

Congregation Beth Israel of the Palisades at the New Synagogue of Fort Lee

שבת פרשת בהר

Shabbat Parashat B'har

May 25, 2019 | Iyar 20, 5779



וּקְדַשְׁתֶּם אֶת שָׁנַת הַחֲמִישִׁים שָׁנָה
וּקְרַאתֶם דְּרוֹר בְּאֶרֶץ כָּל יוֹשְׁבֵיהָ

*And you shall hallow the 50th year,
and you shall proclaim liberty
throughout the land for all the inhabitants thereof.*

TORAH STUDY

This Week: Shabbat Parashat B'har
Vayikra 25.1-26.2, pages 738-746

FIRST ALIYAH: The laws opening this parashah are an extension of those given in Sh'mot 23.10-11, and probably properly belong there, so why are they found here instead? And why do we need to be told that they were given on Mount Sinai?

SECOND ALIYAH: The 50th year is the "Year of the Jubilee"—*sh'nat ha-yovel*. Jubilee is the English translation of *yovel*. But what does *yovel* actually mean—and how do we know that?

The haftarah, Yirmiyahu 32.6-22, begins on page 759+

Next Week: Shabbat Chazak u-M'varchim Parashat B'chukotei
Vayikra 26.3-27.34, pages 747-757

FIRST ALIYAH: "Chukim" are rules without any obvious reason (e.g., shofar), whereas "mishpatim" (e.g., do not steal) are easily understood. What is the point of including chukim in the promise in verse 26.3 (and in the Torah itself)?

THIRD ALIYAH: In verse 26:42, why doesn't God simply say "And I will remember My covenant with Avraham, Yitzchak and Yaakov," and why reverse the order of the patriarchs?

The haftarah, Yirmiyahu 16.19-17.14, begins on page 763

For haftarot, we follow S'fardi custom.

B'HAR: TRAVELING ON FREEDOM ROAD

The marvelous event at Mount Sinai is well behind us. The biblical narrative, since then, has covered a long and trying road: the Mishkan has been built and dedicated, and numerous laws have been introduced in detail. Now, quite unexpectedly, as we reach the 25th chapter of Leviticus, the Torah brings us back to Mount Sinai:

And the Lord spoke to Moses on Mount Sinai, saying: Speak to the children of Israel and say to them: when you come into the land which I give you, then shall the land keep a Shabbat unto the Lord (Vayikra 25.1-2).

Ma inyan sh'mita etzel har sinai? "What are the sabbatical laws doing at Mount Sinai?" ask our sages of blessed memory.

One possible explanation is that by the introduction at this point the law pertaining to the land—namely, that of the Sabbatical and Jubilee years—emphasis is being laid on the fact that the revelation at Sinai, where we received the Torah and the commandments, had one aim: the building of a model society by the people of Israel in their only real, sovereign land.

The exalted moral code of Mount Sinai was not intended to guide a rootless cosmopolitan individual, but a whole people living on its land and cultivating it. The juxtaposition, after a long interval, of the event at Sinai and the life of the land serves as a twofold reminder: first, that the ideals of the Torah must not remain in the lofty realm of the abstract, but should be realized on the soil of the land itself; and second, that this land is more than a mere geopolitical or agro-economic entity; it is also capable of celebrating the Shabbat, and expected to do so. Just as a human being possesses an "extra soul" which finds expression on Shabbat, so the land, too, in its own way is entitled to its Shabbat (verses 2-6).

This Shabbat of the land and the Jubilee year are considered by many thinkers to be among the most advanced social reforms in history. They protect society against the evils of feudalism and totalitarianism, assuring an inherent "liberty to all the inhabitants in the land" (verse 10) and the right of each individual to "return to his home and to his family." These reforms can be carried out only when Torah and Land meet, when the "children of Israel come to the land which I give you."

The choice of *haftarah*, Yirmiyahu chapter 32, is no less telling in showing that land, "down to earth" as it is, is capable of conveying the most important spiritual messages. If the Torah reading presents a message of freedom and equality, the prophetic reading offers us a message of hope, manifested even in the darkest moments of despair.

Jerusalem was under heavy siege by the Babylonian armies for the third consecutive year. The enemy troops on the ramps were attacking the city from all sides: within the city, the sword, famine and plague raged.

Yirmiyahu, the prophet Jeremiah, had been thrown into jail by a king who was angered by his public pronouncements that the city was about to fall into the hands of the enemy and the king himself taken into captivity. And then, while still in jail, he announced that "the word of the Lord" had told him that his cousin Hanamel would suggest to him that he buy a field in Anatot, outside Jerusalem.

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.

MAZALTOV CORNER

[If we don't know about it, we can't print it;
if we can't print it, we can't wish it.]

