

SHABBAT SHALOM FROM CYBERSPACE

Tesaveh

February 8, 2014 - 8 ADAR A 5774

DEDICATIONS: In memory of Mr. Joseph J Sultan - Yosef ben Margalit
And in memory of Ezra Nuri Dayan – 5th Adar A

Please note: Areyat – Sheloshim for Joe R Bibi – Wed, Feb 12 3PM to 6PM – Ahi Ezer Ocean Pkwy and Ave S

Mazal Tov to: Yosef and Ilana Sabag on the birth of a baby boy!

Candle lighting this Friday evening is at 5:02 p.m. Mincha at 5:00
SHABBAT 9:00 AM - Please say Shema at home by 8:52AM
Derasha by Sam Yusupov

Shabbat Morning Children's Program 10:30 - 11:30
Ages 0-5 - in the Playroom
Girls Ages 6-12 - In the Upstairs Library
Treats, Games, Stories, Prayers and Fun!

Kiddush is sponsored this Shabbat by
The Yusupov Family in memory of Simcha Yusupov
And The Wagner Family in memory of Alan Wagner

Mincha follows Kiddush with amidah not before 12:35 PM

Shabbat Ends – 6:02 PM
Return for Arbit – 6:20 PM

Kid's Game / Movie Night follows at 6:50
Pizza and Fun!

WEEKDAY TEFILLA SCHEDULE

Shaharit Sunday 8:00, Mon-Fri at 7:00 (6:55 Mondays and Thursdays)

WEEKDAY TORAH CLASS SCHEDULE

Monday Night Class with Rabba Yenai – 7PM –
Daily class with Rabbi Colish at 6:30AM

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Daily Minyan Mon – Thurs at 979 Third Avenue, 17th Floor, Artistic Frame at 5PM – Please join us! 212-289-2100

If anyone can join us for Minyan – give us 22 minutes and we'll give you the world to come – we would appreciate it. Through the first week in March when we change the clock we will be moving tefilah to 5PM in order to say mincha and arbit. As a couple of regulars cant join us we would appreciate any help from the outside. If you have friends or relatives who work or live by 59th and 3rd, please pass the word. THANKS

Editors Notes

Don't be Afraid of Speaking Up!

From his first appearance in the book of Exodus until his passing at the conclusion of the Five Books of the Torah, the name Moses appears in pretty much every portion. Although his name is missing from the portion of Nisavim, that portion includes him giving his final speech and is often combined with Vayelech. The glaring exception noted by the commentaries is this week.

A number of the commentaries offer reasons. Most often heard is one given by Rashi and many others who explain that when G-d told Moshe that He would destroy the people following the incident of the Golden Calf and make a new nation from Moses, Moses refused to accept the verdict. Moshe went so far as to tell G-d as we'll read next week, "mecheini", please erase me "misifrecha" from your book you have written. And although G-d takes back the verdict, the words of the righteous have an effect. Moses is erased misefrey chaf – from the 20th portion which is Terumah which we read this week.

Although Moses is the most humble of men, he still stands up and says what he must.

The students of Rabbi Isaac Luria, the Holy Arizal explain that Moses makes up for an ancestor who did not speak up. That ancestor was Noah. The Prophet Isaiah refers to the flood as "Mey Noah," the waters of Noah. After the flood Noah steps out in shock and prays that G-d will never bring another flood and G-d agrees. One must ask what if Noah prayed before the

flood. What if Noah shouted before he was shut into the ark?

One can point out that the letters of the word mecheni – erase me, can be scrambled to form the words mey Noah, the flood of Noah. Moses in standing up for the people and stating, "erase me", makes up for Noah who did not stand up and did not say anything until it was too late.

My dad was an extremely humble man. I never met another who attained this quality as he had. Yet when it came to defending what was right, my father would stand up and be heard. The odds never mattered, nor did what people might think of him matter. Many told me that they eventually came to his side because of this.

I though don't have this problem. I'm usually not afraid to speak up.

In late November, I noted on these pages that I was invited to a meeting at UJA attended by clergy from across the Jewish spectrum. We were discussing the qualities needed in the new person to lead UJA. I sat in a room of brilliant and learned people, but as I remarked via text to Rabbi Elie Abadie who I thought would be there that day but who had pressing business in the UN, I felt like a representative of the NAACP at a Ku Klux Klan meeting.

