

Kol Rina
An Independent Minyan
Parashat Behar
May 21, 2022 *** Iyar 20, 5782

[Behar – Bechukotai in a Nutshell](https://www.chabad.org/parshah/article_cdo/aid/2904/jewish/Behar-Bechukotai-in-a-Nutshell.htm)

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On the mountain of Sinai, G-d communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease, and its produce becomes free for the taking for all, man and beast.

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners. Additional laws governing the sale of lands, and the prohibitions against fraud and usury, are also given.

G-d promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh “rebuke,” warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him. Nevertheless, “Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the L-rd their G-d.”

The Parshah concludes with the rules on how to calculate the values of different types of pledges made to G-d.

[Haftarah in a Nutshell: Jeremiah 16:19 – 17:14](https://www.chabad.org/parshah/article_cdo/aid/877065/jewish/Haftarah-in-a-Nutshell.htm)

https://www.chabad.org/parshah/article_cdo/aid/877065/jewish/Haftarah-in-a-Nutshell.htm

The haftarah discusses the punishments that await those who disregard G-d's law, and the blessings that are the lot of those who follow the Creator's wishes. This follows the theme of this week's Torah reading which details at length the blessings and curses.

The prophet Jeremiah rebukes the people of Israel for their idolatrous ways and for not having faith in G-d. He conveys G-d's words of wrath towards those who do not put their trust in Him — foretelling exile as their punishment — and of blessings for those who do.

"Cursed is the man who trusts in man and relies on mortal flesh for his strength, and whose heart turns away from the G-d. He shall be like a lone tree in the desert, and will not see when good comes, and will dwell on parched land in the desert, on salt-sodden soil that is not habitable. Blessed is the man who trusts in the G-d, to whom G-d will be his trust. For he shall be like a tree planted by the water, and which spreads its roots out into a stream, so it will not be affected when heat comes, and its leaves shall be green, and in the year of drought will not be anxious, neither shall it cease from bearing fruit."

The haftarah ends with the following poignant verses: "G-d who is the source of the hopes of Israel, all that forsake You shall be shamed, and they who turn away from me shall be marked out on the earth that they have forsaken G-d, the source of living waters. Heal me, O G-d, then shall I be healed; help me, then I shall be helped, for You are my praise!"

The Economics of Liberty: Behar from the Rabbi Sacks Legacy Trust

<https://www.rabbisacks.org/covenant-conversation/behar/the-economics-of-liberty/>

The most surprising best-selling book in 2014 was French economist Thomas Piketty's *Capital in the Twenty-First Century*[1] – a dense 700-page-long treatise on economic theory backed by massive statistical research – not the usual stuff of runaway literary successes.

Much of its appeal was the way it documented the phenomenon that is reshaping societies throughout the world: in the current global economy, inequalities are growing apace. In the United States between 1979 and 2013, the top one per cent saw their incomes grow by more than 240 per cent, while the lowest fifth experienced a rise of only 10 per cent.[2] More striking still is the difference in capital income from assets such as housing, stocks and bonds, where the top one per cent have seen a growth of 300 per cent, and the bottom fifth have suffered a fall of 60 per cent. In global terms, the combined wealth of the richest 85 individuals is equal to the total of the poorest 3.5 billion – half the population of the world.[3]

Piketty's contribution was to show why this has happened. The market economy, he argues, tends to make us more and less equal at the same time: more equal because it spreads education, knowledge and skills more widely than in the past, but less equal because over time, especially in mature economies, the rate of return on capital tends to outpace the rate of growth of income and output. Those who own capital assets grow richer, faster than those who rely entirely on income from their labour. The increase in inequality is, he says, "potentially threatening to democratic societies and to the values of social justice on which they are based." This is the latest chapter in a very old story indeed. Isaiah Berlin made the point that not all values can co-exist – in this case, freedom and equality.[4] You can have one or the other but not both: the more economic freedom, the less equality; the more equality, the less freedom. That was the key conflict of the Cold War era, between capitalism and communism. Communism lost the battle. In the 1980s, under Ronald Reagan in America, Margaret Thatcher in Britain, markets were liberalised, and by the end of the decade the Soviet Union had collapsed. But unfettered economic freedom produces its own discontents, and Piketty's book is one of several warning signs.

