ma, which states, "you shall remember and do all My mitzvot." The Sages taught that Shabbat observance was equal to the fulfillment of all the mitzvot combined. They based this assertion on a verse in N'chemiah (9.14): "Your holy Shabbat did You make known to them, and mitzvot, decrees, and Torah did You command them." In this verse, obviously, Shabbat stands outside all the other commandments and seems to have priority over them.

"Honor your father and mother so that you may live a long life" is echoed in the Sh'ma when it says, "that your days and the days of your children may be increased," which is part of the "Honor your father and mother" commandment.

"You shall not murder" is found in the phrase in the second paragraph, "you shall swiftly perish," because, the Sages argued, he who commits willful murder is himself killed.

"You shall not commit adultery" has its equivalent in the third paragraph of the Sh'ma, when it says, "you shall not be led astray after your heart and eyes," which are considered the main inducements to sin [the eyes see and the heart desires];

"You shall not steal" is hidden in the words "you will gather 'your' wheat"; said the Sages, your wheat, not someone else's.

"You shall not bear false witness" echoes "Adonai Eloheichem, Emet," "I am Adonai, your God, Who is truth"; since we must emulate God and follow in his ways, we, too, must be Truth.

Finally, "You shall not covet your neighbor's house" is implied in the mitzvah of m'zuzah, "and you shall write them on the doorpost of your home"—your home, not someone else's.

—*Rabbi Shammai Engelmayer*

essence of Judaism. They were heard directly by the people from the mouth of Hashem himself. They were the basis of the covenant they made with Hashem at Mount Sinai, calling on them to become a kingdom of priests and a holy nation. Twice in the Torah they are described as the covenant itself, The first reference is in Sh'mor 34.27-28:

Then Hashem said to Moshe, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel." Moshe was there with Hashem 40 days and 40 nights without eating bread or drinking water. And He wrote on the tablets the words to the covenant—the Ten Declarations."

The second instance comes this week, in D'varim 4:12-13:

Then Hashem spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice. He declared to you His covenant, the Ten Declarations, which He commanded you to follow, and then wrote them on two stone tablets.

That is why they were originally said immediately prior to the Shema [see the box on the next page], and why, despite their

removal from the prayers, Jews continued to say them—because their recital constituted a daily renewal of the covenant with Hashem. That, too, is why Jews insisted on standing when they were being read from the Torah: because when they were being given, the Israelites "stood at the foot of the mountain." (See Sh'mot 19.17.) The Midrash says about the reading of the Ten Declarations on Shavuot: "The Holy One, blessed be He, said to the Israelites: My children, read this passage every year, and I will account it to you as if you were standing before Mount Sinai and receiving the Torah."

Jews kept searching for ways of recreating that scene, by standing when they listened to it from the Torah, and by saying it privately after the end of the morning prayers. Despite the fact that they knew their acts could be misconstrued by heretics, they were too attached to that great epiphany—the only time in history Hashem spoke to an entire people—to treat it like any other passage in the Torah. The honor given to the Ten Declarations was the custom that refused to die.

—*Adapted from the writings of Rabbi Lord Jonathan Sacks*

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

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>28 Abraham Samuel Davis*
Dr. Herman M. Jerrow*
Abraham Isaacs*
Rose Gordon*
George A. Baker*</p> <p>29 Elsa Paskus
Sarah Krupenin
Jacob Elishewitz*
Rose Brody*
Mayer Katz*
Israel Lipp, <i>Douglas Lipp's grandfather</i>
Lillian Lipp, <i>Douglas Lipp's mother</i>
Lillian Ross, <i>David Ross's mother</i></p> <p>30 Herman Gutman
Pearl Rosen
Marvin Offitzer*
Pauline Geffner*
Louis Blatt, <i>Howard Blatt's father</i>
Seymour Graff*
Pearl Rosen*</p> | <p>30 Minnie Baxter*
Lionel Isaacs*
Eva Brody*</p> <p>31 Gertrude Gluckman Tunick, <i>Marj Goldstein's mother</i>
Rose Sokolitsky, <i>Selma Kamil's mother</i>
Susan Morse, <i>Riva Morse's mother-in-law</i>
Yehiel Giller*
Mother of Janice Cooper</p> <p>1 Freyde Mendelson, <i>Rabbi Meir Berger's cousin</i>
Harry Epstein *
Sarah Blickman*
Marsha Cohan*
Julius Broatman*
Girsh Khislavsky, <i>Lev Khislavsky's father</i></p> <p>2 Max Moskowitz*
Joseph Sarna, <i>Morris Sarna's brother</i>
Pearl Zaben, <i>Steven J. Zaben's mother</i></p> <p>3 Samuel Atkins*
Paul Zaffos*
Anna Pollack*</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	Marcia Weis Meyers
Raul Green	David Rosenthal
Jay Greenspan	Lenore Levine Sachs
Susan Jane Greenberg	Marvin Sakin
Lisa Beth Hughes	Evan Schimpf
Harvey Jaffe	Bila Silberman
Karol Lang	Leah Solomon
Arline Levine	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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Have you joined a committee?
If yes, GREAT!
If no, why not?
This is your shul,
you should be a part
of how it's run.

Attention All Vets!
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Shabbat ends tonight with havdalah at 9:03 p.m. DST