Most of the clergy seemed focused on a need to do three things:

1. Outreach to interfaith couples
2. Pressing the state of Israel to allow for religious pluralism
3. Steer money from Jewish day schools to synagogue educational programs

A few of these people declared again and again that these three points were obviously universal among all of us. I understood their motive – which I believe has a great deal to do with keeping their jobs and funding their operations for the next quarter - and their needs – of keeping their doors open and seats occupied without regard to who is sitting in the seats.

As more and more clergy from the reform, conservative and who knows what other movements change their views and reach out to interfaith couples, the lines of separation between Jew and Gentile blur towards disappearing and with that, their connection to the Jewish faith. Yes, I too know an interfaith couple whose children are drawn to Judaism by an incredible mother who guides them. But they are the exception and far from the rule. When the question of will my grandchildren be Jewish is raised, the answer of interfaith couples will

almost invariably be a resounding no. This is proven. The solution is not after the fact, but in making sure children don't leave the flock, in preventing intermarriage, in showing them there is a reason to stay.

To those in this room, I was on the wrong side of the discussion -, when they tried to include me in what they assumed was a general concurrence, I laughed aloud and shook my head. "We come from different worlds", I noted. Separate for a moment even the fact that I am a Syrian Jew, I said. These three items are in fact the exact opposite of what we need to do if we hope to insure a Jewish future.

Continuing my interruption, I mentioned that based on the obviously divergent views of those present, that the person to lead UJA had to be balanced enough to be able to walk a very tight rope with real diplomacy. I stressed that it was necessary to look at which parts of Judaism represented in this room were succeeding and which were not. Which Synagogues would merge their way into oblivion and which would grow, expand and create offshoots. It would be prudent for UJA to focus on those parts of the community that would be here a decade or two from now. I'm sure that they understood the critique hidden between the lines.

I was surprised though that my thoughts were echoed by only one other rabbi in the room although a few orthodox rabbis were present. Why did they hold back? I wondered. Is all this a waste of time? Did they invite us here for show? I had been working with UJA for the past year and I saw a tremendous desire to engage the community. They had gone out of their way to help us and ask repeatedly for input. I couldn't believe that they did not sincerely want our opinion.

As the meeting ended, I felt that although I was in the extreme minority, I had to give it one more shot. I lingered to speak with the UJA-Federation President Alisa Doctoroff. We had been discussing the Pew survey results again and again and we had to be realistic. Noting my recent visit to Washington with a group of Orthodox and Haredi organizations, I stated that I hadn't realized the power and organizational strength within the Orthodox community. UJA had to be realistic and had to build a more stable path towards the Orthodox community and from there to the Haredi community and that path had to be a two way street. And whoever would take over for John Ruskay needed to be the one to do it.

Fast forward two months to last week when Eric "Ricky" Goldstein, was chosen as the next CEO of UJA-Federation of New York. That Goldstein is

Orthodox combined with fact that he does not come from within the Jewish professional world, made him an unexpected choice.

The Forward noted that "the selection of the Wall Street lawyer, who served for many years as a senior lay leader in the federation, is consistent with the philanthropy's current aim of holding on to major donors at a time of decline in federation participation. Goldstein, some believe, could also offer a new opportunity to reach out to New York's growing ultra-Orthodox community, which has not been as involved in federation activity."

In addition to his work with UJA, Goldstein chaired the board of Manhattan Day School and was a founding board member of Yeshiva University's Azrieli Graduate School of Jewish Education & Administration. He was also president of the Beth Din of America.

And although I disagree with the Forward most of the time, they noted what I had been trying to say: A 2011 study sponsored by UJA-Federation found a massive increase in the number of Orthodox Jews in New York, with 40% of the city's Jews identifying as Orthodox. Additionally they quoted Jacob Ukeles, a policy analyst who consults for Jewish organizations, "Modern Orthodox can potentially be the bridge to Hasidic and yeshiva Jews". He said that Goldstein could be in a unique position to reach out to New York's ultra-Orthodox community, which is showing a growing interest in communal activity but is mainly one of the largest recipients of federation support.

Leaving the UJA that day, I felt it was a waste of time. In hindsight it wasn't. My affair with UJA continues. And although I would never put me in the same breath as Moses or even my dad, I'm glad I spoke up. Sometimes one has to even when we're worried that nobody is listening or that nobody will agree with us. And that day apparently someone was listening. Thank You, Ms. Doctoroff and the board of UJA for hearing what I said.

Wishing you the best of luck Mr. Goldstein.