All of this makes the social legislation of parshat Behar a text for our time, because the Torah is profoundly concerned, not just with economics, but with the more fundamental moral and human issues. What kind of society do we seek? What social order best does justice to human dignity and the delicate bonds linking us to one another and to God?

What makes Judaism distinctive is its commitment to both freedom and equality, while at the same time recognising the tension between them. The opening chapters of Genesis describe the consequences of God's gift to humans of individual freedom. But since we are social animals, we need also collective freedom. Hence the significance of the opening chapters of Shemot, with their characterisation of Egypt as an example of a society that deprives people of liberty, enslaving populations and making the many subject to the will of the few. Time and again the Torah explains its laws as ways of preserving freedom, remembering what it was like, in Egypt, to be deprived of liberty.

The Torah is also committed to the equal dignity of human beings in the image, and under the sovereignty, of God. That quest for equality was not fully realised in the biblical era. There were hierarchies in biblical Israel. Not everyone could be a king; not everyone was a priest. But Judaism had no class system. It had no equivalent of Plato's division of society into men of gold, silver and bronze, or Aristotle's belief that some are born to rule, others to be ruled. In the community of the covenant envisaged by the Torah, we are all God's children, all precious in His sight, each with a contribution to make to the common good.

The fundamental insight of parshat Behar is precisely that restated by Piketty, namely that economic inequalities have a tendency to increase over time, and the result may be a loss of freedom as well. People can become enslaved by a burden of debt. In biblical times this might involve selling yourself literally into slavery as the only way of guaranteeing food and shelter. Families might be forced into selling their land: their ancestral inheritance from the days of Moses. The result would be a society in which, in the course of time, a few would become substantial landowners while many became landless and impoverished.

The Torah's solution, set out in Behar, is a periodic restoration of people's fundamental liberties. Every seventh year, debts were to be released and Israelite slaves set free. After seven sabbatical cycles, the Jubilee year was to be a time when, with few exceptions, ancestral land returned to its original owners. The Liberty Bell in Philadelphia is engraved with the famous words of the Jubilee command, in the King James translation:

“Proclaim liberty throughout all the land to all its inhabitants.” Lev. 25:10

So relevant does this vision remain that the international movement for debt relief for developing countries by the year 2000 was called Jubilee 2000, an explicit reference to the principles set out in our parsha.

Three things are worth noting about the Torah's social and economic programme. First, it is more concerned with human freedom than with a narrow focus on economic equality. Losing your land or becoming trapped by debt are a real constraint on freedom.[5] Fundamental to a Jewish understanding of the moral dimension of economics is the idea of independence, “each person under his own vine and fig tree” as the prophet Micah puts it. (Mic. 4:4) We pray in the Grace

After Meals, “Do not make us dependent on the gifts or loans of other people ... so that we may suffer neither shame nor humiliation.” There is something profoundly degrading in losing your independence and being forced to depend on the goodwill of others. Hence the provisions of Behar are directed not at equality but at restoring people’s capacity to earn their own livelihood as free and independent agents.

Next, it takes this entire system out of the hands of human legislators. It rests on two fundamental ideas about capital and labour. First, the land belongs to God:

“And the land shall not be sold in perpetuity, for the land is Mine. You are foreigners and visitors as far as I am concerned.” Lev. 25:23

Second, the same applies to people:

“For they [the Israelites] are My servants, whom I brought out from Egypt, they cannot be sold as slaves.” Lev. 25:42

This means that personal and economic liberty are not open to political negotiation. They are inalienable, God-given rights. This is what lay behind John F. Kennedy’s reference in his 1961 Presidential Inaugural, to the “revolutionary beliefs for which our forebears fought,” namely “the belief that the rights of man come not from the generosity of the state but from the hand of God.”

