

**East End Jewish Community Wide Yom Ha'Atzmaut Celebration**

This Sunday, May 15th

**10:00am** - The Jewish Center of the Hamptons

Moment of Silence for Yom Hazikaron - Israeli Memorial Day

**11:30am** Falafel at Chabbad

**4:00pm** Movie at Temple Adas Israel "Displaced: The Bad Boys of Exodus" (\*\* see below)

followed by **Israeli Wine Tasting** sponsored by CSH



**Summer countdown --15 days until this season's first  
Kabbalat Shabbat service**

**Friday, May 27 6:30pm**

*Please join us*

27 North Harbor Drive

Sag Harbor



**MAY SCHEDULE -- CSH Shabbat Services**

**April 29** Parashat Kedoshim | Birchat HaChodesh Iyyar

**May 14** Parashat Behar

**May 28** Parashat Bamidbar (Rabbi Uhrbach)

**Friday, May 13, 2011 Candle Lighting 7:33 pm (Sag Harbor)**

This week's Torah reading: **Behar**

Annual: Leviticus 25:1 – 26:2 (Etz Hayim, p. 738)

Triennial: Leviticus 25:1 – 25:38 (Etz Hayim, p. 738)

Haftarah: Jeremiah 32:6 – 27 (Etz Hayim, p. 759)

**Musings on Behar** – When you enter the land that I assign to you, the land shall observe a sabbath of the Lord. <sup>3</sup> Six years you may sow your field and six years you may prune your vineyard and gather in the yield. <sup>4</sup> But in the seventh year the land shall have a sabbath of complete rest, a sabbath of the Lord (Vayikra 25:2-4)

More than any other mitzvah the Sabbatical year serves as a bridge between the more personal weekly Shabbat and the macro cycle of human development, as a represented by the seven thousand year cycle. The Sabbatical year teaches us the fine balance between free choice and individual initiative on one side and God's providence and determinism on the other side. Perhaps no mitzvah needs such total faith and for this reason Israel as a nation has yet to truly observe the seventh year as it should be. Despite this, even learning about the seventh year is valuable as a tool and model for a just and caring society.

The shofar of freedom blown in the Jubilee year is a sound all mankind needs to hear and experience. For Israel to be true to its calling we must hold on to the vision of a righteous and enlightened future. It is perhaps the greatest contribution we have made to humanity. May learning about the Sabbatical year and its profound lessons, along with the revival of observing its

laws in our homeland create a bridge between Israel and the Holy Land, between Israel and the nations, and ultimately between all mankind and God.

[http://www.thetrugmans.com/parsha\\_05\\_84\\_beharbechikotai.shtml](http://www.thetrugmans.com/parsha_05_84_beharbechikotai.shtml)

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In the Torah, the earth is an expressive organism. We read that when Miriam died, "the community was without water" (Numbers 20:2). Observing, as it were, its mourning for a heroine whose miracles were all associated with water, the earth dries up. To hear the speech of the earth is a blessing; but if we do not listen, the consequences of our deafness to the planet are traumatic. The ecology movement reminds us of what our biblical forebears understood: the independent consciousness of nature.

Nature's independence is trumpeted on Yom Kippur after a 50-year countdown. This is when we must (as the Liberty Bell translates the verse) "proclaim Liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10). We more closely translate dror ("Liberty") as a proclamation of "release," a letting go. Counting toward release, we can celebrate release-or we can live in fear of it. And so the liturgy tells us limnotyameinu, to count our days (Psalm 90:12), by which we are meant to understand that since our days are numbered, the trick is to make them count.

Our duty is not to scramble tirelessly, but to be grateful and generous, to assume our small place in creation, and to join the trees in praise. Underlying the laws of B'har is an obligation to take care of each other, to leave no one homeless: "Do not wrong one another, but fear your God" (Leviticus 25:17).