PS ... I have added a few additional articles this week. The first is by Julie Wiener who helps us to understand how much compromise the reform are willing to make when they show no preference for our children to marry other Jewish people rather than marry out. Although we think we are not affected, we are very affected. Every person we lose impacts all of us.

The second is "The King, the Jews, the Rain". Rabbi Abittan although he left Morocco as a teenager still had a tremendous love and affection for the country's King. We see the relationship the Monarch has with his Jewish subjects continues

And finally Rabbi David Ruderman, a captain and a chaplain for the US military forces shares as story of Kiddush Hashem, the sanctity of Shabbat and the great feeling we get when everything comes together.

I thought to write an article this week on the Power of Speech, but luckily didn't as that's Rabbi Mansour's subject. Rabbi Sacks talks about separation of Church and State which I find interesting as my conversation with Elliot Harary a couple of weeks ago on the future of Ahi Ezer focused on my dad's insistence that this separation be kept at Ahi Ezer. I recall discussing with my dad events and specifics of when the separation could be ignored. And you'll enjoy reading Rabbi Wein's essay on leap years in addition to our other articles.

I look forward to your comments.

Shabbat Shalom

David Bibi

Are in-marriage and intermarriage equal in Reform Judaism? By Julie Wiener

For an article I wrote this week on a recent flare-up in the intermarriage debate, I did two interviews with Rabbi Rick Jacobs, the president of the Union for Reform Judaism. Twice I asked him whether there was any value in articulating a communal preference for in-marriage over intermarriage, and the second time I followed up by asking, "Is it something you encourage or prefer?" Neither time did he give a direct answer.

Clearly, Jacobs is walking a sort-of tightrope in a movement that, while more accepting of intermarriage than its more traditional counterparts, still has its divisions: A significant minority of Reform rabbis don't officiate at intermarriages, and there has been some debate recently about whether Hebrew Union College-Jewish Institute of Religion's policy barring intermarried rabbis should be rescinded.

Nonetheless, it is worth noting that we have reached a landmark moment in American Jewry's lengthy and highly ambivalent obsession with

intermarriage when the head of the country's largest Jewish denomination will not say outright that marrying a Jew, a core tradition, is better than intermarrying.

The first time I asked Jacobs the endogamy question, he said: "I think it's important to be encouraging Jewish commitment, Jewish learning and Jewish life, and what we do is instead of talking about it, we think, 'How do you bring more Jewish people, particularly young people in more direct ways into Jewish life so they can't imagine living their life without Judaism, without a commitment to Jewish tradition and values?' That's where I'd put the emphasis. You can have two Jews who have connection to Judaism and an interfaith couple that's deeply committed."

"Endogamy as an abstract concept is not the way to address" Jewish continuity, he added. "If you put more Jewish people in settings like camps, travel to Israel, Jewish learning and practice, they're going to by definition find partners who share a commitment."

The next day, I spoke with Jacobs again. And again, he avoided a direct answer, instead talking about the college supplement Reform Judaism magazine publishes each year in hopes that students and their parents will choose colleges with extensive Jewish programming, Jewish studies courses and a "Jewish density that allows them the chance to grow as intellectuals and people while encouraging them to make choices that affirm those Jewish social possibilities."

When I interrupted to remind him of the question — Is there a value in encouraging in-marriage? — he said, "After years of being a parent and rabbi, I don't think the finger wag or sermon on this subject is entering the decision making of young people ... The more powerful way to do it is to talk about how incredibly beautiful Jewish tradition is when lived in a family and that I as a parent and rabbi would love to see as much Jewish commitment as possible. It's possible if you marry someone Jewish, it's possible if you marry someone not Jewish."

The King, the Jews, the Rain

The title and the story itself for that matter, might lead you to think this is one of my stories of 18th-19th century Eastern Europe, or 16th-17th century Tsfat or Jerusalem for that matter. The reality is that this episode took place a few weeks ago, in early 2014. The first stages of winter in Morocco this year were unusually warm and dry, and as the days and weeks

progressed, so did the worry that this could be a year of drought leading to serious famine, for the agriculture of Morocco (like many other countries in the Mideast) is dependent upon the winter rains. The King of Morocco, however, Muhammad the Sixth, knew well the address to turn to in the season of such troubles: the synagogues of the Jews. He sent an official royal request to the head of each Jewish community in Morocco, asking them to convene a special assembly in their synagogues for the express purpose of praying for rain. In response, the members of CCIM (Council of Israelite Communities in Morocco) hurried to compose a letter that was dispatched to all the Jews in the country. "In light of the request of his Royal Highness, the King, there should take place in every synagogue [at the same time] a special prayer assembly to plead with the Master of the Universe that He should provide plentiful rain throughout the kingdom."□ It was decided that this prayer should take place in the synagogues on Shabbat, the tenth day of the Jewish month of Shvat in the year 5774 (Jan. 11, 2014), just before reading the weekly Torah portion called Beshalach. In every synagogue in the land that Shabbat, the Jews gathered and prayed with mighty devotion that the Al-mighty should release the rain upon the land.