HAPPY BIRTHDAY

Today	Amanda Ades
Monday	Amy Galant Winters
Wednesday	Alyssa Glick Schlossberg
Thursday	Sharon Golub & Jennifer Minsky
Friday	Peter Galant

HAPPY ANNIVERSARY

Monday to Amy Galant Winters

Today's kiddush and luncheon are sponsored by

HOWARD BARMAD

to mark the yahrzeit earlier this month
of his late sister,

HELEN SEITEL, ז"ל,

may her memory be for a blessing.

This week's Shabbat Booklet is sponsored by

[YOUR NAME GOES HERE]

Why not sponsor the Shabbat Booklet?

It's only \$36 per booklet.

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
אֲבֹרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵם
וְלֵאמֹר. הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, זֹכֵר חֲסָדֵי אָבוֹת, וְיַמְבִּיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

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

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.

And consider joining
the Chesed and Bikur Cholim Committee!

Hanamel, in fact, did come and offered the field for sale and Yirmiyahu, forewarned by God, completed the transaction, paying Hanamel 17 shekels of silver. The deed was signed in public for everyone to see and ostentatiously deposited with Yirmiyahu's secretary, Baruch Ben Neriah.

At this point, after getting all the attention he wanted in his purchasing of the field, Yirmiyahu made the following public statement:

For this is what the Lord Almighty, the God of Israel says: "Houses, fields and vineyards will again be bought in this land" (32.15).

Yirmiyahu was not fooling himself, nor did he intend to fool others concerning the gravity of the situation. Was he not the one who had been imprisoned because of his pessimistic forecasts? Yet, unlike some latter-day opinion-molders, he wanted to share with his people not only the reality of impending doom, but also the hope of eventual triumph.

Seventeen silver shekels (estimated at seven ounces or 200 grams of silver) was probably not a large sum of money at that time. It was not the size of the investment which was important, however; it was Yirmiyahu's readiness to invest in land in circumstances which made that land appear utterly worthless. The 17 shekels were a tangible investment in the future of the land and of the people.

Yet, it was not Yirmiyahu who emerged the hero of the day, but his all-but-forgotten cousin, Hanamel. Yirmiyahu was told how to act by God; he merely followed orders. Hanamel, on the other hand, was no prophet, but a simple citizen, one of the rank and file of the people. That he was ready at such a time to do business in real estate with his cousin the prophet was proof, even for Yirmiyahu himself, that the battle over the land had not been lost. It was then, when Hanamel appeared, that Yirmiyahu said (verse 8): "I knew, this was the word of the Lord."

Yirmiyahu could easily have suspected that his cousin was only after the silver shekels. He did not, however, resort to suspicion and mudslinging. Instead, he made Hanamel into a hero, seeing in him a true representative of the people, one who does not despair, in the worst circumstances. Indeed, inspired by Hanamel, Yirmiyahu prophesies about the future, encouraging more investments in this threatened land: "Houses, fields and vineyards will again be bought in this land."

Yirmiyahu himself was troubled by doubts, which he expressed in his prayer to God (32.11-25), but his doubts were silenced as God replied: (verse 27): "I am the Lord, the God of all mankind. Is anything too hard for me?"

The way from Sinai to the Land might be long and arduous, but it is one of freedom and equality, faith and hope.

—Adapted from the writings of Rabbi Pinchas Peli, ז"ל

A REVOLUTIONARY TEMPLATE FOR A SOCIETY OF JUSTICE, FREEDOM, AND DIGNITY

There are, it is said, no controlled experiments in history. Every society, every age, and every set of circumstances is unique. If so, there is no science of history. There are no universal rules to guide the destiny of nations. Yet this is not quite true. The history of the past four centuries does offer us something close to a controlled experiment, and the conclusion to be drawn is surprising.

The modern world was shaped by four revolutions: the English (1642-1651), the American (1776), the French (1789), and the Russian (1917). Their outcomes were radically different. In England and America, revolution brought war, but led to a gradual growth of civil liberties, human rights, representative government, and eventually, democracy. On the other hand, the French revolution gave rise to a “Reign of Terror” in which more than 40,000 enemies of the revolution were guillotined. Russia’s revolution led to one of the most repressive totalitarianism regimes in history. As many as 20 million people are said to have been killed under Stalin between 1924 and 1953. In revolutionary France and the Soviet Union, the dream of utopia ended in a nightmare of hell.

What was the salient difference between them? History is complex and it is wrong to simplify, but one detail in particular stands out. The English and American revolutions were inspired by our Bible, the Tanach, as read and interpreted by the Puritans. This happened because of the convergence of a number of factors in the 16th and 17th centuries: the Reformation, the invention of printing, the rise of literacy and the spread of books, and the availability of the Tanach in vernacular translations. For the first time, people could read the Tanach for themselves, and what they discovered when they read the prophets and stories of civil disobedience like that of Shifrah and Puah, the Hebrew midwives, was that it is permitted, even sometimes necessary, to resist tyrants in the name of God.

