

SEPHARDIC COMMUNITY ALLIANCE

QOL HA-QAHAL

קול הקהל



Issue 41: Thanksgiving

IN HONOR OF MR. MORRIS BAILEY & MR. EZRA ASHKENAZI

FOR THEIR VISION AND COMMITMENT TO THE
CONTINUITY OF VALUES IN OUR COMMUNITY



*In Honor of
Mr. Morris Bailey and Mr. Ezra Ashkenazi
for their vision and commitment to the
continuity of Values in our community*

The SCA is dedicated to uniting our affiliate organizations based on our shared values in an effort to give our young people the tools needed to successfully perpetuate our way of life in the post-modern era.

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QOL HA-QAHAL MISSION

To promote Torah throughout our community
by providing a platform for our rabbis, lay members, students and institutions.

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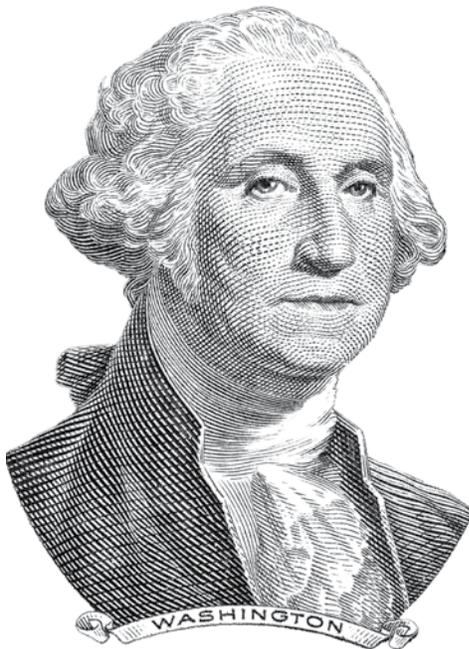
THANKSGIVING

THANKSGIVING AND RITUALS

Rabbi Albert Setton

“Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto him our sincere and humble thanks, for his kind care and protection of the People of this Country previous to their becoming a Nation.”

—President George Washington, 1789, upon designating the first Thanksgiving day in the United States.

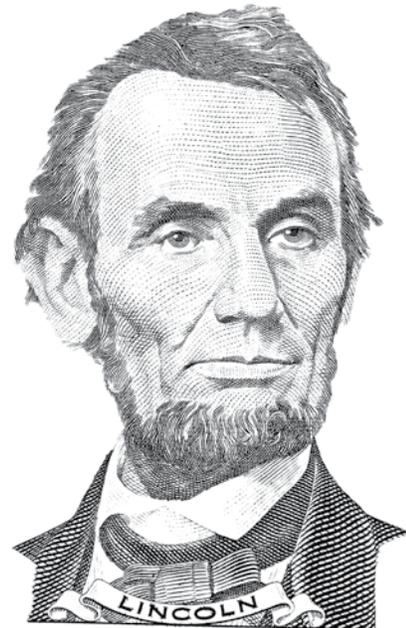


“I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent

Father who dwelleth in the Heavens.”

—President Abraham Lincoln, 1863, upon establishing a National Thanksgiving day

These quotes by our esteemed presidents explain the essence of the national holiday of Thanksgiving. It is decidedly a day of expressing one's gratitude and thankfulness to God for the good he has done to the nation of the United States of America. It is meant to be a profoundly spiritual experience of man's humbleness before his Creator, an idea that resonates deeply within (and is most likely derived from) Judaism.



However, practical observance of the day of Thanksgiving today seems to be quite mundane and lacks any semblance of spirituality. The most frequent associations involve overindulgence in eating, watching football (the most physical of all sports), and consumerism (Black Friday),

effectively turning it into a physical celebration as opposed to a religious one. Why are the original motives of the day merely lurking in the background and not prominently featured?

The failure to maintain the original elements of Thanksgiving can be contrasted with the Jewish holidays. The Jewish holidays manage to maintain their original intent: on Pesah we think of the story of the exodus from Egypt;

Torah that describes the event of receiving the Torah, along with the recitation of Megilat Ruth and Azharot. All these painstaking rituals and details serve to remind us of the true purpose of the holidays.

As humans, we vacillate our focus from our body to our mind and vice versa. We are both spiritual and physical beings. However, it is obvious from the celebration of Thanksgiving that we cannot rely on purely spiritual worship. Our focus

“The ritualistic misvot exist to enable us to maintain our focus on grand ideas while enjoying ourselves physically.”

on Shabuot we highlight the receiving of the Torah; and on Sukkot we re-enact the sojourn of our forefathers in the desert. How did Judaism succeed in keeping the spirituality of its holidays intact?

The secret lies in the rituals associated with each holiday. Each holiday always has a “catch” to it that prevents it from descending into a hedonistic celebration. On Pesah and Sukkot we are restricted in what or where we can eat to recall the experiences of our forefathers and the acts of God, and must verbally relate the significance of the holiday. On Shabuot, we symbolically re-enact the receiving of the Torah by staying up at night, eating dairy dishes, decorating the synagogue with flowers, and reading the portion of the

will eventually erode to a physical focus. We need concrete reminders in our lives of our spiritual beliefs and ideas. The ritualistic misvot exist to enable us to maintain our focus on grand ideas while enjoying ourselves physically. We should appreciate the beautiful harmonization of the material and divine that Judaism enables us to achieve with proper performance of the misvot.

Rabbi Setton is associate Rabbi at congregation Magen David of West Deal and teaches Judaic Studies in Hillel Yeshivah.

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THANKSGIVING AND SEPHARDIM IN AMERICA

Mr. Daniel Harari

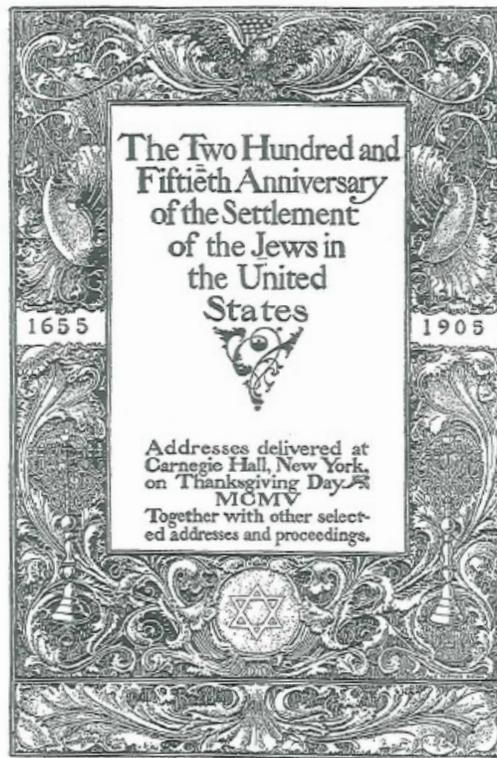
Rabbi David de Sola Pool, recognizing the need for his congregation to relate to the newly arrived Sephardic immigrants from Syria and the near eastern communities, offers this invitation in 1912 to his congregation, Shearith Israel:

Throughout the two hundred and fifty years of our existence as a congregation, the requisite rejuvenation has been infused into us in every generation by the coming of a new member here or there...but at this very moment there is presented to the congregation a more wonderful opportunity of gathering into its ranks new warriors to serve in God's cause than it has known ever before. For there have come thronging to our doors ten thousand of our nearest kin, able and willing to offer the same service to the Lord as the founders of this congregation gave...It is the most urgent and imperative duty of our congregation today not to stand passively aloof awaiting for their coming to us, but to go out to them offering a friendly helping hand of welcome.