[The Torah: A Women's Commentary](#), edited by Tamara Cohn Eskenazi and Andrea L. Weiss (New York: URJ Press and Women of Reform Judaism, 2008), p. 762.

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Here's a mystery for you. You probably are aware that the convention of dividing the Torah by chapters and verses is a later tradition. You'll see no such break in an actual Torah scroll. Thus the weekly reading may start in the middle of a chapter and conclude before a chapter is finished. This week's Parshah B'har is an especially curious example. It concludes with the first two verses of Leviticus 26, warning against idol worship and promoting Sabbath observance. Why? One traditional theory is that because the material just before focuses on an Israelite selling himself into a slavery to a non-Jew, it is a reminder such a person not to fall into alien and idolatrous ways. A more modern reading suggests that these two points are a call to all Jews to adhere to core Torah principles, setting the stage for next week's Parshah B'Hukkotai, the concluding portion in Leviticus. And then there are those looking for an easy answer, who simply note that in non-leap years, B'har and B'Hukkotai are read together and you might not even notice the break.

<http://www.seventyfaces.com/dvar/94/my-weekly-drash-a-mini-d-var-torah-behar>

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**"Proclaim liberty throughout all the land, and to all the inhabitants thereof."**  
Leviticus 25:10

**The Liberty Bell** -- The phrase "The Liberty Bell" appeared in *The Anti-Slavery Record*, Vol.1, No. 2, published by R.G. Williams, for the American Anti-Slavery Society, in February 1835. The phrase is used on page 23 of the publication and reads as follows:

"The Liberty Bell. Being in Philadelphia a few days since, I was invited after viewing the room in which the Declaration of Independence was signed, to ascend the tower of the State House, to take a view of the city. The view was delightful. On our ascent, we did not fail to examine the celebrated Bell. It weighs 2300 pounds, and was cast 23 years before the Declaration of Independence was signed. On that occasion it was rung, and has been run every 22d February and 4th of July since. It is remarkable that the following inscription was on the bell when it was cast. It was considered a sort of prophecy: "PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, AND TO ALL THE INHABITANTS THEREOF." May not the emancipationists in Philadelphia, hope to live to hear the same bell rung, when liberty shall in fact be proclaimed to all the inhabitants of this favored land? Hitherto, the bell has not obeyed the inscription; and its peals have been a mockery, while one sixth of "all inhabitants" are in abject slavery."

(Source: Factual Flier #178, by Robert L. Giannini, III, Associate Curator, CRM, Independence NHP, February 25, 1997.)

<http://www.libertybellmuseum.com/resources/faqs.htm#earlyuse>



### **Yom Huledet Sameach**

Steven Barnett

### **End Quote**

Freedom is the oxygen of the soul. Moshe Dayan

The Pledge of Allegiance says 'liberty and justice for all.' Which part of 'all' don't you understand? Pat Schroeder, U.S. Representative from Colorado

Shabbat Shalom.  
Stacy

### **"Displaced: The Bad Boys of Exodus"**

\*\* On 11 July 1947, the EXODUS 1947, a worn out boat sold as scrap, sailed from a little port in the South of France with 4,515 `Displaced Jewish Refugees` on board including 655 children. A few days later outside of territorial waters, attempting to set an example, the British decided to ram the ship as it was approaching the coast of Palestine, and amid worldwide public outrage, all the refugees were sent back to the camps in Germany where they had been parked since the end of World War II.

60 years after the fact, two award-winning Israeli filmmakers have decided to revisit the tragic odyssey of the EXODUS 1947 through the eyes and recollections of Ike Ahranovitch, the captain of the boat who at 84 looks like a character out of `Prizzi`s Honor,` and Mordechai Rosman, the leader of the refugees, who lives alone, penniless, in an half-abandoned kibbutz.

DISPLACED, The Bad Boys of the Exodus is the filmed account of a formidable intimacy, carefully built, between these two solitary "heroes" who played a significant role in the creation of the State of Israel.