



BARON HIRSCH SHABBAT TO GO

May 2, 2020 | 8 Iyar 5780 | Parshat Acharei Mot / Kedoshim



SUMMARY OF THE PARSHA

Adapted from aish.com <https://www.aish.com/tp/ss/ssw/480484531.html>

Acharei Mot - Kedoshim,
Leviticus 16:1 - 20:27

Acharei Mot includes the Yom Kippur service where the Cohen Gadol cast lots to designate two goats -- one to be sacrificed, the other to be driven to a place called Azazel after the Cohen Gadol - the High Priest - confesses the sins of the people upon its head. Today it is a very popular epithet in Israel to instruct another person in the heat of an argument to "go to Azazel." (I don't believe the intent, however, is to look for the goat...)

The goat sent to Azazel symbolically carried away the sins of the Jewish people. This, I surmise, is the source of the concept of using a scapegoat. One thing you can truly give credit to the Jewish people -- when we use a scapegoat, at least we use a real goat!

The Torah then proceeds to set forth the sexual laws -- who you are not allowed to marry or have relations with. If one appreciates that the goal of life is to be holy, to perfect oneself and to be as much as possible like God, then he/she can appreciate that it is impossible to orgy at night and be spiritual by day.

The Torah portion of Kedoshim invokes the Jewish people to be holy! And then it proceeds with the spiritual directions on how to achieve holiness, closeness to the Almighty. Within it lie the secrets and the prescription for Jewish continuity. If any group of people is to survive as an entity, it must have common values and goals -- a direction and a meaning. By analyzing this portion we can learn much about our personal and national destiny.

SUGGESTED SHABBAT SCHEDULE

Friday Night

6:00 pm - Memorial Mishna on Zoom
6:15 pm - Pre-Shabbat Ruach
7:27 pm - Latest Candle Lighting Time
Mincha/Kabbalat Shabbat
7:30 pm - Shabbat Dinner & Parsha Q's
8:15 pm - Bedtime Stories / Daf Yomi

Shabbat Morning

8:00 am - Special Shabbat Breakfast
9:00 am - Shacharit
9:30 am - Read Parsha
10:00 am - Daven Mussaf
10:30 am - Parsha Activity / Learning
12:00 pm - Lunch and Parsha Discussion
1:00 pm - Outdoor Time (maintaining Social Distance) / Naptime & Games
5:30 pm - Shabbat Party & Snack
Before 7:30 pm - Mincha
7:15 pm - Seudah Shlishit/Dinner
8:20 pm - Maariv
8:28 pm - Shabbat Ends
8:50 pm - Musical Havdala
9:10 pm - Memorial Mishna Study

SHABBAT TABLE DISCUSSION

Elevate your Shabbat Table by bringing Torah to it through an engaging and interesting discussion.

Haters Gonna Hate?

This week's parshah (19: 17) tells us do not hate your fellow in your heart. Commentators and scholars discuss the parameters of this prohibition against hate.

Rabbi Samuel ben Meir (Rashbam), 1085-1158 France

Do not hate your fellow in your heart: "if someone wrongs you, do not appear to love him . . . Do not hate him in your heart, rather rebuke him for what he did, and through this will peace emerge.

Maimonides (Rambam), 1138-1204 Spain, Mishneh Torah Laws of Murderers 13: 14

The Sages say that, for someone who sees someone else about to act wrongly, warns the person, and the person does it anyway, it is a commandment to hate him until the person repents and returns from his evil ways. However, even if he has not repented, if you find him struggling under a heavy item, you must help him and not leave him to die

Questions for Discussion:

1. Is it ever allowed to hate? Do you think hatred can serve a positive purpose?

2. The verse notes not to hate in your heart --what is this phrase teaching us? Does it exclude hatred not in your heart?

3. See Proverbs below. How may God's apparent hatred inform the commandment in this week's parshah?

Proverbs (Mishlei) 6: 16-19

There are six things the Lord hates,
seven that are detestable to him:

- 17 haughty eyes,
a lying tongue,
hands that shed innocent blood,
- 18 a heart that devises wicked schemes,
feet that are quick to rush into evil,
- 19 a false witness who pours out lies
and a person who stirs up conflict in the community.

PARSHA ACTIVITY

In the beginning of the 2nd Parsha, Kedoshim, we explain that we are supposed to be holy, and to be holy means to separate yourselves

Play a game of Sardines! The game goes as follows:

1. One person has to separate themselves and be the holy sardine away from the group.
 - a. This person should find somewhere to hide
2. While the holy sardine is hiding, everyone else closes their eyes and counts to 30 giving the Sardine time to hide.
3. After counting to 30, everyone tries to find the Sardine to be hidden with the holiness
4. After everyone has found the hidden holy sardine and is hiding with him/her, the first person to join the holy sardine becomes the holy sardine for the next round

PARSHA QUESTIONS

Study the Parsha and quiz with your friends and family!