While R. David de Sola Pool's community and our own have distinct intellectual features, we offer a requisite return of gratitude and thanksgiving, by now identifying R. David de Sola Pool and his predecessors as intellectual patriarchs and our forerunners of enlightened orthodoxy and positive acculturation in America.

The freedoms we enjoy today are an inheritance we received from R. David de Sola Pool, who held it as a

keepsake from his colonial ancestors and founders of his congregation. It is an inheritance sponsored not only by finances, but hard fought gains on the battlefield of war and of ideas. This Thanksgiving we are reminded of the "old lamps of our tradition" and how they celebrated Thanksgiving as an American Jewish tradition since R. Gershom Seixas who inaugurated the American Thanksgiving sermon upon announcement of the national holiday by President George Washington. The national holiday of Thanksgiving was religiously followed by Sephardic Congregations under the leadership of R. Moses Peixotto, R. Jacques Judah Lyons, R. Isaac Seixas, R. Isaac Leeser, R. Sabato Morais, and subsequently R. Henry Pereira Mendes, and, of course, R. David de Sola Pool. These important sermons illustrate a "Golden Age of American Judaism" that reflects the religious, literary, cultural and moral tradition of Sephardic Jewry. We are fortunate and offer Thanksgiving to the visionary leader of the Sephardic Congregation, Mikveh Israel, in Philadelphia, R. Seixas, who escaped New York when under British control, when he halted Yom Kippur Prayers to allow the congregation to generously sponsor General Washington's army in its bleakest hour.



Title Page From Spanish Portuguese Journal Commemorating 250 years of Jews in America

Daniel Harari is a student of American Jewish History and a graduate of the University of Pennsylvania. He is author of the recent articles "The American Sephardic Community of New York: Between Imagination and Reality" and "Rabbi Zev Eleff on Modern Orthodoxy, American Jewish History and Ashkenazi Supremacy"

THANKSGIVING 2016

Rabbi Ilan Acoca

In February, 2008, I had the great honor to host former Chief Rabbi of Israel, Rabbi Israel Meir Lau in Vancouver. This was one of the most cherished moments in my rabbinate.

One of these people in my community was Mr. Nazem Aboody, born in Iraq. Mr. Aboody had a great impact on my life. One of the founders of my synagogue, Mr. Aboody quietly took me under his wing from the day of my arrival in

“... through their faith and perseverance we have become the beneficiaries of the holiness they bestow in this world.”

As I was waiting for him to emerge from the plane into the airport, I was nervous. After all, it isn't every day that one has the opportunity to meet such a personality. When Rabbi Lau saw me, he was smiling from ear to ear and, giving me a hug as if he had known me for many years, made feel at ease.

In honor of Rabbi Lau, my wife, Dina, suggested bringing the children of a Jewish day school to greet Rabbi Lau at the airport. When Rabbi Lau saw them, he went to each child and greeted him or her personally. One of the children had a question for the Rabbi who gave the child his full attention for a few moments, rubbing both cheeks and making him feel like his own.

Rabbi Lau's visit gave me a new perspective on life. Here was a man who had lost most of his family during the holocaust yet finds meaning in life. He has successfully maintained the tradition and teaching his forebears left him and continues to transmit it to succeeding generations, thus bringing light and hope to people around the world.

In my own congregation, there are people from the four corners of the earth who were forced, in many cases, to flee their generations-old homes, leaving behind all of their material possessions. In new lands, many of these people have succeeded in recasting their lives anew, resurrecting hope, not only for themselves and their families, but for the entire world.



*Rabbi Israel Meir Lau,
former Chief Rabbi of Israel,*

Vancouver and became an important mentor and teacher. Mr. Aboody was a remarkable presence. He was a discreet man of few words, each one of which had depth and meaning. His mere attendance brought decorum, respect, and grace to any venue.

The Talmud teaches us that God created the world with a unique, holy light which He hid after the sin of Adam and which He will restore in Messianic times. I believe there are individuals who possess a particle of this hidden light, thereby continuing to illuminate us with holiness and hope.

These re-settled individuals did not lose hope, even though it would have been understandable at times to do so. Rather, through their faith and perseverance we have become the beneficiaries of the holiness they bestow in this world.

Sometimes, when I ponder how I could achieve this, I believe that each of us can be worthy of a particle of this light and that our discovering and using it, though presently hidden, is a matter of choice and determination.

God gave us free will and our Torah. Why then should we not reach for this light even in the darkest of times?

Rabbi Acoca is the author of [The Sephardic Book of Why: A Guide to Sephardic Jewish Traditions and Customs](#).



FROM THE ARCHIVES

THANKSGIVING PROCLAMATION

Issued by President George Washington, at the request of Congress, on October 3, 1789

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA, A PROCLAMATION.

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and—Whereas both Houses of Congress have, by their joint committee, requested me “to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:”

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the

great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the City of New York the third day of October in the year of our Lord 1789.

Go. Washington

אשל

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Learning and Living Your Sephardic Roots in Israel

THANKSGIVING

Rabbi Sabato Morais

*A sermon delivered on Thanksgiving Day, Nov. 27th, 1851,
at Congregation Mikveh Israel, Philadelphia.*

Welcome within these hallowed courts brethren, on the day which the inhabitants of this land have set apart to the Lord, let not Israel be found reluctant in responding to the religious call. True, we do not assemble to commemorate an event peculiar ours, yet, even as members of the house of Jacob, the present occasion must needs call forth the deepest feelings of gratitude towards God our benefactor.

Every thing around us beams with joy: Nature, obedient to her Creator, has smiled on the earth, the fields teem with productions, no unpropitious rains destroyed our plants, nor have the scorching rays of the sun blighted our fruits.

The invaluable blessing of plenty has been showered on us, and we and our children reap the benefit thereof.

It is therefore to sing together in unison of voices and thoughts the praises of our merciful Father that we have repaired to His holy mansion; – To offer the sacrifice of a grateful heart, we have foregone our daily occupations and flocked to His sacred altar.

