

Shabbat Shalom

Parashat Mishpatim

February 22 | 24 Shevat 5785
Havdalah: 6:33pm



Welcome to Beth Jacob Congregation, a Jewish community that comes together to nurture relationships with God and each other. We are a Conservative synagogue that values Torah (study), Avodah (reverential service) and Gemilut Hasadim (acts of loving-kindness). We believe every person has an equal opportunity to be part of our community regardless of age, race, ability, special needs, financial status, sexual orientation or gender identity. We're glad you've joined us this Shabbat!

Thank you to everyone who contributed to Shabbat services this week.

Gabbaim:

Bernie Miller, Eric Pasternack,
Stuart Kaufman

Davenners:

Eliana Chavkin
Emery Sher

Torah Reading

First / Kohen Aliyah
Second / Levi Aliyah
Third / Shelishi Aliyah
Fourth / Revi'i Aliyah
Fifth / Chamishi Aliyah
Sixth / Shishi Aliyah
Seventh / Shevi'i Aliyah
Maftir
Haftarah

Greeters & Security:

Marguerite Krause, Eli Gottfried,
Alex & Marni Tselos, Steve Ukes

Mashgiach: Mira Miller

Kitchen Crew: Nina Rosenfeld,
Roy Kay, Stephanie Kay,
Ellen Johnson

Exodus 21:1-19 p. 456
Exodus 21:20-22:3 p. 461
Exodus 22:4-6 p. 465
Exodus 22:7-23:5 p. 470
Exodus 23:6-19 p. 472
Exodus 23:20-25 p. 474
Exodus 23:26-24:18 p. 476
Exodus 24: 15-18 p. 4
Jeremiah 34:8-22; 33:25-26 p. 4

Acting Senior Rabbi:

Rabbi Tamar Magill-Grimm
RabbiTamar@Beth-Jacob.org

Director of Congregational Learning:

Rabbi Justin Held
RabbiJustinHeld@Beth-Jacob.org

Executive Director:

Sonya Rapport
Sonya@Beth-Jacob.org

Director of Congregational Programming:

Frances Fischer
Frances@Beth-Jacob.org

Interim Youth and Education Coordinator:

Marisa Goffman
Youth@Beth-Jacob.org

Co-Presidents:

Leonard Oppenheimer & Tessa Silver
President@Beth-Jacob.org

Rabbi Emeritus:

Rabbi Morris Allen

Thank you to
Laurie Radovsky
for sharing
words of Torah today.

Brad Elkin
Eric Pasternack
Hannah Stein
Eliza Levitan
Hannah Hoffrichter
Razele Hoffrichter
Natan Paradise
Raphael Stein

Our services depend on the participation of our community members. We welcome diverse voices and talents to lead our community in prayer and to read Torah. Please use this QR code, or sign up at [Beth-Jacob.org/DavenOrTorah](https://beth-jacob.org/DavenOrTorah).



This week we are joining congregations across the country to observe NCJW's Repro Shabbat -- an opportunity to explore issues of reproductive freedom and abortion access from a Jewish perspective. We are partnering with the Red Tent Fund. Both NCJW and the Red Tent Fund provide resources, information and opportunities to help support access to reproductive healthcare while underscoring that this work is grounded in Jewish values.



We Are The Narrative

*In the shift from narrative to law,
we become the actors performing the narrative of liberation.*

By Rabbi Dianne Cohler-Esses

Every year at this time it happens: I become disappointed in the Torah. Thunder and lightning and voices of revelation at Sinai are followed by the plodding specificity of the civil and religious laws of Mishpatim. The Torah goes from narrative to endless laws and detailed instructions for a good portion of the remainder of the five books.

Going from Yitro to Mishpatim we come down the mountain with a real thud. Gone are the salacious family stories of Genesis and the dramatic national birth story of Exodus. What happened to the joy of sheer story? Why do we move from aggadah (narrative) to halacha (law)?