Third, it tells us that economics is, and must remain, a discipline that rests on moral foundations. What matters to the Torah is not simply technical indices, such as the rate of growth or absolute standards of wealth, but the quality and texture of relationships: people’s independence and sense of dignity, the ways in which the system allows people to recover from misfortune, and the extent to which it allows the members of a society to live the truth that “when you eat from the labour of your hands you will be happy and it will be well with you.” (Ps. 128:2)

In no other intellectual area have Jews been so dominant. They have won 41 per cent of Nobel prizes in economics.[6] They developed some of the greatest ideas in the field: David Ricardo’s theory of comparative advantage, John von Neumann’s Game Theory (a development of which gained Professor Robert Aumann a Nobel Prize), Milton Friedman’s monetary theory, Gary Becker’s extension of economic theory to family dynamics, Daniel Kahneman and Amos Tversky’s theory of behavioural economics, and many others. Not always but often the moral dimension has been evident in their work. There is something impressive, even spiritual, in the fact that Jews have sought to create – down here on earth, not up in heaven in an afterlife – systems that seek to maximise human liberty and creativity. And the foundations lie in our parsha, whose ancient words are inspiring still. [1] Thomas Picketty, *Capital in the Twenty-First Century*, translation: Arthur Goldhammer, Belknap Press of Harvard University Press, 2014

[2] <http://www.theatlantic.com/business/archive/2012/12/a-giant-statistical-round-up-of-the-income-inequality-crisis-in-16-charts/266074>. [3] <http://www.theguardian.com/business/2014/jan/20/oxfam-85-richest-people-half-of--people-half-of-the-world>. [4] Isaiah Berlin, ‘Two concepts of liberty,’ in *Four Essays on Liberty*, Oxford University Press, 1969. [5] This is the

argument set out by Nobel Prize-winning economist Amartya Sen in his book, *Development as Freedom*, Oxford Paperbacks, 2001

[6] See http://en.wikipedia.org/wiki/List_of_Jewish_Nobel_laureates.

Parshat Behar: The Mitzvah of Shemita by Noam Yehuda Sender

<https://www.growtorah.org/vayikra/2022/05/18-parshat-behar-the-mitzvah-of-shmita>

Before the sin of Adam and Chava, the earth provided sustenance, not through the plotting and plowing of people, but rather through tefillah. In the Talmud, Rav Assi explains that the vegetation would not break through the earth until Adam came along and prayed to Hashem to have mercy on the earth. The rains fell and the earth sprouted.[1] The removal of the fruit from the Eitz Hada'at can be interpreted as a decision to derive pleasure from Hashem's Earth without thought to the consequences it would bring. As a result, humankind's working of the land was no longer within the context of safeguarding it; and thus, the earth is cursed, sprouting thorns and thistles, only giving forth its fruit by the sweat of our brow. In Parshat Behar, the mitzvah of shemita is discussed. Here, Hashem enables a return to the ideal relationship between humankind and creation.

The halachot relating to the shemita year are numerous and complex, but there are four general commandments in the Torah from which they are derived.[2]

1. The land should rest, as it says "and the land shall rest a Shabbat to Hashem." [3] It is humanity's responsibility to return all of creation into a proper relationship with Hashem. Through our refraining from planting, pruning, plowing, harvesting or any other form of working the land, the land is allowed to rest and move towards achieving a Shabbat.
2. We must declare all seventh-year produce hefker—ownerless, and free for all to take and enjoy.
3. We must sanctify all seventh-year produce. We are prohibited to do any business whatsoever with the produce and obligated to ensure that it is consumed properly and equitably and does not go to waste.
4. We must absolve all loans from one Jew to another.

