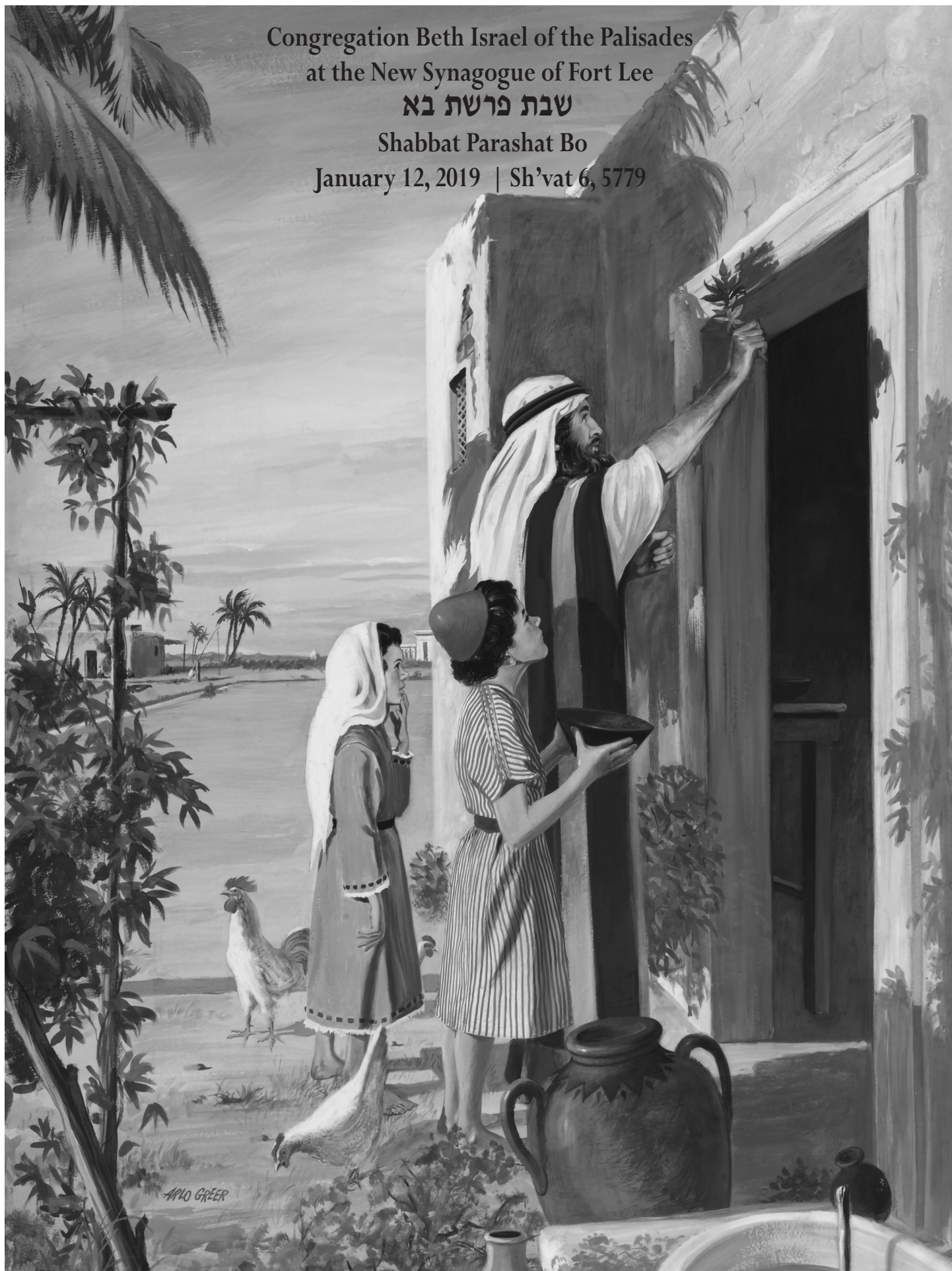


Congregation Beth Israel of the Palisades
at the New Synagogue of Fort Lee
שבת פרשת בא

Shabbat Parashat Bo
January 12, 2019 | Sh'vat 6, 5779



TORAH STUDY

**This Week: Shabbat Parashat Bo
Sh'mot 10.1-13.16, pages 374-394**

FIRST ALIYAH: Locusts are in the middle of the third set of plagues, coming after hail. So why does the parashah begin with this plague, rather than with hail (which ended last week's parashah)?