The next day, Sunday, in the evening, their prayers were answered [in the affirmative]. Dense dark clouds slowly filled the sky, and soon thereafter heavy rains beat upon the earth everywhere within the borders of Morocco, and continued for several days without cease.

The following week, important government officials in every city with a Jewish community met with the leader of the community in his city by order of the King to thank them in his name for their congregation's prayers. *

How did King Muhammad VI know to ask the Jews to help? Answer: He simply followed the family tradition. His father, Hussein II, often turned to the Jews for their prayers in times of need, and he enjoyed a warm relationship with a number of different Jewish community leaders.

Although only a fraction of the Jewish population remained in Morocco after 1948 (about 3000 out of approximately 350,000) Hussein II believed that even this greatly reduced number was a source of blessing for the country. Indeed, on the eve of Yom Kippur each year, he would send personal representatives, wearing the fancy robes of royal emissaries to their synagogues to request a blessing for the King. Yaakov (Jackie) Kadosh, head of the Jewish community of Marrakesh, testified to Sichat HaShavua, one of Israel's most popular Shabbat weekly publications, that the current King also has this great appreciation for the Jews in his kingdom.

"A few years ago we decided to repair and renovate our centuries-old Jewish cemetery from the damages of the passage of time. I and Rabbi Raphael Ben-Shimon wrote to the King with the details of our plan. In just a short time we received a response. He blessed our plan and even said that all the expenses for the work would be paid from the royal treasury. This was a sum equivalent to millions of dollars! He called it a holy project."

Source: Translated and freely adapted by Yerachmiel Tilles from Sichat HaShavua #1412.

* Editor's note: I'll answer some astute reader's question in advance to save them the trouble of writing: Yes, I know that the day before that Shabbat, millions of Muslims prayed in their mosques for rain too, also at the behest of the King.

From the desk of Yerachmiel Tilles ,
editor@ascentofsafed.com via Daniel Keren's Shabbos Stories. For a free subscription, please forward your request to keren18@juno.com

Rabbi David Ruderman, is a captain and a chaplain for the US military forces. He sent the story which I found inspiring and wanted to share with you. I am using the version published in the Lakewood Scoop

Kiddush Hashem in the Skies: Frum Chaplain Delays Parachute Jump and Graduation in Honor of Shabbos

To the astonishment of his class, instructors and many others, a Frum U.S. Chaplain displayed an unprecedented Kavod Shabbos in the skies.

Rabbi Fishel Todd, founder of Yeshivah Pirchei Shoshanim and the Shema Yisrael Torah Network, shared exclusively with TLS the following fascinating story which displays Kavod Shabbos high above the ground, and high above expectations.
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Pirchei Shoshanim which serves as an endorser of Chaplains for the U.S. Military and Army, has many Chaplains (though will not say how many due to security reasons) throughout the U.S. Army, Navy, Marines and Airforce.

But this past Shabbos, one of its endorsees showed just how worthy he actually is to represent his fellow Jews.

Chaplain Captain David Ruderman is stationed at Fort Benning, Ga, where he lives with his wife and four children whom are all home schooled. Each

Sunday morning he gives spiritual classes to over 800 men and woman soldiers. He has been deployed in Afghanistan and leaves his family most Yom Tovim on deployment.

His unit recently sent him to Airborne School. So for two weeks he trained, and then in week three was expected to actually jump from an aircraft while in flight. Five jumps are required for graduation.

On Monday, two jumps are generally done, and on Tuesday another two jumps are done with the final jump and graduation on Wednesday.

Last Wednesday, the final jump and graduation was to take place, but due to snow and ice on the planes during the week, the class fell behind. By Friday morning, most of them had only 2 jumps completed, while some had only 1. The cadre planned to get them through jump 4 on Friday, and Saturday would be the final jump followed by graduation.