Acharei Mot

1. Who did the Avodah Service on Yom Kippur?
2. Where did (only) the Kohan Gadol go only on Yom Kippur.
3. What were the two Se'irim (goats) used for on Yom Kippur?
4. What did the Jewish People do when they heard the Kohan Gadol say Hashem's real name (the way it is written)?

Kedoshim

1. What does Kedoshim mean? How do we become Kadosh?
2. What is one way that we show fear of our parents?
3. If one did not finish eating his offering on time, what is done with the leftovers?
4. When a farmer collects his crops, if he drops one or two stalks or bundles, who must he leave it for?

Acharei-Mot Kedoshim Word Jumble!

How to Play:

Unscramble the words and write the correct letters in the boxes. When you are finished, unscramble all of the letters from the ! boxes to solve the Parsha riddle. Enjoy!

1. BRONAK

!			!	!	
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2. HAVITZM

	!			!		
--	---	--	--	---	--	--

3. INBNL

!		!		
---	--	---	--	--

4. RAWSE

			!	!
--	--	--	---	---

5. TANPRE

	!				
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RIDDLE: There is a famous passuk in Kedoshim, that has been made into a song. Which Rabbi is known for having said this line/song?

ANSWER:

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PARSHA ANSWERS

Acharei Mot

1. The Kohen Gadol.
2. In the Kodesh Hakodashim.
3. One was a Sin Offering, and one was dropped from a high place called Azazel.
4. They bowed and said "Baruch Shem Kavod Malchuto Le'Olam Va'ed"

Kedoshim

1. It means separate. We separate ourselves from sins.
2. We don't sit in their seats. We don't call them by their first name. We never say that they are wrong.
3. It must be burned.
4. The poor person

DVAR TORAH



COVENANT & CONVERSATION

FINDING FAITH IN THE PARSHA WITH RABBI SACKS

WOHL LEGACY

With thanks to The Maurice Wohl Charitable Foundation for their generous sponsorship of Covenant & Conversation, Maurice was a visionary philanthropist. Vivienne was a woman of the deepest humility. Together, they were a unique partnership of dedication and grace, for whom living was giving.

Kedoshim contains the two great love commands of the Torah. The first is, “Love your neighbour as yourself. I am the Lord” (Lev. 19:18). Rabbi Akiva called this “the great principle of the Torah.” The second is no less challenging: “The stranger living among you must be treated as your native-born. Love him as yourself, for you were strangers in Egypt. I am the Lord your God” (Lev. 19:34).

These are extraordinary commands. Many civilisations contain variants of the Golden Rule: “Do unto others as you would have them do to you,” or in the negative form attributed to Hillel (sometimes called the Silver Rule), “What is hateful to you, do not do to your neighbour. That is the whole Torah. The rest is commentary; go and learn.”[1] But these are rules of reciprocity, not love. We observe them because bad things will happen to us if we don’t. They are the basic ground-rules of life in a group.

Love is something altogether different and more demanding. That makes these two commandments a revolution in the moral life. Judaism was the first civilisation to put love at the heart of morality. As Harry Redner puts it in *Ethical Life*, “Morality is the ethic of love. The initial and most basic principle of morality is clearly stated in the Torah: Thou shalt love thy neighbour as thyself.” He adds: “The biblical “love of one’s neighbour” is a very special form of love, a unique development of the Judaic religion and unlike any to be encountered outside it.”[2]

Much has been written about these commands. Who exactly is meant by “your neighbour”? Who by “the stranger”? And what is it to love someone else as oneself? I want to ask a different question. Why is it specifically here, in Kedoshim, in a chapter dedicated to the concept of holiness, that the command appears?

Nowhere else in all Tanach are we commanded to love our neighbour. And only in one other place (Deut. 10:19) are we commanded to love the stranger. (The Sages famously said that the Torah commands us thirty-six times to love the stranger, but that is not quite accurate. Thirty-four of those commands have to do with not oppressing or afflicting the stranger and making sure that he or she has the same legal rights as the native born. These are commands of justice rather than love).

And why does the command to love your neighbour as yourself appear in a chapter containing such laws as, “Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material”? These are *chukim*, decrees, usually thought of as commands that have no reason, at any rate none that we can understand. What have they to do with the self-evidently moral commands of the love of neighbour and stranger? Is the chapter simply an assemblage of disconnected commands, or is there a single unifying strand to it?