FOURTH ALIYAH: God tells the Israelites to daub blood on their doorposts and lintels, as a "sign" for Hi to skip over their homes in the Tenth Plague. Does God need such a sign?

The haftarah, Yirmiyahu 46.13-28, begins on page 395.

**Next Week: Shabbat Shirah Parashat B'shallach
Sh'mot 13.17-17.16, pages 399-422**

FIRST ALIYAH: God leads Israel by a roundabout route to Canaan because He feared they would encounter war and would want to return to Egypt. Is that the reason, considering that encountering war was inevitable whatever road they took?

SEVENTH ALIYAH: What was it about Amalek that Israel is given the unusual commandment to utterly destroy it?

The haftarah, Sefer Shoftim 5.1-31, begins on page 426.

For haftarot, we follow S'fardi custom.

CAN WE SERIOUSLY ARGUE THE EXODUS IS A MADE-UP TALE? REALLY?

The main points people often raise in doubting the exodus are mostly about numbers: 600,000 adult males in verse 12.37 suggests an exodus of two million people, no remnant of two million people has been found in the Sinai region. We have found no widespread material culture of Egypt in early Israel. We have found no records in Egypt of a huge mass of Israelite slaves or a huge exodus.

But none of this is evidence about whether the exodus happened. *It is evidence only of how big it actually was.* For heaven's sake, did we need archaeological work to confirm that an exodus of two million people was, shall we say, problematic? It had already been calculated long ago that if the people were marching, say, eight across, then when the first ones got to Mount Sinai, half of the people were still in Egypt! Did we really need archaeologists combing the Sinai and not finding anything to prove what we knew anyway? The absence of exodus and wilderness artifacts questions only whether there was a massive exodus, not whether there was an exodus.

Part of being a scholar-detective is learning what questions to ask. If there were two million people, how did they disappear? If the answer is that they could not just disappear, then the question is why and when would somebody make them up? If numbers figure so much in the argument, then the question is not just why would someone make up the exodus, but why would someone make it an exodus of two million persons? Would it be a wild and crazy idea if we consider the possibility that the exodus happened, but that it was not as big as claimed this week in verse 12.37?

Besides, there are other questions that demand answers:

Do you really think the Israelites made up a story that they were descended from slaves?

Do you think they completely made up a story that they were not indigenous in their land—that they became a people elsewhere?

Do you think they made up a story in which their priests had Egyptian names—and then forgot they were Egyptian names? (Hofni, Hur, Pinchas, Merari, Mushi, Pashur, and, above all, Moshe—all Levites, by the way—are Egyptian names.)

Do you think they made up Moses, or that he was born from what the Torah later would declare to be a forbidden marriage?

Do you think they made up a story that Moses had a Midianite priest as his father-in-law, or that Shimon had a son by a Canaanite, or that Yosef's father-in-law was an Egyptian priest?

Do you think the architectural match of the Mishkan—the central shrine—with the battle tent of Rameses II was just coincidental?

Do you think the similarity of the Ark of the Covenant to the Egyptian royal bark was also coincidental?

Were 52 references to being good to aliens (a commandment nowhere else attested even once in the records of the ancient world) and four times saying this was "because we were aliens in Egypt" unrelated to ever having actually been in Egypt?

Are 400 years of presence of Western Semites as aliens in Egypt (the Hyksos, as they are commonly if incorrectly named), and then those 52 references about how to treat aliens, a coincidence?

Do you think not finding 3,300-year-old evidence in the Sinai wilderness in surveys in the 21st century C.E. outweighs all of this?