The conscious and meticulous observance of these laws and their rabbinic applications expands our awareness to the true nature of reality. The mandated abstinence from physical and commercial control of the land, and the positive commandment to relinquish all sense of ownership of its produce, free us from the enslavement of the constant pursuit of material goods and wealth. It dispels the illusion that physical acquisitions serve as a testament to our existence.

Additionally, the Sabbatical year provides ample time to contemplate and understand that it is not through the strength or the might of our hand that the earth brings forth its fruits. This not only instills a deeper sense of faith and trust in Hashem, but it allows a shift in how we relate to the earth. The earth must be

viewed as a precious gift that has been entrusted to us and, therefore, we must treat it in a caring and sustainable manner.

The lessons we draw from shemita are vital today as we dangerously toy with destroying the beautiful world we have been given. One example is the deforestation of vast portions of the earth's most essential ecosystems in order to support the growing demand for beef.[4] The "slash and burn" method of clearing land for agriculture, employed globally, by both small and large-scale cattle farmers, involves cutting the vegetation of a plot of land and allowing it to dry, at which point it is burned. The land is then cultivated for a few seasons, and eventually abandoned, left fallow for cattle pasture. Though this process may release nutrients which fertilize the soil, it is only sustainable on a small scale and on nutrient-rich soil. When applied on an industrial level to nutrient-poor soil, like the current situation in the Amazon Rainforest, the result is an ecological disaster [5]. As Richard Robbins puts it,

Hundreds of thousands of acres of tropical forests in Brazil, Guatemala, Costa Rica, and Honduras, to name just a few countries, have been leveled to create pasture for cattle. Since most of the forest is cleared by burning, the extension of cattle pasture also creates carbon dioxide, and, according to some environmentalists, contributes significantly to global warming. [6]

Such operations lead to erosion and remove all nutrients from the soil, leaving it desolate. The result is severe damage to the biodiversity of the rainforest, an increase in the release of carbon dioxide, and general biosphere instability. [7] Instead of being elevated and sanctified, the earth has become trampled and disgraced. The frightening ecological reality we are facing morally obligates us to rethink our relationship with the land and the consequences of our actions. Many of our actions may be deriving pleasure from Hashem's earth without paying attention to the drastic consequences they bring.

Yet even with the damage humanity has caused, shemita teaches us that we must have faith that Hashem is in control, waiting for us to return from our careless and selfish ways. We must also know that the fluttering of the wings of any change in our relationship with creation on the physical dimension will cause a ripple effect in the spiritual worlds.

The mitzvah of shemita provides insight into one of the most puzzling episodes in the Torah. As B'nei Yisrael prepare themselves in the desert to enter Eretz Yisrael, Miriam Hanevi'ah passes away and the miraculous source of water that had sustained the people goes dry. Hashem commands Moshe to carry out one more miraculous act to instill the true nature of the relationship with the land of Israel deep within the consciousness of the new generation. Hashem tells Moshe to speak to the rock to bring forth water. On this verse, Rav Simcha Meir Cohen of Dvinsk (Eastern Europe, 1843-1926), in his sefer, Meshech Chochmah, says Hashem wanted B'nei Yisrael to experience the Divine Speech flowing through

Moshe's mouth, drawing even inanimate objects towards Hashem's will. The intention was for them to "see that which is heard"[8] in a similar manner to the awesome revelation at Mount Sinai where "the entire people saw the Voices." [9] This incomprehensible act would significantly strengthen their faith in Hashem's Providence over all. As a manifestation of this new-found emunah, they would also understand that this holy land, which they were about to enter, is not a land that is conquered, used and abused by the sticks wielded by humans. Rather, Eretz Yisrael is a celestial land, which will pour forth its abundant blessing according to the tefillah spilling from the lips of the Jewish people, a people who are sensitive and respectful to the needs of all of Hashem's creation.