The answer goes deep. Almost every ethical system ever devised has sought to reduce the moral life to a single principle or perspective. Some connect it to reason, others to emotion, yet others to consequences: do whatever creates the greatest happiness for the greatest number. Judaism is different. It

is more complex and subtle. It contains not one perspective but three. There is the prophetic understanding of morality, the priestly perspective and the wisdom point of view.

Prophetic morality looks at the quality of relationships within a society, between us and God and between us and our fellow humans. Here are some of the key texts that define this morality. God says about Abraham, “For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right [*tzedakah*] and just [*mishpat*].”[3] God tells Hosea, “I will betroth you to Me in righteousness [*tzedek*] and justice [*mishpat*], in kindness [*chesed*] and compassion [*rachamim*].”[4] He tells Jeremiah, “I am the Lord, who exercises kindness [*chesed*], justice [*mishpat*] and righteousness [*tzedakah*] on earth, for in these I delight, declares the Lord.”[5] Those are the key prophetic words: righteousness, justice, kindness and compassion – not love.

When the Prophets talk about love it is about God’s love for Israel and the love we should show for God. With only three exceptions, they do not speak about love in a moral context, that is, vis-à-vis our relationships with one another. The exceptions are Amos’ remark, “Hate evil, love good; maintain justice in the courts” (Amos 5:15); Micah’s famous statement, “Act justly, love mercy and walk humbly with your God” (Mic. 6:8) and Zechariah’s “Therefore love truth and peace” (Zech. 8:19). Note that all three are about loving abstractions – good, mercy and truth. They are not about people.

The prophetic voice is about how people conduct themselves in society. Are they faithful to God and to one another? Are they acting honestly, justly, and with due concern for the vulnerable

in society? Do the political and religious leaders have integrity? Does society have the high morale that comes from people feeling that it treats its citizens well and calls forth the best in them? A moral society will succeed; an immoral or amoral one will fail. That is the key prophetic insight. The Prophets did not make the demand that people love one another. That was beyond their remit. Society requires justice, not love.

The wisdom voice in Torah and Tanach looks at character and consequence. If you live virtuously, then by and large things will go well for you. A good example is Psalm 1. The person occupied with Torah will be “like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.” That is the wisdom voice. Those who do well, fare well. They find happiness (ashrei). Good people love God, family, friends and virtue. But the wisdom literature does not speak of loving your neighbour or the stranger.

The moral vision of the Priest that makes him different from the Prophet and Sage lies in the key word *kadosh*, “holy.” Someone or something that is holy is set apart, distinctive, different. The Priests were set apart from the rest of the nation. They had no share in the land. They did not work as labourers in the field. Their sphere was the Tabernacle or Temple. They lived at the epicentre of the Divine Presence. As God’s ministers they had to keep themselves pure and avoid any form of defilement. They were holy.

Until now, holiness has been seen as a special attribute of the Priest. But there was a hint at the Giving of the Torah that it concerned not just the children of Aaron but the people as a whole: “You shall be to Me a Kingdom of Priests and a holy nation” (Ex. 19:6). Our

chapter now spells this out for the first time. “The Lord said to Moses, “Speak to the entire assembly of Israel and say to them: Be holy because I, the Lord your God, am holy” (Lev. 19:1-2). This tells us that the ethic of holiness applies not just to Priests but to the entire nation. We, too, must be distinctive, set apart, held to a higher standard.

What in practice does this mean? A decisive clue is provided by another key word used throughout Tanach in relation to the Kohen, namely the verb *b-d-l*: to divide, set apart, separate, distinguish. That is what a Priest does. His task is “to distinguish between the sacred and the secular” (Lev. 10:10), and “to distinguish between the unclean and the clean” (Lev. 11:47). This is what God does for His people: “You shall be holy to Me, for I the Lord am holy, and I have distinguished you [va-avdil] from other peoples to be Mine.” (Lev. 20:26).

There is one other place in which *b-d-l* is a key word, namely the story of creation in Genesis 1, where it occurs five times. God separates light and dark, day and night, upper and lower waters. For three days God demarcates different domains, then for the next three days He places in each its appropriate objects or life-forms. God fashions order out of the *tohu va-vohu* of chaos. As His last act of creation, He makes man after His “image and likeness.” This was clearly an act of love. “Beloved is man,” said Rabbi Akiva, “because he was created in [God’s] image.”[6]

Genesis 1 defines the priestly moral imagination. Unlike the Prophet, the Priest is not looking at society. He is not, like the wisdom figure, looking for happiness. He is looking at creation as the work of God. He knows that everything has its place: sacred and profane,

permitted and forbidden. It is his task to make these distinctions and teach them to others. He knows that different life forms have their own niche in the environment. That is why the ethic of holiness includes rules like: Don’t mate with different kinds of animals, don’t plant a field with different kinds of seed, and don’t wear clothing woven of two kinds of material.