*—Adapted from Richard Elliot Friedman's *The Exodus: How it happened and why it matters**

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

Friday

Rowena Kamil Gianfredi

This week's Shabbat Booklet

is sponsored by
VIKTOR DAVID

to mark the first yahrzeit tomorrow
of his late wife,
SUSAN JANE GREENBERG, ז"ל,
May her memory be for a blessing

MITZVAH MEMO

Please bring non-perishable food
and other items to the shul.

* * *

Do you know someone who is homebound?
Let us know, so we can check in on them.

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 וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵם
וְלֵאמֹר. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

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

This week's kiddush & luncheon

are sponsored by

VIKTOR DAVID

to mark the first yahrzeit tomorrow
of his late wife,

SUSAN JANE GREENBERG, ז"ל

May her memory be for a blessing

PICTURE OF THE WEEK



SOHMER SWORN IN

Our member Harvey
Sohmer, who was re-elected
to the Fort Lee City Council
in November, takes the oath
of office on January 3. The
oath was administered by
Fort Lee's mayor, Mark
Sokolich. With our
councilman are his wife and
daughter.

—Photo courtesy
Nadia Massuda
and Sercan Zoklu

T'FILLIN: WHAT THEY ARE AND WHAT THEY ARE NOT

Exodus 13:9 states as follows: “And this shall be as a sign (Hebrew, *’ot*) on your hand and as a reminder (Hebrew, *zikkaron*) on your forehead.” The same is repeated in verse 16 with a variant term: “And it shall be as a sign upon your hand and as a symbol (Hebrew, *totafot*) on your forehead.”

The terms “sign,” “reminder,” and “symbol” evoke some material object that serves to jog the memory, but they do not in themselves require a literal meaning for these verses. Rashbam actually considered the “deep, straightforward meaning” of the verses to be metaphorical. He adduced, in support, Shir Hashirim 8.6: “Let me be a seal upon your heart, / Like a seal upon your arm.” Avraham Ibn Ezra mentions, but rejects, this figurative interpretation, which its proponents bolstered by citing additional biblical sources such as “For they are a graceful wreath upon your head, / A necklace about your throat” (Mishlei [Proverbs] 1.9). “Let fidelity and stead- fastness not leave you; / Bind them about your throat, / Write them on the tablet of your mind” (ibid. 3.3). “Tie them over your heart always; / Bind them around your throat” (ibid. 6.21). Other texts of the same order are Mishlei 7.3 as well as Yirmiyahu 17.1 and 31.32.

Apparently, both the Samaritans and the medieval Jewish sect of Karaites also took the instructions of Sh’mot 13.9, 16 metaphorically, for they do not have t’fillin. Traditional rabbinic exegesis, however, interpreted these verses literally as enjoining the wearing of t’fillin. This understanding is upheld by two other texts in the Torah that reiterate the precept. D’varim 6.8, which is part of the section that has traditionally become known as the Shema, states: “Bind them [i.e., God’s teachings, v. 6] as a sign on your hand, and let them serve as a symbol on your forehead.” A literal meaning is here favored by the immediately adjacent verse: “Inscribe them on the doorpost of your house and on your gates.” The other text is D’varim 11.18, which is part of the second paragraph of the Shema in the siddur: “Therefore, impress these My words upon your very heart; bind them as a sign on your hand, and let them serve as a symbol on your forehead.”

The t’fillin comprise two small, cubelike, blackened leather capsules that are called in Hebrew *battim* (sing. *bayit*, lit. “house”). One is placed on the arm and one on the forehead, preparatory to the morning prayers. Because the singular form is *t’fillah*, which is also the Hebrew word for “prayer,” a widespread explanation for the term “t’fillin” is “objects worn during prayer.” It has been argued that this is not entirely satisfactory because in tannaitic times it was the custom among many to wear the t’fillin all day long. Still, the designation could have derived from their being first put on for morning worship. Another possible derivation is from the biblical Hebrew stem *p-l-l* in the sense of “to intercede.” That is, the t’fillin, with their expressed purpose of reminding the worshipper of God’s teachings and commandments, perform indirectly a propitiatory and expiatory function.