Moshe, possibly shaken by the death of his dear sister and frustrated with the complaints of the people, tragically strikes the rock. Hashem rebukes Moshe and Aharon and says "because you did not have faith in Me to sanctify Me in the eyes of the Children of Israel, therefore you will not bring this congregation to the Land that I have given them." [10] Because they failed to express the sanctity of a proper relationship with the Land based on pure emunah in Hashem and not human strength, they could not lead B'nei Ysrael in.

When the Torah introduces shemittah, it says "Hashem spoke to Moshe on Har Sinai saying." [11] Rashi asks "Why is shemittah mentioned [specifically] by Har Sinai? Were not all the mitzvot said at Sinai?" In truth, living a life of shemittah consciousness is a constant reenactment of receiving the Torah at Sinai. Hashem gave us the Torah so that we could sanctify and reveal the truth of all of creation through the passionate and dedicated observance of the mitzvot. And so, when we come to a proper relationship with the earth and give it proper rest and respect through the mitzvah of the shemittah year, the splendor of its divinity is revealed. Should we choose to view the mitzvah of shemittah in a sophisticated and all-encompassing manor, we may be zochim to bring the world closer to a healthy and holy state. *(Noam Yehuda Sendor is studying for rabbinic ordination at the Bat Ayin Yeshiva in Israel.)*

[Fostering an Equitable Urban Landscape by Rabbi Michal Wolf](https://truah.org/resources/parshat-behar-michal-woll-moraltorah/)
<https://truah.org/resources/parshat-behar-michal-woll-moraltorah/>

SELL YOUR HOUSE "AS-IS"
no repairs no updates no stress

The small blue sign has been tacked to a pole at the end of my exit from I-94 since I moved into Milwaukee proper, just over a year ago. While it is only one of the ubiquitous "*We Buy Houses*" postings seen throughout town, and throughout the country, this one feels personal to me, a reminder of why we chose to throw in our lot with the people of MKE.

Although this is a *shmita* [sabbatical] year, I am skipping right to the *yovel* [jubilee],

the Torah's every-50-years redemption of sold lands, and the return to tribal landholdings:

In this year of jubilee, each of you shall return to your holding... the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me. Throughout the land that you hold, you must provide for the redemption of the land. (Leviticus 25:13, 23-24)

Both *shmita* and *yovel* are focused on the land. As Jews, rural farming occupies most of our historical imagination and the Torah's legal attention. We tend not to think much about ancient urban life beyond Jerusalem, the cities of refuge, the walls of Jericho, and the special dispensation given to the Jews of Shushan (ouch!). So you may be surprised to discover the verses that follow:

If any party sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the redemption period shall be a year. If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the jubilee. (Leviticus 25:29-30)

Why the dichotomy between rural and urban property? The 12th century commentator Nachmanides points to the primacy of agricultural holdings for the people's sustenance and wealth, citing Kohelet 5:8: "Humanity is servant to the field." After a year, he states, the sale of the urban property "does not bother him or do harm."

In post-biblical history, however, Jews were often excluded from land ownership, becoming urban folk with urban professions by necessity. It is only in recent times, with the movement of Jews to suburban areas, that many of us became disconnected from the city as well.

Those of us who are engaged in learning to dismantle racism are likely familiar with how governments and banks have limited people of color from purchasing property and/or choosing where they would live. We may be less quick to remember that the same policies once applied to Jews, but some of our parents or grandparents recall those times. While this redlining is now but a memory for most of the Jewish community, it has created lasting personal and communal damage to communities of color historically unable to acquire property or build wealth for their families.

Milwaukee is the second least equitable city in the nation for home ownership. From my highway exit, I head east through one of the roughest areas of town before crossing the color line, two and a half blocks from my home. Property values prior to crossing Holton Avenue are a fraction of those to the east. The percentage of owner occupied units is also low, decimated by the subprime mortgage crisis and housing crash of the late 2000s. Rents, however, are not proportionally affordable, with absentee landlords — often large corporations with significant financial power and little concern for the city or its people — making

significant profits. The remaining owners are the primary targets of “ugly house” buyers, who focus on these vulnerable neighborhoods, eager to convert a property to a lucrative rental or profitable “flip.”