But however pious be the sentiments which prompt us thus to act though they are the profound conviction of our perfect dependence on Him, whose inexhaustible store can alone supply food for all living, yet to us, the circumstances which brings us together, has a peculiar claim to gratitude; indeed it strikes so powerfully on the chords of our very being, that we must be dead to all feelings of nationality, if our breasts do not throb with

overflowing love for the Author of our happiness.

“It is not on bread alone that man liveth” says Holy Writ, other and more pressing wants must be satisfied to render man’s life happy; aye, it is when he is prevented from satisfying them, that he is truly unhappy; what, if he possesses wealth, and yet trembles lest the hidden foe seizes it unawares? What, if the peace that reigns around his hearth can be suddenly destroyed by evil machinations? Is not death almost preferable to such a life? But while there are millions of men, and they are our Brethren, the children of the same Father, the believers in the same

God, – while I say, there are millions of our Brethren, who thus live a continual death, we Israelites of America, through the infinite mercy of the Almighty, experience none, not even one of their ceaseless sufferings. Has not this reflection any weight on your minds, my friends? Cast a look beyond this mighty ocean, that heavenly constructed bulwark between we and the despotisms of the old world, and compare your condition as citizens of this glorious Republic,

with that of the exiles of Judea in many European, Asiatic, or African countries. Think not that I wish to excite your sympathy by picturing the miseries of ages long gone by, — No! – I allude neither to the trials of our Fathers, nor to the troubles of twenty, or even ten years since; but to the sufferings which are felt now, even this day by day our unhappy brethren. It was in one of those countries (and the dreadful occurrence is still fresh in our recollection) that a son of Israel falsely accused of having cursed the religion of Islam, became a prey to the devouring flames. It was in another that a severe chastisement has recently been inflicted on one of our co-religionists, (whose character is irreproachable) because he had rendered



himself guilty of sheltering beneath his roof, a poor aged woman of a different persuasion. It was likewise in one of those ungracious countries, that lawless hirelings have lately perpetrated an act of abominable desecration on the Sabbath day, and in the dwelling of God! Have we no reasons to be thankful! Contrast your state in this blessed land with that of myriads of Hebrews under foreign potentates; cramped in their endeavors to elevate themselves from their abjectness by the exercise of mechanical arts, and liberal professions, shut out by a sordid tyranny from the intercourse of their countrymen lest a closer contact with them might allay the odium long fostered against the Jewish race. Guarded as prisoners in other places within narrow precincts where an incredible parsimony denies them wholesome water, and free circulation of air, the outcasts of Israel live a mark to reproach and plunder. Need we their motives to be thankful? No, — even while our hearts yearn for our distant Brethren, and daily we

freely gather its delightful fruits; you may give full scope to your mental energies, for the advancement of your fellow-citizens and of mankind duties: — in accordance with Jewish doctrine, you also form a part of that glorious whole that constitutes the American Republic.

You feel that if duties have been imposed on you you possess also inalienable rights: let him come forward who dares deny you by the freedom which has been guaranteed to you by the founders of the union and you will put him to the blush; — you need not look around with fear, the weapons which the calumniators of Judaism wield against you are blunt; shielded by its broad unfolded banner, you Israelites of America have prospered, and shall, God willing, prosper still in the march of modern civilization. And, if the outcasts of Judea, though bleeding daily under the scourge of tyranny, clung with fond attachments to the lands which had granted them temporary protection;

“No knowledge however abstruse, no philosophy however profound, was neglected by those luminaries of our nation.”

beseech our common Father to alleviate their miseries till the Redeemer cometh to Zion, we cannot be unmindful of the happiness we enjoy. And even, to say it in the language of our teachers “were our mouths full with song as the fullness of the sea, and our lips with praises as the wide extent of the firmament,” we should be incapable of returning sufficient thanks to the Lord our God, for the many benefits he has conferred on us.

A century has nearly elapsed since the scattered children of Judah here found a home of security and peace; here they have thriven and acquired wealth; no internal adversary has ever molested them, nor has the rod of tyranny from without reached these shores; here they have but to prove themselves worthy, and they will rise as high as any free man can aspire; no disabilities, no legal impediments, mitigate against them; what felicity is that of which you are made to partake! Dear brethren, the boundless field of knowledge is unclosed to you, you may enter it, and

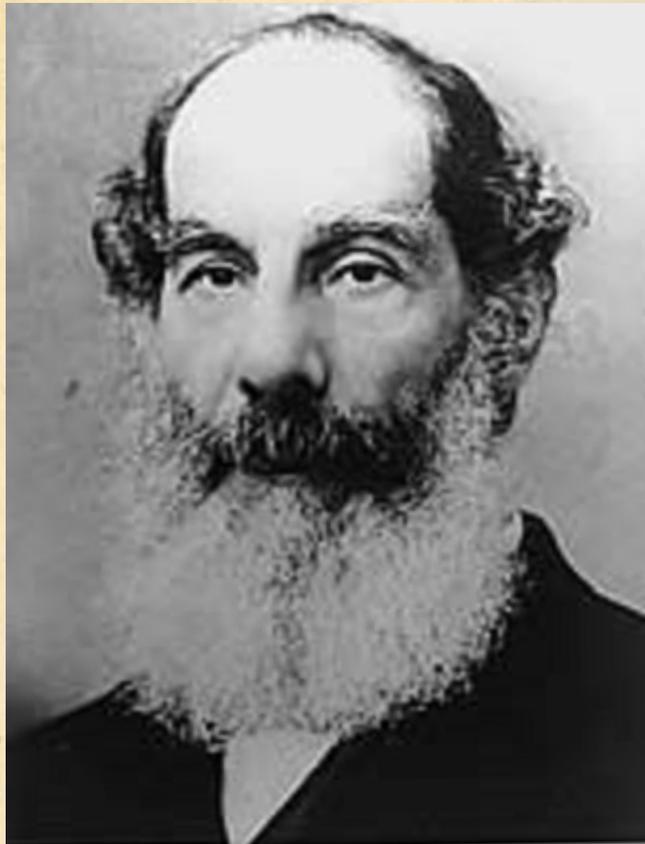
if our forefathers in Spain felt towards her an affection as strong as that of any of her native sons, evinced to the last moment of their banishment; what must your love be for this land of freedom, of peace, and of honor? But let me tell you, this love must not be passive; our progenitors in Spain, which had afforded them shelter for a series of years, had rendered themselves so famous, that while the rest of Europe slumbered in ignorance, their learning shed lustre over the entire Peninsula; then they sowed the germ of every science, of every art, which they transplanted to the Italian Schools when bigotry and fanaticism combined to expel them from the Iberian territories:— Religious and secular love flourished among them; poetry, the most stirring poetry which speaks to the heart and kindles it with pious sentiments, was cultivated in their academics. No knowledge however abstruse, no philosophy however profound, was neglected by those luminaries of our nation. And why shall we not imitate so illustrious an example? Had our ancestors the glory of Spain at heart more than

Continued on page 12

Continued from page 11

we have that of America? Or do we lack the means for improvement? Surely not; we have but sedulously to apply them. The work has been commenced, though it be yet in its infancy.