"They knew that I was Shomer Shabbos and that I would not come on Saturday," Rabbi Ruderman tells TLS. "The cadre were extremely respectful and professional and offered me a few options. I would be able to make up the final jump with a different company but would have to wait a couple of weeks for that opportunity. If I waited too long, I risked having to repeat the 2nd training week. However, they were planning to rush me through jump 5 on Friday if possible. I hoped that would work out, but explained that I had to leave by 1700 (5 PM) in order to be home by Shabbat."

Rabbi Ruderman completed his 4th jump by 1645.

"The next jump was preparing to depart and I was told to join it right away. I would complete my 5th jump and all graduation requirements. But alas, there wasn't enough time. There was no way I could jump again and still be home before shkiat hachama."

Rabbi Ruerman explained that he had to go in order to properly welcome the Sabbath.

"As I turned and walked out, I could feel hundreds of eyes upon me. I saw many open jawed faces. They didn't think that I was actually prepared to walk away after the weeks of training and days of sitting in a parachute waiting to jump."

He adds, "I was disappointed to postpone graduation and hoped I would not have to repeat training. At the same time, I was proud to be demonstrating a commitment to my faith and knew that it was a kidush hashem."

But as it turns out, he not only displayed a tremendous Kiddush Hashem, but also never lost out.

On Motzei Shabbos, he called in to hear how graduation went and to learn if any of my friends from the course were still in town.

"What I heard made me smile in awe," says Rabbi Ruderman. "They did not jump on Saturday. Apparently the cloud ceiling was too low to allow for a safe jump. So the entire course was Shomer Shabbat that day, sitting in their chutes in wait."

The final jump and graduation was rescheduled for Sunday morning and he was able to join in.

"That went off without any problems and I was able to graduate with my class," says Rabbi Ruderman.

Summary of The Weekly Torah Reading:

1st Aliya: The Parsha opens with the commandment to use pure olive oil in lighting the Menorah. Aharon and his four sons were selected to be the Kohanim. The basic garments of a Kohain consisted of a turban, shirt, pants, and belt. The Kohain Gadol wore four additional garments: the Me'ill - a long outer robe; the Ayphod - a quilted vest or bibbed apron; the Choshen - jeweled breastplate; and the Tzitz - engraved, golden, forehead plate. The quilted vest is described in this Aliya along with the two Shoham stones. These were engraved with the names of the 12 Tribes and set on the shoulders of the Kohain Gadol.

2nd Aliya: The cloth settings for the Shoham stones are described along with the jeweled breastplate. The method of fastening the breastplate to the quilted vest is explained. The breastplate was a quilted garment set with 12 stones, each engraved with the name of a Tribe.

3rd Aliya: The long outer robe is described. The hem of this garment was edged with small bells intended to announce the presence of the Kohain Gadol as he walked through the Bais Hamikdash. (From this the Gemara derives that a husband, prior to entering the door of his own home, out of respect for his wife, should announce his arrival by knocking on the door.) The engraved, golden forehead plate and the Kohain Gadol's turban are described, along with the four basic garments worn by all Kohanim. All the garments were hand made of the finest white linen. The special vestments of the Kohain Gadol were woven from a special thread spun from five different

colored threads, including a thread made of pure gold.

4th, 5th, & 6th Aliyot: The seven day ceremony consecrating the Kohanim into their priestly service is detailed along with the consecration of the Mizbeach - Altar.

7th Aliya: The last vessel to be described is the inner, golden Altar, used to burn the daily incense offering. This offering, as well as the daily preparation for the lighting of the Menorah, could only be performed by the Kohain Gadol. The special mixture of incense called the Kitores, could only be formulated for this purpose. (The renowned biblical archeologist, Vendell Jones, claims to have unearthed a hidden cache containing 600 kilos of the Kitores, buried before the 1st Bais Hamikdash was destroyed.)

RABBI ELI MANSOUR The Power of Speech

Parashat Tesaveh is the only Parasha in the Torah after the account of Moshe's birth in which his name does not appear. In every single Parasha since Parashat Shemot (in which we read of Moshe's birth), his name is mentioned, as we might expect. Parashat Tesaveh marks the glaring exception.

The Rabbis teach that Moshe's name was omitted from this Parasha because of an incident about which we read in next week's Parasha, Parashat Ki-Tisa. In response to the sin of the golden calf, G-d decided to eradicate the Jewish people and create a new nation from Moshe's offspring. Moshe, however, like a captain who refuses to abandon his sinking ship, interceded on the people's behalf. He insisted that if G-d destroys Beneh Yisrael, Moshe must be eradicated along with them. Moshe would not agree to be kept alive if Beneh Yisrael were killed, and he said, "Forgive, please, their sin, and if not, erase me from Your book which You have written" (Shemot 32:32). G-d accepted Moshe's plea, rescinded His decree and forgave Beneh Yisrael.