How can we help? Our local Habitat for Humanity is currently working to stabilize this neighborhood with affordable homes. Every project requires a subsidy, as it is impossible to build a home for the ultimate, very low appraised price. Governments need to step up with incentives to build as well as a lifting of restrictions on size and types of housing allowable in challenged areas. Habitat is a participant in Milwaukee’s new private/public Community Development Alliance, developed to promote affordable home ownership, stabilize rentals, and preserve communities. This needs to happen in parallel to supporting a return of business and services to these same neighborhoods.

In Parshat Behar, urban spaces were not considered a factor in the wellness and stability of society. Today, we must acknowledge our centuries of disenfranchisement and commit to fostering an urban landscape of equity and opportunity. Whether through politics, organizations, philanthropy, or swinging a hammer, everyone can support the creation of heritable homes and thriving neighborhoods. *(Rabbi Michal Woll, a graduate of the Reconstructionist Rabbinical College, serves as rabbi of Congregation Shir Hadash, the only non-Orthodox synagogue within the Milwaukee city limits.)*

[Chronology in the Torah: Understanding Our Timeline by Eitan Cooper](https://schechter.edu/chronology-in-the-torah/)
<https://schechter.edu/chronology-in-the-torah/>

Most of Leviticus contains commandments concerning sacrifice, the rituals pertaining to Priests (Cohanim), and to individual sanctity. As per the first verse of Leviticus all of it is taught to Moshe from inside the Ohel Moed or Mishkan – not from Mt. Sinai. Then, without warning, Parashat Behar starts with the verse “And God spoke to Moshe at Mt. Sinai, saying...”, (Ex 25:1) placing Moshe back on Mt. Sinai – at the locus of revelation found in Exodus Chapters 19-23. Just as curious, the content of Behar – the explanation of the Sabbatical and Jubilee years in Ancient Israel, followed by a long series of blessings and curses, seems to belong more to Deuteronomy than to either Exodus or Leviticus.

Commentators tried to explain it. Ibn Ezra took the view that the Torah is not chronological: “Ein Mukdam U’meuchar B’Torah”. According to him, Moshe received the laws at Mt. Sinai but “saved” the Sabbatical/Jubilee for later in order to address issues of Sanctity of the Land raised in Leviticus. Rashi addressed the contextual issue by asking “What does the Sabbatical year have to do with God speaking with Moshe on Mt. Sinai?” Why are the agricultural Sabbatical and Jubilee commanded here, but not in Deuteronomy? His answer: it is to clarify to us that ALL Mitzvot were give to Moshe at Mt. Sinai, not on the plains of Moab,

where Moshe expounds the Law to the new generation entering the land. Ramban was not fully satisfied with the above explanations. He attributed the lack of consistency in the text to there being two sets of laws given to Moshe before and after he destroyed the 1st set of Tablets. The first covenant between the God and the Israelites took place in chapters 19-31 of Exodus – the first time Moshe goes up Mt. Sinai for 40 days and nights, but after the Golden Calf and the breaking of the tablets, Moshe ascended again for another 40 days and nights and came down with new Tablets – and a second Covenant was established – with a similar, yet slightly DIFFERENT set of laws a new Torah were given.

This ingenious device would explain the differences between the Sabbatical in Exodus 23 and in Leviticus 25. In Exodus 23, the landowner is commanded leave the land to the poor (evion) and the beast of the field for the Sabbatical year. In Leviticus 25, the fallow land is for the benefit of owner, the owner's household and to the stranger in the owner's gates, in equal measure. Both beautiful messages, but offering very different ways for implementing the Sabbatical.