Some of our youth, alive to the necessity of augmenting the fund of their learning by social intercourse, have instituted literary associations; they are eager to improve, they strive to the best of their abilities to enrich their minds by meditating on those volumes which they have collected, but their task is arduous, and they are single-handed. Let men of talents step forward to their aid; let men of science mingle among them; let the force of their eloquence give a new impulse to noble efforts in seeking knowledge; let them impress those youths with the important idea, that it is not for their sake alone that they must study, but for the sake of the people with whom they have communion of affection and interest, as well as for the honor of Israel; and our youths who by no means lack generous instincts or mental capacities, will employ them in raising the dignity of their land and of their brethren as in the days of yore; make them understand that is not by hoarding up silver and gold that they can bring their mite to the advancement of humanity, and they will obtain more lasting riches; learning and wisdom; then, the seeds which they have now sown will yield a hundred-fold; then, from their embryo institutions men than come forth, whose talents will reflect a brilliant light on this country, and shine forth far and wide to the nations of the civilized world. But I have been led astray by the train of my thoughts from the main



Rabbi Sabato Morais

point on which I ought especially to have dwelt; I mean the acknowledgement we owe to the supreme giver of all good, for the blessings we enjoy of social and religious freedom; it is this sentiment which has animated us to join in thanksgiving with the millions of living beings that occupy the length and breadth of this Republic.

But wherewith shall we come this day before the Lord? Shall we come with burnt offerings? Or will he be pleased with the fat of rams and with libations? – No, “God hath show thee, O man, what is good, and what does he require of thee? to do. Just to love mercy, and walk humbly with thy God.” Understand well, any bearers, what are the offerings most acceptable to the Lord; He wishes us to do justly, but how often we do forget this precept, when, impelled by selfish motives, or heated by passion, we rob our neighbor of that which he values most, – his good name, – we then do not consider it an act of injustice, and yet it is a sin which the Almighty abhors. We are next to love mercy; when we bear in mind that we depend entirely on the goodness of God – that our lives, our wealth, are without His blessing, mere shadows that soon vanish, will we not show mercy to our fellow-beings? “Be ever ready to give, (recommend our sages) for thou, and all thou possesseth appertain to the Lord.” Lastly, we must walk humbly with our God; what a comprehensive meaning these words of the Prophet convey to the mind; if there is any among us who boast of their piety, who consider themselves above the rest of their Brethren, and look down with contempt on those who think or act differently with contempt on

those who think or act differently from them, let them bend ears to the words of the inspired Micah; hearken will, you must walk humbly before God: let not the performance of religious observances be a cloak to your vanity; do you afflict your souls in fast? – tell it not – Do you offer many prayers? Let it be the conviction of your nothingness, and the necessity that frail mortals have at all times to fly to the footstool of the most High for the counsel and support.

Let us thus dear friends; let us justice love mercy, and walk humbly with God, and it will be the best thanks, the most pleasing sacrifice, we can bring to His Holy Tabernacle.

And He who governs the world with wisdom, and His creatures with beneficence, will further bless us; He will send rain for our land in its due time, – we shall eat and be satisfied, “for the meek shall inherit the earth, and they shall delight themselves in abundance of peace.”

Lord God! From whom proceeds all which is right good, and holy, may thy name be glorified on earth amidst the faithful, as it is blessed above by the immortals. May Thy law of truth soon spread among Thy creatures, that all beings may worship. Thee, the only God, immutable, and eternal. May Thy servants who have executed Thy blessed will, enjoy enlargement and peace, till the voice of the

Redeemer shall be heard on Mount Zion.

Sovereign of all ages! deign to bless this country, this people, their homes, their fields, their commerce, their productions; maintain among them harmony of feeling, indissoluble brotherhood, and unity of power, now and evermore.

Father of all! Bless also the rulers of this happy land. Sustain them with thy wisdom, that they may dispense justice and equity for the continual preservation of civil and religious liberties.

Bless all of them of whatever nation, of whatever creed, who have this day like us gathered to thank thy abundant goodness, ‘O Heavenly King! And over this, over their old and young, over their rich and poor, over their wardens and officers, over their schools and on their teachers, unfold, O Gold! the pavilion of thy peace; may their religious conduct and future progress in the path of true wisdom shine brilliantly on America, and Israel thy chosen ones. Amen.

Rabbi Morais (1823-1897) was the Rabbi and leader of the Sephardic Congregation of Philadelphia- Mikveh Yisrael.

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PERASHAT LEKH LEKHA

FROM LEKH LEKHA TO HALAKHA: ABRAHAM'S VISION

Mrs. Natalie Mizrachi

“Premodern societies didn’t believe the future would be radically different from the past. They were more invested in sacred eternity than in profane time.”¹

With each step he took away from the sacred ziggurats of his birthplace, Abraham broke away from a proscribed destiny in ancient Mesopotamia. As we read in *Perashat Lekh Lekha* he significantly walked the length and breadth of a new land. The future was unknown and the fate of his progeny precarious. This was a huge break from all previous thinking in which time passed in a circular fashion; you lived and died in the way your fathers had, in service to a king chosen by the gods. The best that you could hope for was a pleasant afterlife, the promise of which kept a person in line. Psychological slavery.

The personal relationship Abraham had with a merciful God invested in humanity on earth, set him and his children apart from not only all peoples that had existed before him but also from the many that would come after.

Again he walks a straight line, this time through the *Brit ben-habetareem*, where he learns his children’s future. They will enter into the seemingly unbreakable cycle of slavery but they will recall this covenant. One can easily argue that the decades spent building the elaborate sarcophagi of the

Egyptian demi-gods known as Pharaohs, brought home the message to the Israelites: subjugation was the brainchild of political hierarchies eager to retain their hold on the masses. In contrast, by renewing the Covenant or *brit*, each person was reminded that he or she was created *bselem Elokeem*, in the image of God. Suddenly the slaves had break away rights. They were the heirs of a man with a vision. Bene Yisrael were given the Torah and charged with the building of a monotheistic society and the establishment of laws.



*Abraham Journeying into the Land of Canaan
Engraving by H Pisan after illustration by Gustave Doré*

Abraham’s linear march was on, threatening all who dreaded the liberation of mankind. When the later monarchs slipped into the worship of foreign gods, they forfeited the most uniquely free society in the ancient world. Despite setbacks including a brief exile, by the time Alexander the Great marched into Jerusalem (336-323 BCE), Judaism was seen as a high culture worthy of study. However, with the subsequent translation of the Torah², Greeks came to understand the linear nature of Judaism that conflicted with their own circular

view of destiny. In Judaism, moral responsibility signifies the existence of free will, while in Greek literature, human agents of tragedy are blamed and held responsible for “fated” events that begin in the divine realm.³ In other words, while

¹ Professor Michael Saler, University California, Davis; “Hurry Up Please,” *The Wall Street Journal*, Sept. 24, 2016.