The English rendering for t’fillin is usually “phylacteries.” This is an unfortunate misnomer. It is based upon the Greek term used in the Christian Bible, The Greek noun *phylakterion* derives from a stem that means “to protect, guard,” the noun form indicating “a safeguard, amulet.” It is quite possible that at the lowest popular level the t’fillin were regarded as being charged with magical power, able to protect the wearer from malignant influences. Such a misconception may have arisen from the similarity in shape of t’fillin to amulets in the ancient world, and from the fact that the preferred area of the body for the wearing of amulets was the forehead and often the arm, as well. Also, such amulets were frequently stored in small leather cases.

Ancient popular misinterpretation notwithstanding, and despite the widespread use of the designation “phylacteries,” the t’fillin have nothing to do with amulets. Their contents carry neither incantations nor petitions—standard items in all such paraphernalia. Rather, the biblical passages inscribed within the capsules express fundamental doctrines of Judaism. They proclaim the existence and unity of God, the call for the loving surrender of the mind and will to His demands, the charge to make God’s teachings the constant subject of study and to ensure the education of the young, faith in divine righteousness with its corollaries that society is built on moral foundations, that there is reward for virtue and punishment for evil, and finally, and above all, that the experience of the Exodus is of transcendent importance in the religion of Israel.

Aside from the contents of the t’fillin, which in themselves preclude any phylacteric function, there is also the confounding fact that halachic requirements exempt from the obligation to wear t’fillin precisely those who, in the popular mind, would be expected to be most in need of protection from baneful influences—namely, minors, slaves, women, those who labor under certain sicknesses, and pall-bearers. Moreover, it is in places such as the cemetery and toilet, where, in the pagan world, people were thought to be most vulnerable to evil spirits, that Jewish law forbids the wearing of t’fillin.

The biblical sources are silent on the implementation of the command. It is only from the Second Temple period that the evidence is forthcoming. The Sadducean faction that departed in so many ways from Pharasaic interpretation of Scripture, adhered to this command. Since that party was formed about the year 200 B.C.E., it must have already enjoyed a venerable past by then. The earliest post-biblical literary source to comment upon the t’fillin is the Hellenistic-Jewish propagandist work known as The Epistle of Aristeeas, composed about 170 B.C.E.; however, it mentions only the hand t’fillah. From the last years of the Second Temple, we have the testimony of the Jewish historian Josephus, who records both the hand and head t’fillin. In addition, rabbinic sources mention the existence

of t'fillin that originated two generations before Hillel and Shammai, that is, to about 70 B.C.E., and also a pair that had belonged to Shimon ben Shetach, of the same century.

The aforementioned literary traditions about the use of the t'fillin have been abundantly reinforced in recent years by the finds from the region of Qumran in the Judean wilderness near the northwestern shore of the Dead Sea. Here was uncovered the headquarters of a sectarian Jewish community that occupied the site from about 135 B.C.E. to about 68 C.E. Among the hoard of manuscripts and numerous objects found in the nearby caves were many fragments of t'fillin, including the capsule of a head t'fillin that still contained its four inscribed slips. Other fragments have been found in the Wadi Muraba'at region in the Judean wilderness, about 12 miles southwest of Qumran. During the first and second centuries C.E., this site served as a refuge for Jewish soldiers who fought against Rome.

The widespread use of t'fillin in this period contrasts with the surprising silence of the Mishnah, edited ca. 200 C.E., about their makeup and contents. Maimonides suggests it is because the public was so thoroughly familiar with the rules that it was not necessary to specify them. Be that as it may, the details are discussed at length in the Babylonian Talmud tractate Menachot 34a-37b.