The French and Russian revolutions, by contrast, were hostile to religion and were inspired instead by philosophy: that of Jean-Jacques Rousseau in France, and of Karl Marx in Russia. There are obvious differences between Torah and philosophy. The most well-known is that one is based on revelation, the other on reason. Yet I suspect it was their respective understandings of time.

Parashat B’har sets out a revolutionary template for a society of justice, freedom, and human dignity. At its core is the idea of the Jubilee, whose words (“Proclaim liberty throughout all the land unto all the inhabitants thereof”) are engraved on one of the great symbols of freedom, the Liberty Bell in Philadelphia. One of its provisions is the release of slaves:

If your brother becomes impoverished and is sold to you, do not work him like a slave. He shall be with you like an employee or a resident. He shall serve you only until the Jubilee year and then he and his children shall be free to leave you and return to their family and to the hereditary land of their ancestors.... For the Children of Israel are servants to Me: they are My servants whom I brought out of the land of Egypt—I am the Lord, your God. (Vayikra 25.39-42)

The terms of the passage are clear. Slavery is wrong. It is an assault on the human condition. To be “in the image of God” means to be summoned to a life of freedom. The very idea of the sovereignty of God means that He alone has claim to the service of mankind. Those who are God’s servants may not be slaves to

anyone else. As Yehudah Halevi put it, “The servants of time are servants of servants. Only God’s servant alone is free.”

At this distance of time it is hard to recapture the radicalism of this idea, overturning as it did the very foundations of religion in ancient times. The early civilizations were based on hierarchies of power. Just as there were (so it was believed) ranks and gradations among the heavenly bodies, so there were on earth. The great religious rituals and monuments were designed to mirror and endorse these hierarchies. In this respect, Karl Marx was right. Religion in antiquity was the opium of the people. It was the robe of sanctity concealing the naked brutality of power.

At Israel’s heart was an idea almost unthinkable to the ancient mind: that God intervenes in history to liberate slaves, that the supreme Power is on the side of the powerless. It is no accident that Israel was born as a nation under conditions of slavery. It has carried throughout history the memory of those years—the bread of affliction and the bitter herbs of servitude—because the people of Israel serves as an eternal reminder to itself and to the world of the moral necessity of liberty and the vigilance needed to protect it. The free God desires the free worship of free people.

Yet the Torah does not abolish slavery. It merely limited and humanized it. Every seventh day, slaves were granted rest and a taste of freedom. In the seventh year, Israelite slaves were set free. If they chose otherwise, they were released in the Jubilee year. During their years of service, they were to be treated like employees. They were not to be subjected to back-breaking or spirit-crushing labor. Everything dehumanizing about slavery was forbidden. Yet slavery itself was not banned. Why not? If it was wrong, it should have been annulled. Why did the Torah allow a fundamentally flawed institution to continue?

It is Moses Maimonides, the Rambam, in *The Guide for the Perplexed* who explains the need for time in social transformation. All processes in nature, he argues, are gradual:

It is impossible to go suddenly from one extreme to the other. It is therefore, according to the nature of man, impossible for him suddenly to discontinue everything to which he has been accustomed.

So God did not ask that the Israelites suddenly abandon everything they had become used to in Egypt. “God refrained from prescribing what the people by their natural disposition would be incapable of obeying.”

In miracles, God changes physical nature but never *human* nature. Were He to do so, the entire project of the Torah—the free worship of free human beings—would have been rendered null and void. There is no greatness in programming a million computers to obey instructions. God’s greatness lay in taking the risk of creating a being, *Homo sapiens*, capable of choice and responsibility and thus of freely obeying God.

God wanted humankind to abolish slavery, but by their own choice, in their own time. The challenge to which Torah legislation was an answer is: How can one create a social structure in which, of their own accord, people will eventually come to see slavery as wrong and freely choose to abandon it?

The answer lay in a single deft stroke: to change slavery from an ontological condition to a temporary circumstance. In the ancient world, slavery was an ontological condition, a fact of birth. Some are born to rule, others to be ruled. This is precisely the worldview to which the Torah is opposed.

The entire complex of biblical legislation is designed to ensure that neither the slave nor their owner should ever see slavery as a permanent condition. A slave should be treated "like an employee or a resident," with the same respect as is due a free human being. In this way, the Torah ensured that, although slavery could not be abolished overnight, it would eventually be. And so it happened.

There are profound differences between philosophy and Judaism, and one lies in their respective understandings of time. For Plato and his heirs, philosophy is about the truth that is timeless. For Hegel and Marx, it is about "historical inevitability," the change that comes, regardless of the conscious decisions of human beings. Judaism is about ideals like human freedom that are realized in and through time, by the free decisions of free persons.