² *The Septuagint in 275 BCE*

³ *The Encyclopedia of Greek Tragedy, First Edition. Edited by Hanna M. Roisman. © 2014 John Wiley & Sons, Ltd. Published 2014 by John Wiley & Sons, Ltd.*

Jews enjoy free will, Hellenists are punished for getting in the way of the gods' fun and causing their own demise. For instance, the famous Iliad sheds light on the Greek military culture of "at all costs" where a "hero" is someone who dies for the cause while the cause lives on. For the Jews, here was the test of independent thought and values. Incensed by this sinister suppression, the Hashmonaem took up arms. It is not a fairy tale that the study of Torah, as a primer for independence, was outlawed. The revolt was as much about rejecting the dominion of the fickle goddesses, Fate and Fortune, as it was about self- rule. The victory of Hanukah stopped the spread of Hellenism in ancient Israel until the Romans who upheld its values and what we today refer to as "The West," arrived.

Sadducees who mimicked the Romans in their exploitation of office and power did not survive the destruction of the Temple and the end of the commonwealth. In contrast, the Pharisees showed great flexibility and innovation within the Torah's established framework. The word *halakha* evokes continuous motion the same as Abraham's *Lekh Lekha*. Judaism, despite the fact of the current Diaspora, still progressed. Karaites did not follow the innovations of Rabbinic *halakha*. This movement, at its apogee in the 13th century did not stand the test of time. The early Christians also failed at linear movement by choice. They threw away

"As a result of the Scientific Revolution and the Enlightenment, a linear progressive view of history replaced traditional cyclical outlooks."⁵

Over the course of 2,000 years the West became a linear/circular hybrid. The steam engine, the cotton gin, the railroads, telegraph, space program and personal computer were all a result of linear thinking. There is a present and it can be improved upon. The future is our God given right to mold. Each success, Nobel prize, medical and social advance evokes the independent spirit of Abraham as a gift to the entire world. This is asserted in the fact that on the heels of the Holocaust in 1948, the U.N. took a significant, unified leap in creating the State of Israel. Like a tiny molecule secretly escaping a high-speed whirling centrifuge, Israel landed on a hard surface with a thunk. For the next 30 odd years, as it fought for its survival, Israel was compared and appreciated the world over to a modern-day incarnation of the ancient Hashmonaem. Outnumbered and winning, there seemed little they could do wrong. Once Israel's survival became politicized however, the magic was lost and someone desperately started up the centrifuge again.

The latest turn of the wheel calls itself anti- Zionist but our premier theologians⁶ have de-cloaked this movement as one and the same with antisemitism. Some 4,000 years

"... by renewing the Covenant or brit, each person was reminded that he or she was created bselem Elokeem, in the image of God."

the Torah and its morality with their own bible, of which reading from was a punishable offense! No wonder the result was the Dark Ages of illiteracy. Jews, by definition, could never fit into this environment. As if they were caught in the spokes of a wheel crushing everything in its path with each revolution; the Crusades, the pogroms, the Holocaust, Judaism struggled and succeeded to prove itself capable of advancement in new sociopolitical environments.⁴

⁴ Some shining moments: As the world grew bigger with the invention of greater navigational tools, Jewish people spread out and not only maintained Judaism but turned the great distances between communities into assets of commerce and communication. Ottoman officials would tap into this skill in the 16th and 17th centuries, to grow into a world power. In addition, when the Sephardeem fanned out across North Africa, the Mediterranean, and the Levant, they spread ancient, Jewish, and Moslem, philosophy. They translated multiple Arabic texts into Latin, re-introducing an independent flow of ideas to Europeans weary of Church control. Crypto Jews helped discover and develop the New World and Dutch Jews invented modern banking practices.

ago, Abraham our Forefather propelled his vision forward in *Lekh Lekha*. Like the slaves in Egypt, like the Hashmonaem, like the Pharisees, we recall what he did and continue the propulsion despite our being outnumbered. History informs us that when Judaism and Torah are threatened the stakes could not be higher, for ourselves and for the entire free world. It has happened before and we continue to fight it again.

Mrs. Mizrachi is the Author of The Portuguese Merchant (2015).

⁵ Ibid Saler

⁶ See: *The Mutating Virus, Understanding Anti- Semitism*, September 27, 2016 <http://www.rabbisacks.org/mutating-virus-understanding-antisemitism/>



PERASHAT HAYE SARAH

HAYE SARAH: AT HOME AND ON THE ROAD

Rabbi Joseph Dweck

“Forever is composed of nows.”

—Emily Dickinson

On a mission to acquire a burial plot for his wife Sarah, Abraham strikes a deal with Ephron the Hitite and makes his first purchase of land in Canaan, later to become Erets Yisrael.

To open his negotiation, he tells Ephron that he is a *ger vetoashab* – *sojourner and citizen*¹ among Ephron and his people. It is a peculiar description, one is either a sojourner or a citizen. However, there was thought behind Abraham’s self-description that drew from his philosophy of life which continues as an ideal for his descendants.

The term is later used by King David and by God to refer to the Jewish people. Each time the term is used it is in reference to the nature of the people’s connection to the land. Abraham expresses himself this way at the moment he establishes some permanence in the land by purchasing the cave of

God refers to the entire nation of Israel as sojourners and citizens when He presents the terms for acquiring land in Israel which is not ancestrally owned.

The land is not to be sold in perpetuity...for you are sojourners and citizens with me... (Lev. 25:23)



Rabbi Joseph Dweck

King David uses the term in his prayer to God at the groundbreaking ceremony of the Bet Hamiqdash in Jerusalem which was the climax of the nation’s settling in the land.

For we are sojourners before You and citizens like all of our forebears, our days are like shadows upon the earth... (I Chron. 29:15)

To be both a sojourner and a citizen was the paradigm of Abraham’s life and actions and it is through this perspective that Abraham allows himself to make his first purchase of land.

He associated with being a sojourner because he was

“The legacy of Abraham has us living in a perpetual state of tension between journey and arrival.”

Makhpela, until then he had lived in a tent as a wanderer.

hesitant to settle anywhere, both physically or mentally; he felt that to be truly connected to God meant to keep assumptions about reality to a minimum and to remain

¹ Genesis 23:4

David M Betesh, DMD

On **Shabbat Haye Sarah** (Genesis 23:1- 25:18), maqam Hijaz, which is named after the Arabian Peninsula, is applied to the prayers according to all Aleppo sources (Damascus sources: Saba). This maqam, reserved for mourning, is warranted, because we read about the deaths and burials of Sarah and Abraham. According to Gabriel A. Shrem, maqam Bayat should be mixed in with Hijaz in order to differentiate this from the deeper sadness of Shabbat Ekha, which is prior to Tisha Be'Ab.