Above all the ethic of holiness tells us that every human being is made in the image and likeness of God. God made each of us in love. Therefore, if we seek to imitate God – “Be holy because I, the Lord your God, am holy” – we too must love humanity, and not in the abstract but in the concrete form of the neighbour and the stranger. The ethic of holiness is based on the vision of creation-as-God’s-work-of-love. This vision sees all human beings – ourselves, our neighbour and the stranger – as in the image of God, and that is why we are to love our neighbour and the stranger as ourself.

I believe that there is something unique and contemporary about the ethic of holiness. It tells us that morality and ecology are closely related. They are both about creation: about the world as God’s work and humanity as God’s image. The integrity of humanity and the natural environment go together. The natural universe and humanity were both created by God, and we are charged to protect the first and love the second.

PARSHA WORD FIND

P D Y T H P F F G H H P Y L N
R A E W S O E U A A T O H E E
P Y E U J Y F V D M M G O Z G
S T N E R A P O I K I Z L L E
N D Q S I S V F I G R L Y A Y
F J J R S A T P P M R D Y Z D
J L R Q F N P B A D N O H A A
Q P N U W U E E G O Q R F T N
Y O G W R T A T T O O P E R Y
E X N H S A D J F L W K K I K
N B Z E H D M X M B E O O U N
F N A A H C Y G C L A Z R G I
X Q R J W O Z U F R V U B D S
U O U A X Z K J U D G E A I S
N K A H T I V F D X F Y N O F

AHARON
AVODAH
AZALZEL

BLOOD
FAIR
FAMILY

FORGIVE
HOLY
JUDGE

KOHEN
KORBAN
LEKET

PARENTS
SWEAR
TATTOO

WORDS
YOMKIPPUR



Baron Hirsch Congregation


Pre-Shabbat Ruach

via zoom

This Friday at 6:15PM

Help welcome in Shabbat with Songs, Music, and Words of Torah featuring Cantor Ricky Kampf and Rabbi Lehrfield

By Computer / Smartphone: <https://zoom.us/j/7471651421>
By Phone: Dial 1 312 626 6799 ~ Meeting ID 747 165 1421
Enter Password: 366387




MUSICAL HAVDALAH

April 25th at 8:50PM
Via Zoom

Join together as a community after Shabbat for an inspiring and energetic Musical Havdalah featuring Cantor Ricky Kampf

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Enter Password: 366387

By Phone: Dial 1 312 626 6799
Meeting ID 747 165 1421
Enter Password: 366387



COVID De Mayo TRIVIA NIGHT


MAY 5TH AT 8PM


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MEETING PASSWORD
443742

2. FOLLOW INSTRUCTIONS TO MAKE YOUR OWN COCKTAIL

3. JOIN ALONG FOR A FUN NIGHT OF TRIVIA!

 **RSVP TO GWEN@BARONHIRSCH.ORG**
MAKE YOUR OPTIONAL TEAM REQUEST OF 4-6 PLAYERS

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Let Baron Hirsch send a Shabbat gift to share your love with friends and family

Option 1	Option 2	Option 3
Personal Card	Personal Card Dinstuhl's Chocolate	Personal Card Dinstuhl's Chocolate Flowers by Designs by LRH
\$5	\$18	\$36

All orders must be received by Wednesday, May 6, 5PM.
Pick Up or Delivery will be on Friday, May 8.

Use the form below to submit your order
(For multiple orders, a separate form must be submitted for each recipient)

☐ OPTION 1 ☐ OPTION 2 ☐ OPTION 3

Deliver To:
Name _____
Address _____

From:
Name _____
Email Address: _____
Phone _____

Delivery / Pick Up:
☐ Curb Side pickup at shul from Kings Arms Portico on Friday, May 8 from 10AM - 11AM

☐ Free local delivery on Friday, May 8

Personal Message:

You can also visit baronhirsch.org/mothersday to submit your order forms.
For questions, email exec@baronhirsch.org

Baron Hirsch Congregation

Memorial Mishna

Weeknights
20 Minutes after Mincha

Join us online via Zoom as we study Mishna together in memory of our loved ones for whom Kaddish is being said.
All are invited to participate



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