To complicate matters further: after all the suffering of the Israelites in Egypt, the very first laws of Mishpatim concern slave ownership. Not the prohibition of owning slaves, as one might want and expect, but the rules detailing the treatment of a slave, slavery an institution that is simply presumed by the text. After all that, after all those years enslaved, after witnessing the plagues, after passing through the red sea to escape slavery, why in the world are the Israelites permitted the ownership of other human beings?

One can understand this shift from Sinai to laws concerning slavery in two interrelated ways:

Misphatim begins with the following law: “When you acquire a Hebrew slave, he shall serve six years; in the seventh year he shall go free.” (Exodus 21:2)

It’s almost as if they are given a law in which they are commanded to transform, to revolutionize their own consciousness. You can own a slave, but after seven years, you must set that slave free. You were a slave, and now you will be a master. And as a master you must liberate. As God liberated you, so must you set your slave free — a clear example of tzelem elokim (being created in the image of God), or to put it another words, imatatio dei (the imitation of God).

The shift from narrative to law begins to have meaning in the context of this same shift of power. Until this point in the text we are told a story. We are watching these events happen to others. But, where story becomes law we are told how to live our lives. We are supremely implicated.

The very first law captures the story that the Israelites had just experienced, and yet, at the same point tells them to take control of that narrative and perform it themselves — perform exodus, perform liberation. You may be masters, but you must become liberators. Every seven years. Indeed, the narrative that frames and shapes these laws, the narrative that gives these legal details coherence, is the narrative of liberation.

Torah Commentary

CONT.

Consider for example the following verses:

“You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt” (Exodus 22:20) and “You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt” (Exodus 23:9).

This is what happened to the narrative. It didn't disappear. Rather, shifting from narrative to law shifts the very nature of the text's address. Beforehand we were reading a story that happened to others in history. Now I read the text, and I am commanded to become an actor and to act in a certain way. A way that liberates.

If I become the subject of these laws, the story doesn't end at all. It's just that I, the reader, I, the one addressed by this sacred text, am now at the very center of the story. It's supremely personal. For much of the rest of the Bible we can no longer escape into a good story, because that story has become all about us. There is no escape, only exodus. Exodus and liberation. And the endless multiplying of story.

TODAY at Beth Jacob

Limudim: Our Learning Community

Limudim children's programming begins at 9:30.

Inclusivity and Accessibility During Services

We recognize the variety of needs within our community and strive to provide access to all through physical, emotional, and/or sensory accommodations. The majority of our prayers and scripture readings are conducted in Hebrew, so we invite those who do not read Hebrew to use a copy of the transliterated prayerbook (siddur) found on the table near the entrance to the sanctuary. We have large print books, braille prayerbooks, and listening devices available on the bookshelf in the lobby. There is also a sensory-friendly room just off the sanctuary with a speaker and window from which services can be experienced. Please ask the greeter near the sanctuary door if you need help locating any of these. Please reach out to our office if there are needs that aren't being met.

Children are Welcome in our Sanctuary!



We encourage children's participation in services and love having them in our sanctuary. Older children are encouraged to lead parts of the service and/or read Torah once able to do so. Younger children are invited to carry crowns during the Torah service and are also invited to the bimah for Adon Olam each week. At the end of services they can visit the rabbi's magic tallis bag to receive a lollipop or mini bubbles. Parents, please let Rabbi Tamar know if you do not want your child to receive one of these items.