Important Date: 3 Kislev: On this date in 1918, Hacham Raphael Antebi Tabbush, composer of most pizmonim in "*Shir Ushbaha*," passed away. He is buried in Cairo.

For **Shabbat Toledot** (Genesis 25:19- 28:9), the prayers are conducted in maqam Mahour, according to the majority of sources. This maqam, defined as "defeated" in Arabic, is often described as a "high Rast," and is used when there is a victory or a reversal of fortune. This relates here, because Esau gets defeated as he suffers the consequences of selling his birthright in exchange for lentils. In addition, the word "mahour" is similar to the Hebrew word "maher," which means quickness. This relates here, because Jacob had to act very quickly. Hazzanut: Semehim: *Yadekha Tanheni* (page 149).

Continued from page 16

open to the novel discoveries one might find in God's world. However, he also related to being a citizen since he believed that lives are formed and enriched through complete investment in a particular place and time.

The legacy of Abraham has us living in a perpetual state of tension between journey and arrival. We strive as travelers to always be prepared to move forward and develop with the world as it unfolds. Yet, we do not suffice with relating to the world superficially as passersby, we invest fully and identify with each point of the journey with commitment and belonging.

Ultimately, God borrows this term from Abraham and applies it to the entire nation. The term "sojourners and citizens" has come to profoundly define the Jewish people. We live and survive in the balance between moving and settling. The "wandering Jew" is not one who simply roams from region to region but one who arrives, builds,

supports and identifies with the environment in which he lives. And still, the wandering Jew is one who is always questioning, ready to move places as well as ideas, in his commitment to the ultimate voyage of life.

We can approach life this way both as a nation and as individuals. The ethos established by our patriarch Abraham has charged his progeny to live fully in each moment but never at the expense of continuing the grand journey through history. Being both sojourners and citizens — *gerim vetoshabim* — has played a great role in connecting the descendants of Abraham to eternity.

Rabbi Dweck is the Senior Rabbi of the Spanish and Portuguese Sephardi Community of the United Kingdom.



PERASHAT TOLEDOT

PROPER ATTENTION

Rabbi Avi Harari

ויָזַד יַעֲקֹב נְזִיד וַיָּבֵא עֲשׂוּ מִן הַשָּׂדֶה וְהוּא עָנָף. וַיֹּאמֶר עֲשׂוּ אֶל יַעֲקֹב הַלְעִיטֵנִי נָא מִן הָאָדָם הָאֵדָם הַזֶּה כִּי עָנָף אָנֹכִי עַל כֵּן קָרָא שְׁמוֹ אֱדוֹם. וַיֹּאמֶר יַעֲקֹב מִכֶּרֶה כִּיֹּם אֶת בְּכֻרְתְּךָ לִי. וַיֹּאמֶר עֲשׂוּ הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה זֶה לִי בְכֻרָה. וַיֹּאמֶר יַעֲקֹב הַשְּׂבֻעָה לִי כִּיֹּם וַיִּשְׁבַּע לוֹ וַיִּמְכֹּר אֶת בְּכֻרְתוֹ לְיַעֲקֹב ... וַיָּבֹז עֲשׂוּ אֶת הַבְּכֻרָה.

And Yaakov boiled a stew, and Esav came in from the field, and he was exhausted. Esav said to Yaakov, "Pour into me, now, some of that very red stuff for I am exhausted." He therefore called his name Edom. Yaakov said, "Sell, as this day, your birthright to me." And Esav said, "Look, I am going to die, so of what use to me is the birthright?" Yaakov said, "Swear to me as this day" ... and Esav belittled the birthright.

(Bereshit 25:29-34)

We are taught from an early age to associate Esav with “bad.” Indeed, the Hakhamim often present Esav as the *ben rasha* of Yitzhak, in stark contrast to his brother Yaakov the *sadik*. As thinking adults,

its characters, in this particular instance, it prompts us with the appropriate judgment. This inserted evaluation is significant. It is the Torah’s method of accentuating Esav’s severely warped vision at this moment. But what did Esav actually do to merit such judgment? Undoubtedly a rash decision made in the spur of the moment, Esav chose instant relief over eventual inheritance. Was that decision really so bad? Don’t we all get caught up “in the moment” from time to time, and err in our decisions? Was Esav’s choice really that bad?

“Pour into me, now, some of that very red stuff for I am exhausted.” He therefore called his name Edom.

The Torah herein subtly attested to the irony of Esav’s second name, “Edom.” Although born a ruddy baby (*admoni*), he was not known as “Red” until he later on referred to the stew as “that very red stuff.” It is those two words – “*ha-adom ha-adom*” that seemingly define Esav for

“We focus on our phones instead of listening to what others have to say.”

we inevitably ask ourselves yearly, “do the *pesuqim* actually portray Esav as such a wicked guy?” True, he angered his parents with his chosen wife. And yes, he planned his brother’s murder in a state of rage. But did he actually commit a deed so egregious to inherit the dreadful *rasha* designation?

Concluding an impartial account of an experience from Yaakov and Esav’s childhood, the Torah’s narration interjects with an evaluation of Esav’s ultimate decision, “And Esav belittled the birthright.” This uncharacteristic appraisal must lead us in our search for Esav’s “true identity.”

While the Torah generally leaves it to the reader to judge

eternity. What is their significance?

As a teacher, I must be sensitive to my students’ focus. I recognize a successful lesson when the students are genuinely interested, engaged in the topic, and participating freely. A failed class is when they are not. Sensing a student who is not attentive during class, I immediately search for the cause. Oftentimes I discover that my lesson lacked the appropriate structure, and was therefore too confusing for the particular student. At other times the student was just tired after a long week. Sometimes, however, I sense something else. I notice the student’s intense focus on other subjects, topics or issues – but not on the matter being taught. It is in

these circumstances that I sense a *belittling* (*bizayon*) of the subject. The ability to focus on intricate, unimportant or inappropriate details, while failing to attend to the important ones constitutes *bizayon* par excellence.

Were Esav distracted when returning from the field we could have justified his mistaken decision. We would argue that his senseless trade with Yaakov was the result of a lack of focus. When he noticed and mentioned the redness of the soup, however, he demonstrated his extreme attentiveness even at that moment. He made it clear that he *could* notice the details – but only the ones that *he* deemed important. Trading the birthright for stew therefore went down as the ultimate *bizayon* – “And Esav belittled the birthright.” Esav detected the little, insignificant details, while the ones with actual importance were left unnoticed.