Nevertheless, despite G-d's forgiving Beneh Yisrael, Moshe's demand of "erase me from Your book" had to be fulfilled, at least to some degree. A statement made even on condition – especially when made by a Sadik – has a certain power and will be fulfilled, in one way or another. Hence, even though Moshe hinged this demand on a condition that was not met – as G-d indeed granted Beneh Yisrael forgiveness – it had to be fulfilled. And for this reason his name was eliminated from a Parasha in the Torah.

Our Rabbis inferred from this omission of Moshe's name the immense power wielded by human speech. In Jewish thought, words are not cheap. They carry a lot of weight and are very significant. And thus, alongside the obvious prohibition against cursing or speaking with hostility to other people, we must also exercise extreme care regarding the way we speak even about ourselves. Some people express frustration or disappointment with remarks such as, "I could die," or "I could kill myself." These words must never be spoken, because even if they are said in jest, as an exaggeration, or on condition, they have power and could be fulfilled, Heaven forbid. As our Sages teach, "Al Tiftah Peh La'Satan" – "Do not open your mouth to the Satan." Satan has enough ideas of ways to harm us; we should not be giving up more.

There are several striking examples of this concept in the Humash. Yaakob told Laban that the person who stole his idols "shall not live" (Bereshit 31:32), and as a result, Rahel, who had taken the idols, died young. Yehuda declared to Yaakob that he would renounce his share in the next world if he did not bring Binyamin home safely from Egypt. Although he succeeded in bringing Binyamin back, he was nevertheless denied entry into the next world for 250 years until Moshe Rabbenu prayed on his behalf. A tongue is soft and looks innocuous, but it can be a very dangerous weapon, even against oneself.

Rav Haim Palachi, the great Rabbi of Izmir, Turkey (1788-1869), once spoke about his righteous grandmother, and described how when she became angry and felt the urge to curse someone, she would exclaim, "Ha'mavet Al Yafrid Benenu" – "Death shall not separate between us." She accustomed herself to this exclamation so that her mention of "death" would always be made in a positive context. Negative words are so damaging that the Sefer Hasidim (Rabbenu Yehuda Ha'hasid, Germany, late 12th-early 13th century) writes that if one lives near people who curse, he must move away.

This is especially important when it comes to parenting. Unfortunately, many parents speak very harshly when they become aggravated by their children, and make comments such as "I am going to kill you," "I am going to wring your neck," and the like. Besides the emotional damage such comments cause to impressionable children, they are also dangerous, plain and simple. We must recognize the unique power of words and ensure to speak with care and discretion, so that our words will bring only blessing and happiness, and not, Heaven forbid, the opposite.

Rabbi Wein

This year on the Jewish calendar, 5774, is a leap year. In terms of the Jewish calendar this means that it is a thirteen-month year instead of the usual twelve-month year. This anomaly is accomplished by repeating the month of Adar twice. In the secular calendar every fourth year is also called a leap year. That leap year is identified by having the month of February be twenty-nine days long instead of the usual twenty-eight days.

The scientists who deal with absolute time, as though there is such an actual measurable thing, also have created for us a leap second and there are many other such leap items that abound in our complex universe. I have often thought that there is a unique message that lies in the word leap as it appears in all of these cases regarding the passage of time.

I think that almost all of us, in looking back on our lives tomorrow, will agree that time leaps and does not drag. It goes faster than we wish and allows us little ability to savor the precious moments that it sporadically provides. In the words of the Psalmist: "For it (the time of one's lifespan) flies away swiftly." Time therefore leaps and does not tarry. Therefore in reality all of our years are leap years for they have all leapt away quickly and sometimes even without notice or remembrance.

That to me has always been the message of calling these leap years, those that have within them an unusual number of days. All of our lives therefore are one long leap, strenuous and swift, dangerous and exhilarating. And we are always leaping into the unknown.

There is a strange idiom that exists in the English language called "killing time." This almost always means wasting time or being forced to wait and/or being delayed from accomplishing a certain task or goal or project that exists before us.

The word "killing" when used in connection with time seems to be a strange choice of a verb. We do not usually think of time as being a living object that is in danger of being killed. Yet by the very use of the idiom we are pointing out to ourselves that disregarding the passage of time and treating time in a wasteful and cavalier fashion is akin somehow to murder.