As stated above, the t'fillin are cube-shaped, although the height need not be the same as the equal length and breadth. The capsule for the arm is hollow and contains a single slip of rolled or folded parchment, called klaf in Hebrew, on which are inscribed all four relevant biblical passages in the same script as used for writing a scroll of the Torah: Sh'mot 13.1-10, 11-16, D'varim 6.4-9 and 11.13-21. For the head t'fillah, these passages are transcribed onto separate slips, and each is inserted into one of the four compartments into which the capsule is divided. The order of the passages was a matter of dispute in talmudic times and was still an issue in the 11th and 12th centuries between Rashi (1040–1105) and his grandson Rabbenu Tam (1096–1171). The view of Rashi became universally accepted in the Jewish world. It is now clear that both systems existed in the time of the Second Temple, as the finds from Qumran prove.

As to the makeup of the t'fillin, the two capsules rest on a wider, square base of thick leather known in the Talmud by its Aramaic name, *titora*. This has a hollow projection at the back, called *ma-abarta*. Through it the strap (in Hebrew *r'tsuah*) is passed. Both capsules and straps are made from the hide of a kosher animal. They must be especially prepared for their sacred purpose. The entire t'fillah is sewn together with 12 stitches, using tendon thread derived from a kosher animal.

The two straps, which are blackened on their visible side, are made from a single piece of leather. They hold the t'fillin in place on the arm and forehead. The strap for the hand t'fillah needs to be long enough to be wound seven times around the arm, three times around the hand, and three times around the middle finger. The strap for the head t'fillah

must reach to the navel on the right side and the chest on the left; or, according to another ruling, that on the right should reach down below the waist, and that on the left to the navel.

The hand t'fillah is put on first, following the order of mention in the passages in the Torah. Its proper position is on the left arm (unless the wearer is left-handed), directly on the biceps, slightly inclined toward the heart, thus symbolizing the literary image "Impress these My words upon your very heart" (D'varim 11.18). The strap is tied in the form of a noose and is knotted so as to form the Hebrew letter yod at the end of the side nearest the heart. The winding round the hand shapes the letter shin, and that round the finger, the letter dalet, so that in combination they make up the divine name Shaddai.

The proper place for the head t'fillah is at the high point in the center of the forehead at the edge of the hair line, "between the eyes." The knot of the encircling strap lies on the nape just where the skull ends. The Hebrew letter shin, probably standing for shaddai or shema, is embossed on both sides of the head capsule. That on the right is the standard form with three upright strokes, but that on the left side has four such strokes. The meaning of this unusual shape is uncertain. An interesting hypothesis is that it arose to indicate that the t'fillin so marked are normative, having four, not five, compartments. The extra parchment slip would have contained the Decalogue, which was recited daily at the morning service in the Temple, but which practice was discontinued in the face of sectarian polemics. It is theorized that the Decalogue also once had a place in the t'fillin and was removed at the same time and for the same reason. Mishnah Sanhedrin 11.3 refers to those who claim that there should be five compartments in the head t'fillah, and similar references are to be found elsewhere in Rabbinic literature. The findings at Qumran provide evidence of the early existence of t'fillin containing the Decalogue. The Church Father Jerome (347–420 C.E.) reported that the t'fillin contained the Decalogue. He probably saw a sectarian pair, however.

T'fillin are not worn on Shabbatot and scriptural festival days, nor are they worn at night; hence, this precept falls within the category of "time-conditioned performative mitzvot." According to rabbinic halachah, women are exempt from all such obligations and, therefore, are not duty-bound to wear t'fillin. Nevertheless, rabbinic sources mention that Michal, daughter of King Saul, did assume the obligation to put on t'fillin, and the sages of the day did not object. The Code of Rabbi Aaron ben Jacob ha-Kohen of Lunel (ca. 1330-1360) quotes Rabbi Shlomo ben Avraham Adret (the Rashba, ca. 1235-ca. 1300) to the effect that women are permitted to recite the benedictions even over performative, time-bound precepts. Rashi's grandson, Rabbenu Tam, made a similar ruling, thus allowing women to wear t'fillin. However, these views did not become the norm.

—Adapted from the JPS Torah Commentary to Exodus

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

YAHREZITS FOR TODAY THROUGH NEXT FRIDAY

זכרונם לברכה — May their memories be for a blessing!