This week's kiddush is sponsored by members honoring their loved ones who have yahrzeits in Shvat:

Laurie Radovsky in memory of Temple Radovsky (z"l) and Bernard Radovsky (z"l); Anne Cronmiller & Robert Rees in memory of Thomas Whitmore Cronmiller (z"l) & Bob Feldman (z"l); Rachel Chinitz in memory of Lillian Babroff Chinitz; Susie Minsberg in memory of Morris Dickel; Eli Gottfried in memory of David Gottfried; Dina O'Sullivan in memory of Efraim O'Sullivan; Sally Lorberbaum in memory of Ann Marnell Smith; Beth Peck in memory of Irwin Peck (z"l); Katharina Liston in memory of Thomos Dobo (z"l); Lorraine Davis in memory of Larry Cohen (z"l); Rosanne Zaidenweber in memory of Jules Zaidenweber (z"l); Leslie Morris in memory of Jerome Samuel Morris (z"l); Aron Rolnitzky in memory of Sol Rolnitzky (z"l) & Anna Rolnitzky (z"l); Cynthia Launer in memory of Eva B. Launer (z"l), Celia L. Hausen (z"l), and Fannie Birnberg (z"l).

Yahrzeit List for Week Beginning February 22, 2025 / 24 Shevat 5785

The seventh aliyah is reserved for those observing yahrzeits during the coming week. If you are observing a yahrzeit this week, please come forward at the seventh aliyah and give your Hebrew name to the gabbai who will call you to the Torah. Masks are required on the bimah during the Torah service. If you do not have one, please get one from the basket by the greeter.

If you are coming up for the 7th aliyah, please give your full Hebrew name to the gabbai who will call you to the Torah. Your full Hebrew name includes your name and then ben/bat/mibeit and your parents' names or Avraham and Sarah. Say your name loudly and clearly, so that the gabbai can hear it.

February 22/24 Shevat

Dahlia Babaad
Meir Berelson
Fanny Berger
Louise Bloomberg
Celia Feldman
David Gottfried
Bertha Kaplan Green
Elaine Ella Greenberg
Ann Levine
Mary Marrinson
Simon Pasternack
Anna Esther Paul
Molly Paul
Bernard Radovsky
Abraham Schoenzeit
John Whitten

February 23/25 Shevat

Herbert Bernick
Florence Bernstein
Louis Boderman
Lorraine Garon
Harold Greenberg
Yetta Grossman
Alex Harris
Edward Larkin
Adele Malkes
Benjamin Ostfield

February 23/25 Shevat cont.

Masha Sadowsky
Anne Stein
Eunice Steinman
Allen Tatkin
Julius Traub
Roschelle Weiman
Frances Arenz
Julius Greenberg

February 24/26 Shevat

Sheldon Bernstein
Irvin Blumfield
Pearl (Weise) Brudnick
Martin Fidel (Fidelman)
David Gantman
Anne Goldberg
Leslie Levenson
Ann Smith
Frank Ukes

February 25/28 Shevat

Jean Beverly Blank
Jonathan Etzler
Flora Levine
Abraham Perry
Temple Radovsky
Sarah I. Sanders

February 25/28 Shevat cont.

Nathan Schulman
Rita Goldetsky
Louis Nilva
Jean Beverly Blank
Jonathan Etzler
Flora Levine
Abraham Perry
Temple Radovsky

February 26/29 Shevat

John (Shaky) Absey
Jennie Goldberg
Louis Greenberg
Elsie Koen
Eve Needleman
Hy Rosen
Phyllis Schloff Stahl
Barah Gaba
Harvey Winthrop
Bessie Fink

February 27/29 Shevat

Charlie Coulter
Mollie Finberg
Frances Raport Silver
Fernande Rogers

February 27/29 Shevat cont.

Carl Sharpe
Rubin Werner
Esther Eugenie Bonan
Anna Leviton Papermaster
Pauline Barsky
Kate Gordon

February 28/30 Shevat

Zalick Fischman
Jacob Gordon
Jack Guthertz
James Gwost
Marcus Hertz
Arthur Hirsch
Mae Markowitz
Matthew Parasol
Pearl Rakove
Rebecca Rosowsky
Sarah Silberstein
William Weiman
Jennie Winer
Anna Zlotnick
Irving Schechter
Louis Taple
Samuel Zimmon
Nathan Fink