Time is deemed to be so precious that it is no longer just a measure of life but it is life itself. And therefore it can be killed and snuffed out just as any other form of life that exists on our planet. So when the Torah

forbids murder and the unjustified taking of life it is indirectly also forbidding us from destroying and wasting the time that is allotted to us on this earth.

The great men of Lithuanian Mussar had a short poem that sums up all of this: "People concern themselves over the loss of wealth; but they do not concern themselves over the loss of time. Eventually wealth cannot help them; but the days of time will never return." In Hebrew these sentences rhyme. However I think the message is clear in no matter in what language the sentiments are expressed.

One of the great challenges in life is how to deal with time. How do we fill our days? This is a major challenge in the years of life when we are less active, already retired from our professions and enterprises, and thus find ourselves with time on our hands.

There is no magic answer to this problem and one size certainly does not fit all. Yet medically, socially and emotionally our nature is to be busy and occupied. There is an inner drive within us to avoid killing time. This certainly is part of the heritage of the Jewish people.

Maybe in a rueful way it explains why no one in Israel wants to wait in line for any service or attention. The dreaded visit to the post office and its inevitable long line, waiting impatiently for the bus or train to arrive and rushing to get on it when it finally does come, and many other such instances in our daily lives, exhibit our impatience and stem from our innate desire not to waste time.

Deep down we are aware how precious and valuable time is and of the necessity for exploiting it to the utmost in a productive fashion. Just as we abhor the slaughter of innocent people so to are we inclined not to kill time. It is far too precious a commodity to be treated lightly and without profound respect and consideration.

A happy leap year to all!

Chief Rabbi Sir Jonathan Sacks

One of the most important Jewish contributions to our understanding of leadership is its early insistence of what, in the eighteenth century, Montesquieu called "the separation of powers." Neither authority nor power was to be located in a single individual or office. Instead, leadership was divided between different kinds of roles.

One of the most important of these divisions – anticipating by millennia the "separation of church

and state" – was between the king, the head of state, on the one hand, and the high priest, the most senior religious office, on the other.

This was revolutionary. The kings of Mesopotamian city states and the Pharaohs of Egypt were considered demigods or chief intermediary with the gods. They officiated at supreme religious festivals. They were regarded as the representatives of heaven on earth.

In Judaism, by stark contrast, monarchy had little or no religious function (other than the recital by the king of the book of the covenant every seven years in the ritual known as hakhel.) Indeed the chief objection to the Hasmonean kings on the part of the sages was that they broke this ancient rule, some of them declaring themselves high priests also. The Talmud records the objection: "Let the crown of kingship be sufficient for you. Leave the crown of priesthood to the sons of Aaron." The effect of this principle was to secularize power.

No less fundamental was the division of religious leadership itself into two distinct functions: that of the prophet and the priest. That is dramatized in this week's parsha, focusing as it does on the role of the priest to the exclusion of that of the prophet. Tetzaveh is the first parsha since the beginning of the book of Exodus in which Moses' name is missing. It is supremely the priestly, as opposed to prophetic, parsha.

Priests and prophets were very different in their roles, despite the fact that some prophets, most famously Ezekiel, were priests also.

1. The role of priest was dynastic, that of prophet was charismatic. Priests were the sons of Aaron. They were born into the role. Parenthood had no part in the role of the prophet. Moses' own children were not prophets.
2. The priest wore robes of office. There was no official uniform for a prophet.
3. The priesthood was exclusively male; not so prophecy. The Talmud lists seven women prophets: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther.
4. The role of the priest did not change over time. There was a precise annual timetable of sacrifices that did not vary from year to year. The prophet by contrast could not know what his mission would be until God revealed in to him. Prophecy was never a matter of routine.
5. As a result, prophet and priest had different senses of time. Time for the priest was what it was for Plato: the "moving image of eternity," a matter of everlasting recurrence and return. The prophet lived in historical time. His today was not the same as yesterday and tomorrow would be different again. One way of putting this is that the priest heard the

word of God for all time. The prophet heard the word of God for this time.

6. The priest was "holy" and therefore set apart from the people. He had to eat his food in a state of purity, and had to avoid contact with the dead. The prophet by contrast often lived among the people and spoke a language they understood. Prophets could come from any social class.