We are in constant battle with our own “Edom tendencies.” We notice the external appearances of others, paying little or no attention to their content or essence. We focus on our phones instead of listening to what others have to say. We analyze every minute detail of our professional lives, but fail to appreciate our families. Learning from Esav’s *bizayon* of the birthright, let us root out our Edom tendencies and focus on the important matters in life.

Shabbat shalom!

Rabbi Harari is the Rabbi of Congregation Shaare Shalom and teaches Judaic Studies in Yeshivah of Flatbush Joel Braverman High School.



*Esau Selling His Birthright,
by Hendrick ter Brugghen, circa 1627*

SHABBAT-TABLE TALKS

Rabbi Ralph Tawil

Value: In Relationships, Talk Before You Act

Communicating our understanding of situations to our partner before we act upon it minimizes misunderstandings. Commonly, we think our way of viewing the situation is the only perspective. We therefore decide to act in ways that reflect our understanding, even when the other party is affected. This can sometimes lead to tragic mistakes as it did in our perasha.

Background:

Our perasha contains the story of how Yishaq decided to bless both of his sons, each with a different blessing. Each of the specific blessings was suitable to its respective recipient. Yishaq's blessing intended for Esav contains blessings of material wealth and power, things that certainly fit Esav's gruff character. On the other hand, Yishaq's blessing for Ya'aqob clearly designates Ya'aqob as the true spiritual heir of Abraham. Yishaq blesses Ya'aqob with the "blessing of Abraham," including inheriting the Promised Land. Yishaq had a plan to bless both of his children, yet Ribqah only overheard part of the plan. She overheard Yishaq saying that he would bless Esav. Ribqah saw this as a grave mistake and acted to rectify it, without discussing her misgivings with Yishaq.

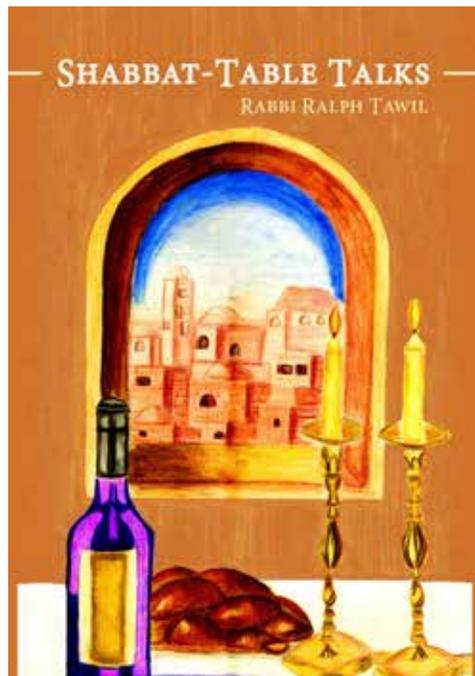
Text: Beresheet 27:5-13 (NJPS)

Ribqah had been listening as Yishaq spoke to his son Esav. When Esav had gone out into the open to hunt game to bring home, Ribqah said to her son Ya'aqob, I overheard your father speaking to your brother Esav, saying, "Bring me some game and prepare a dish for me to eat, that I may bless you, before Hashem, before I die." Now, my son, listen carefully as I instruct you.

Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. Then take it to your father to eat, in order that he may bless you before he dies. Ya'aqob answered his mother Ribqah, "but my brother Esav is hairy and I am smooth-skinned. If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing." But his mother said to him, "Your curse, my son, be upon me! Just do as I say and go fetch them for me."

Analysis:

Ribqah only overhears of Yishaq's plan—it apparently was not discussed beforehand with her. There is a subtle addition that Ribqah makes in retelling the incident to Ya'aqob. She adds the words "in front of Hashem," which Yishaq did not use. This shows that she misunderstood the nature of the blessings that Yishaq planned to give Esav. She resorts to deceiving her husband for what was a very good reason: she knew from before her twins were born that "the older will serve the younger," and she was going to make sure this happened. As a result of Ya'aqob receiving Esav's blessing, Esav was intent on killing Ya'aqob, and Ribqah had to give Ya'aqob another piece of advice—to run for his life. The Torah does not report that Ribqah ever saw her beloved son Ya'aqob again. Meanwhile Ya'aqob was suffering the scheming of his treacherous uncle, Laban. This tragedy resulted from an unfortunate lack of open communication between Yishaq and Ribqah. We can only speculate as to the reasons that our great Patriarch and Matriarch did not communicate in this matter. Let us make this speculation part of our discussion, because through the speculation we might uncover the reasons why we don't communicate before acting.



Discussion:

First tell the story, emphasizing the lack of communication between Yishaq and Ribqah. Point out the tragic consequences of this lack of communication. Tell the people at your table (especially the young people) that we will try to think about why Yishaq and Ribqah did not communicate. Let the children know that it is not a matter of getting the “right” answer, but a matter of thinking of different ideas. (Young children might answer this kind of speculation by saying “I don’t know.” Respond by saying, “I don’t know for sure either, and let’s try to think of some ideas that might have been the reasons.”)

Why do you think Yishaq did not discuss with Ribqah his plan to divide the blessings between their two children? (Maybe he thought that Ribqah would not agree to give Esav anything. Perhaps he thought that it was his decision to make and not hers [even though his own mother, Sarah, was instrumental in ensuring that Yishaq alone would inherit Abraham]).

Why didn’t Ribqah, after overhearing Yishaq’s request to Esav, speak to Yishaq and tell him she thinks that he is making a mistake? (Perhaps she thought that Yishaq had already made up his mind to do what he wanted. Maybe she felt pressured because Esav would soon return with Yishaq’s meal.)

Role Playing:

Assign the various roles of Yishaq and Ribqah to your children. Ask them to act out what might have happened if both Yishaq and Ribqah had told each other of their plans. If there are more than two children who would like to take part, repeat the role-playing, or allow another child to replace one that has already had a turn.

Applications:

Husbands and wives discuss things related to family or personal decisions. On occasion, the husband and wife have different values that influence their decisions. An open discussion about the underlying motivations of your decisions can lead to greater understanding of yourself and your spouse. Try having such an open discussion in front of your children, if you can think of a suitable issue.

Siblings, as well, often fall into the trap of not talking before taking action. Try to think of a situation where your children were quarreling over a decision that could have benefited from an open discussion. If you can get such a discussion going, do not play the judge. That is not the point. Rather, help the children achieve better understandings of themselves and their sibling, by keeping the discussion civil and on track.

Story:

The idea of a person assuming something about another and taking action on that assumption without communicating reminds me of the story of the man whose car got a flat tire one rainy evening on a deserted rural road. When he opened up his trunk, he realized that although he had a spare, he did not have a jack to lift his car. Looking through the rain, he saw the light of a house about a mile down the road. As he was walking to the house, he started thinking about what he would say to the owner. Then a thought entered his mind: “What if the owner would not give me the jack, no matter what I offered him. But how could this person not lend me his jack? It is such a basic human instinct to help a person in distress. What kind of man is he any way?”