12	Isaac Moinester, <i>Dr. Deanna Albert's father</i> Evelyn Julia Singer* Nathan Brand* Lewis Howard Fattel* Sophie Emmon* Annie Abrams* Marvin Irwin Nadler* Adolph Morris* Mordecai Winderbaum* Ida Winderbaum* Lillian Furman	15	Joseph Seiler* Leah Kapitnick* Mildred I. Gallin* Saul Schrier* Esther Pineles* Gussie Mitler* Abraham Ponce*
13	Susan Jane Greenberg, <i>Viktor David's wife</i> Bentsion Gusinsky Yakov Itskov Janice Cooper* Ludmila Stavitskaya*	16	Esther Star* Netty Klinger* Seamen Torgovnik* Malka Hirsch Samuel Goldstein* Ben I. Kramer* Ralph Katz*
14	Aaron Harry Sussman, <i>Al Sussman's father</i> Nathan Baum, <i>Alice Sargent's father</i> Pessia Bernstein* Jacob Feinstein* David Lipp* Murray G. Winston* Philip Feigenbaum* Mollie Barchoff* Henry Levine Philip Skop	17	Icek Eljasiewicz, <i>Annette Messing's father</i> John Rothblat* Abraham Abrahams* Abram Koifman Rachel Rosenfeld
15	Arthur Martin Weis*, <i>father of Eric Weis</i> Arthur Weiss*, <i>father of Mark and Philip Weiss</i> Hilda Klein*	18	Louis Goodman, <i>Donna Amsterdam's grandfather</i> The father of Hannah Fliegel Morris Elkes, <i>Frances Elkes' father-in-law</i> Nathan Berkowitz* Milton Sprinz* Irving Schneiderman Taylor* Yetta Levine* Louis Lipp Morris Siegel

* 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

Julius Birnbaum
Larry Frank
Tamara Galperin
Evyatar Shabbetai Gidasey
Myrna Badiner Gitter

Ruth Gordon
Raul Green
DeMing Huang
Asa Kaplan
Ray Kaplan
Karol Lang
Arline Levine

Alan Maltz
Marcia Weis Meyers
Samuel Rosenblum
Marvin Sakin
Steven Sakin
Bila Silberman
Abe Tauber

**Congregation Beth Israel of the Palisades mourns the loss this week
of its dear friend and longtime member,**

ITZIK KHMISHMAN, ז"ל,

**and the passing last week of a longtime New Synagogue of Fort Lee member,
MYRNA BADINER GITTER, ז"ל**

May their families be comforted among the mourners of Zion and Jerusalem.

And may their memory be for a blessing.

Congregation Beth Israel of the Palisades
at the New Synagogue of Fort Lee
ק"ק בית ישראל של הפלייסד

1585 Center Avenue, Fort Lee, NJ 07024-4716

Shammai Engelmayer, Rabbi
Nadia Massuda, President
Al Glick Vice-President
Edwin Cohen, Vice-President
Errol Kagit, Secretary
Garrison D. Miller, Treasurer

rabbi@cbiotp.org
nadia@cbiotp.org
alglick@cbiotp.org
Edwin.Cohen@prismpartners.net
membership@cbiotp.org
garymiller@cbiotp.org

1585 Center Avenue
Fort Lee, NJ 07024-4716
Cliffside Park Phone: 201-945-7310
Fort Lee Phone: 201-947-1555
website: www.cbiotp.org
general e-mail: shul@cbiotp.org

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

*Have you joined a committee?
If yes, GREAT!
If no, why not?
This is your shul,
Be involved!*

Join us for a
SPECIAL KIDDUSH AND LUNCHEON
NEXT SHABBAT MORNING,
as we prepare to celebrate
TU B'SH'VAT: THE NEW YEAR FOR TREES!

*The rabbi's Torah Study class
continues this Wednesday at 7:15 p.m.
There's still time to join!*

Shabbat ends tonight with havdalah at 5:36 p.m. EST