7. The key words for the priest were tahor, tamei, kodesh and chol: "pure, impure, sacred and secular." The key words for the prophets were tzedek, mishpat, chessed and rachamim, "righteousness, justice, love and compassion." It is not that the prophets were concerned with morality while the priests were not. Some of the key moral imperatives, such as "You shall love your neighbour as yourself," come from priestly sections of the Torah. It is rather that priests think in terms of a moral order embedded in the structure of reality, sometimes called a "sacred ontology." Prophets tended to think not of things or acts in themselves but in terms of relationships between persons or social classes.

8. The task of the priest is boundary maintenance. The key priestly verbs are le-havdil and le-horot, to distinguish one thing from another and apply the appropriate rules. Priests gave rulings, prophets gave warnings.

9. There is nothing personal about the role of a priest. If one – even a High priest – was unable to officiate at a given service, another could be substituted. Prophecy was essentially personal. The sages said that "no two prophets prophesied in the same style" (Sanhedrin 89a). Hosea was not Amos. Isaiah was not Jeremiah. Each prophet had a distinctive voice.

10. Priests constituted a religious establishment. The prophets, at least those whose messages have been eternalized in Tanakh, were not an establishment but an anti-establishment, critical of the powers-that-be.

The roles of priest and prophet varied over time. The priests always officiated at the sacrificial service of the Temple. But they were also judges. The Torah says that if a case is too difficult to be dealt with by the local court, you should "Go to the priests, the Levites, and to the judge who is in office at that time. Inquire of them and they will give you the verdict" (Deut. 17: 9). Moses blesses the tribe of Levi saying that "They will teach Your ordinances to Jacob and Your Torah to Israel" (Deut. 33: 10), suggesting that they had a teaching role as well.

Malachi, a prophet of the Second Temple period, says: "For the lips of a priest ought to preserve knowledge, because he is the messenger of the Lord Almighty and people seek instruction from his mouth" (Mal. 2: 7). The priest was guardian of Israel's sacred

social order. Yet it is clear throughout Tanakh that the priesthood was liable to corruption. There were times when priests took bribes, others when they compromised Israel's faith and performed idolatrous practices.

Sometimes they became involved in politics. Some held themselves as an elite apart from and disdainful toward the people as a whole.

At such times the prophet became the voice of God and the conscience of society, reminding the people of their spiritual and moral vocation, calling on them to return and repent, reminding the people of their duties to God and to their fellow humans and warning of the consequences if they did not.

The priesthood became massively politicized and corrupted during the Hellenistic era, especially under the Seleucids in the second century BCE. Hellenized High Priests like Jason and Menelaus introduced idolatrous practices, even at one stage a statue of Zeus, into the Temple. This provoked the internal revolt that led to the events we recall on the festival of Hanukkah.

Yet despite the fact that the initiator of the revolt, Mattityahu, was himself a righteous priest, corruption re-emerged under the Hasmonean kings. The Qumran sect known to us through the Dead Sea Scrolls was particularly critical of the priesthood in Jerusalem. It is striking that the sages traced their spiritual ancestry to the prophets, not the priests (Avot 1: 1).

The cohanim were essential to ancient Israel. They gave the religious life its structure and continuity, its rituals and routines, its festivals and celebrations. Their task was to ensure that Israel remained a holy people with God in its midst. But they were an establishment, and like every establishment, at best they were the guardians of the nation's highest values, but at worst they became corrupt, using their position for power and engaging in internal politics for personal advantage. That is the fate of establishments, especially those whose membership is a matter of birth.

That is why the prophets were essential. They were the world's first social critics, mandated by God to speak truth to power. Still today, for good or otherwise, religious establishments always resemble Israel's priesthood. Who, though, are Israel's prophets at the present time?

The essential lesson of the Torah is that leadership can never be confined to one class or role. It must always be distributed and divided. In ancient Israel, kings dealt with power, priests with holiness, and prophets with the integrity and faithfulness of society as a whole. In Judaism, leadership is less a function

than a field of tensions between different roles, each with its own perspective and voice.

Leadership in Judaism is counterpoint, a musical form defined as "the technique of combining two or more melodic lines in such a way that they establish a harmonic relationship while retaining their linear individuality." It is this internal complexity that gives Jewish leadership its vigour, saving it from entropy, the loss of energy over time.

Leadership must always, I believe, be like this. Every team must be made up of people with different roles, strengths, temperaments and perspectives. They must always be open to criticism and they must always be on the alert against group-think. The glory of Judaism is its insistence that only in heaven is there One commanding voice. Down here in earth no individual may ever hold a monopoly of leadership. Out of the clash of perspectives – king, priest and prophet – comes something larger than any individual or role could achieve.

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