This device solves other textual problems in the Torah. For example, there are two similar, yet slightly different versions of the Ten Commandments. In the Exodus version Shabbat commemorates Creation and in the version of the Ten Commandments in Deuteronomy Shabbat commemorates the Exodus from Egypt. Through this device of "two covenants at Mt. Sinai", Ramban preserves what Benjamin Sommer calls "the stenographic" model of Revelation in which Moshe received the entire Torah and wrote it down.

Modern critical scholarship is based, according to Sommer, on a "participatory" model of Revelation found in the theologies of Rosensweig, Heschel as well as some Hassidic masters. According to the participatory model, what we can actually know about revelation at Mt. Sinai is minimal, and the so-called written Torah contains a diversity of views of great teachers recorded in different periods of ancient Israel. An unnamed teacher compiled these views of revelation into one book, and rather than using the names of these sages, attributed their diverse perspectives to one great teacher, Moses, giving Torah greater authority.

The discovery of a multiplicity of voices in Torah, rather than just one, endows it with its unique theological power and ethical clarity, and at the same time provides the model for understanding ALL subsequent Torah scholarship, which consists of discussion and dispute across generations. If we can accept this as "Torat Emet", can we teach our children to live with the lack of unity concerning the source? It is a question worthy of serious reflection in our generation!

Shavua Tov From Schechter!

(Eitan Cooper is the Executive Vice President of The Schechter Institutes. Since coming to Schechter in 2000, he has served in various capacities, including TALI Outreach Coordinator and Vice President for Development. Mr. Cooper holds a BA from the University of Chicago and an MA from the Hebrew University.)



Yahrtzeits

Ilisia Kissner remembers her Aunt Sadie Rosenblum on Mon May 23 (Iyar 22).

Daniel Zwillenberg remembers his mother Myrna Zwillenberg on Tues May 24 (Iyar 23).

Sylvia Orenstein remembers her husband Rabbi Jehiel Orenstein on Thurs May 26 (Iyar 25).

Nikki Pusan and Russett Feldman remember their Cousin Rabbi Jehiel Orenstein on Thur May 26 (Iyar 25).

Coming Up at Kol Rina

Friday evening Torah study and Kabbalat Shabbat this Friday, May 20

Our monthly Friday evening Zoom program will take place tomorrow, Friday, May 20, beginning at 5:15 with Torah study led by Lenny Levin, and followed by Kabbalat Shabbat and Maariv. Our featured presenter will be Alex Goldstein, who was blown off course last time he tried to report to us about his adventures chasing storms but who is hoping for better luck this time. Use the following Zoom link to join. We hope to see you there! **Please note that there will be no in-person Shabbat morning service this week.**

<https://zoom.us/j/533517572?pwd=dVFHR2NGZFBCYWp1Yzd6ald0bzFRdz09>

Brunch and Learn on Zoom: Henry Sapoznik, this Sunday, May 22 at 10:30 am

Henry H. Sapoznik, a five time Grammy-nominated producer/performer and founding director of the sound archives of the YIVO institute, will speak to us on "Jews and Jazz: From Before the Beginning." This program is sponsored by the Susan Marx Fund for Adult Education at Kol Rina, and is offered to the entire community free of charge. Please use the following link for more information and to register on Eventbrite:

<https://www.eventbrite.com/e/kol-rina-presents-jews-and-jazz-before-the-beginning-with-henry-sapoznik-tickets-335894458367>

R. Jehiel Orenstein z"l Memorial Lecture presents Professor Robert Alter, this Sunday, May 22 at 8:00 pm

The R. Jehiel Orenstein Memorial Lecture this year will feature Professor Robert Alter, a giant in the study of the Bible as literature, who will speak about his recently-finished translation of the entire Bible. Use the following Zoom link to attend: <https://us02web.zoom.us/j/89217851034?pwd=UEVndWQxQkVrTFN2T21SZnZKamROUT09#success>