That is why we are commanded to pass on the story of the Exodus to our children every Pesach, so that they too taste the unleavened bread of affliction and the bitter herbs of slavery. It is why we are told to ensure that every seventh day, all who work for us are able to rest and breathe the expansive air of freedom. It is why Israelite slaves had to be released in the seventh year, or

failing that, in the Jubilee year. This is the way of evolution, not revolution, gradually educating every Israelite that it is wrong to enslave others so that eventually the entire institution will be abolished, not by divine fiat but by human consent. The end result is a freedom that is secure, as opposed to the freedom of the philosophers that is all too often another form of tyranny.

The Torah, as its narratives make clear, is based on history, a realistic view of human character, and a respect for freedom and choice.

Philosophy is often detached from history and a concrete sense of humanity. Revolutions based on philosophical systems fail because change in human affairs takes time, and philosophy has rarely given an adequate account of the human dimension of time.

Revolutions based on Tanach succeed, because they recognize that it takes time for people to change. The Torah did not abolish slavery, but it set in motion a process that would lead people to come of their own accord to the conclusion that it was wrong.

That it did so, albeit slowly, is one of the wonders of history.

—Adapted from the writings of Rabbi Lord Jonathan Sacks



שְׁבוּעוֹת

זְמַן מִתֵּן תּוֹרַתֵנוּ

Live on our Bimah!
**The Ten
Commandments**

starring
Moshe, as the Lawgiver
Aharon, as his brother
A cast of over a million people

and
THE VOICE OF GOD

Sunday morning, June 9
during morning services

After services on Sunday, June 9,
join us for a festive kiddush and luncheon,
followed by an afternoon of
Torah study.

This year's topic:
The World Outside the Bible.

To understand what the Torah is about
means understanding the world
it came to change.

During services on Monday, June 10,
Yizkor will be recited
sometime after 11:00 a.m.

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

<p>Today</p> <p>Lena Korsun* Irwin Kolkin* Rose Lena Kahn* Milton Weingarten* Philip Alenikoff* Ruth Kaplan Ephraim Murad Esther Pulver, <i>Joseph Favia's sister</i></p> <p>Sunday</p> <p>Benjamin Ballin*, <i>Myrna Edelman's father</i> Florence Lambertson, <i>Joseph Favia's mother-in-law</i> Morton Wernick* Anna Kruger* Max Rauchwerger* Meyer Cash*</p> <p>Monday</p> <p>Joseph Cohen, <i>Lee Cohen's grandfather</i> Nathaniel Gerald Cohen, <i>the rabbi's father-in-law</i> Adolf Roth Meyer Sclar* Esther Obstbaum* Rubin Kruger*</p>	<p>Tuesday</p> <p>Sylvia Warner, <i>David Warner's mother</i> Bernice Weinstein Emma Lifshitz* Celia Jaroslaw* Grace Blatt* Rebecca Turck*</p> <p>Wednesday</p> <p>Rose Sohmer, <i>Hon. Harvey Sohmer's mother</i> Sol Zelmanowitz Moshe Anidjar Joseph Weingarten* Sarah S. Cohen*</p> <p>Thursday</p> <p>Alan Belson, <i>David and Adam's father,</i> <i>Leslie Petersen's husband</i> Hyman Freesman* Louis Goldberg Toby Lipp* Dorothy Hirsch Mildred Dematz Naomi Kaminsky, <i>Bernard Kaminsky's mother,</i> <i>Alan Kaminsk's grandmother</i> Dr. Alfred Kirschner* Florence Ehrlich*</p> <p>Friday</p>
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* A plaque in this person's name is on our memorial board; yahrzeits are observed beginning sundown the night before.

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

Kaddish list

Julius Birnbaum
 Larry Frank
 Tamara Galperin
 Myrna Badiner Gitter
 Sonia Goldfarb
 Ruth Gordon
 DeMing Huang
 Asa Kaplan

Ray Kaplan
 Itzik Khmishman
 Arline Levine
 Alan Maltz
 Harold Moss
 Binyamin Ovadia
 Samuel Rak
 Samuel Rosenblum
 Steven Sakin
 Marilyn Tanenbaum Sonners



Form of bequest to CBIOTP

The following form is suggested for guidance in preparing a bequest:

I, the undersigned, give and bequeath to Congregation Beth Israel of the Palisades, or its successor, the sum of \$ _____ for its educational and religious work.

Signed: _____ Date: ____ / ____ / 20xx

Witness 1: _____

Witness 2: _____

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

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

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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!*

ההפטרה

*Alex Glickman chants it!
Alan Kaminsky chants it!
Joe Massuda chants it!
Dan Rappoport chants it!
Isn't it time you chanted it, too?*

*The rabbi's Torah Study class
has gone virtual!
Check our website's adult ed page.*

Shabbat ends with havdalah at 9:01 p.m. DST