He kept on walking and thinking in this way, all along the way getting more and more angry about the man in the house who might not give him the jack. When he finally reached the house and rang the bell he was infuriated at the owner of the house, whom he assumed would not lend him his jack. As soon as the owner of the house opened the door, before he even had a chance to say hello, the sopping wet man with the flat tire punched the owner of the house in the face and said, “Who needs your junky jack anyway.” He walked away, all along assuming that the man would not give him the jack. He did not even talk to him.

Let us communicate with each other in order not to make wrong assumptions and to prevent misunderstandings.

Rabbi Tawil is the author of Shabbat-Table Talks (Tebah Educational Services, 2014).



THE MEMORIAL

Ms. Jacqueline Sasson

Everyday throughout I-LEAD, all of our visiting stops, each was more special than the last, but on July 14th we went to a memorial that hit me hard. We were brought to a memorial of 73 Israeli Defense Forces soldiers who were killed in a helicopter disaster in 1997. The memorial was designed with a number of visible elements that give visitors a feel of the tragic collision.

As our counselor was telling us their story, she pointed out the significance of every architectural and thought-out design.

In the center of the memorial, there are 73 names written on 73 black blocks placed under a round pool of water, to reflect the sky of where the helicopter flew. The water is directed through a channel that intentionally sounds like a helicopter propeller. To add to this sense, from the circle of water six pathways come from it, creating the illusion of a helicopter propeller. In between the paths, were big rocks

from people I've never gotten to meet or thank. It all became so real as I continued walking and reading anything my eyes came across.

As our I-LEAD group made it back to the circle, I was finally controlling my tears until our counselor began to play a song that was written by a soldier before the crash, and found after. The song was a soldier saying how he would not be able to live on if something ever happened to someone he loved. The irony in his writing broke me down once again.

The group spread out to think, write, or pray. I found myself a rock that was separated from everyone else, but not far too from the view. I opened my siddur and began to pray. I cried to God, asking why bad things happen to good people and why horrible things happen to the people that are trying to protect us. As I was complaining to Him, I had a change of mind and I took the story I just learned and

“I was grateful for everything, and I left the memorial feeling a connection to Hashem.”

with tea lights inside any spot that could be found from visitors, in memory of these soldiers.

When this was pointed out to me I was stunned. I could not understand why they would design such a thing. Why would this architect want to bring such an atmosphere to the families of the tragedy that took away their children? I felt anger build up inside of me as I clenched my fists by my sides, trying to hold in my emotions. But then I understood. It was built this way so visitors would feel the loss of these 73 soldiers, who day in and day out put their lives on the line to be our heroes. I let my emotions get the best of me as I walked along the propeller-sounding water to a cave full of the soldiers belongings.

I saw their hats, flags, and IDs. I saw the faces to what had only been names, I read words they have said and wept

used it for something beneficial. I thanked Him for all that I have, the small things that I took for granted, and for the big things that I never thought I had to say “thank you” for. I was grateful for everything, and I left the memorial feeling a connection to Hashem.

The thing I learned most from this experience is not to take what you have for granted, and to make the most of the days you have. We never know when things will be taken from us, so we have to use every day's potential to its fullest. From I-LEAD, I learned a deeper meaning of appreciation.

Ms. Sasson attends Magen David High School, and is interested in creative writing. She hopes to attend Hunter College to continue her pursuit of writing.



HISTORY OF ALEPPO

NEVER FORGET OUR NOBLE HERITAGE

NUNCA OLVIDES MUESTRA HISTORIA DESTINGUIDA

נזכרה אולידיס מואיסטרה איסטוריה דיסטינגידיה

Mr. Sheldon N. Goldman

Chapter 4: Capitulation Treaties

Halab's "native" Jewish population was enlarged by an influx of Sephardi refugees, including outstanding rabbis, following their expulsion from Spain at the end of the 15th century. It was further augmented by another influx of "Francos" in the 18th century, this time mainly from Italy. The immigrants merged with the local Jews so completely as to leave only their Spanish family names and a few words of Ladino in the local Arabic dialect as a memorial of their origins.

Aleppo is some 500 miles from Salonika and Constantinople, the major centers of Spanish refugee settlements. Since its size and commercial importance was well known, considerable numbers of Spanish and Portuguese Jews must have settled there soon after the expulsion from Spain. Aleppo was a great city, a main caravan route linked it to Baghdad and Basra and goods from the East passed through its famous markets on the way to the Mediterranean coast and Europe. Aleppo was a pleasant city and compared favorably with most in Europe. The buildings were all of stone and flat on top, white and beautiful with cypress trees and greenery all over the town. Aleppo thus became the most prosperous and important center of Jewish life in Syria. The community included poor people as well as prosperous bankers, merchants and shopkeepers.

It was England which most intensively developed trade with Aleppo. Although active trade in Aleppo had existed with Europe centuries before the arrival of the Europeans, it was mostly to the Orient that her huge caravans travelled. The European trade, however, brought the greatest activity to Aleppo and to its Jewish merchants. Trade with England brought Aleppo to the summit of its success and its rewards. In the year 1580 Queen Elizabeth concluded treaties with

Sultan Murad III, similar to those granted to France in 1535, known as the "Capitulations." These provided privileges and guarantees of safety for the English (and other European) traders in the Levant, guarantees of safety for their persons and property. England's resourcefulness and relatively advanced industrial technology enabled her to benefit most from the East and to result in the enrichment of the industrious and able Jewish families as well as a number of Armenian and Greek Christians of the city.

Prior to the "Capitulations Treaties," the physical welfare of the daring European trader was subject to the whims and fancy of the Sultan, the governors of the provinces, to the caprice of the local pasha, and even to the populace with its occasional Islamic fanaticism. In spite of the guarantees of the "Capitulations" Europeans did not always enjoy unmolested activities.

The "Capitulations Treaties" protection from Muslim persecution and harassment was a great asset to the Western European traders, including the Italian Jewish merchants who had come to partake directly in the commerce of the East. There was a small but significant migration of Italian Jewish merchants in the 17th and 18th centuries that came to buy for the families' businesses at home. They were known as "Francos" or "*Signorim*." Many prospered and stayed becoming a permanent, albeit a somewhat separate, part of the Jewish life of the city.

Mr. Goldman is a retired Chemical Engineer who is a member of Congregations Beth Torah and Kol Israel. From 1978 through 2002 he was the Editor of the Beth Torah Bulletin. He was Secretary of Beth Torah from 1980 through 2005 and is still the Editor of the Beth Torah Calendar.



WOMEN'S LEARNING SCHEDULE

MONDAY	TUESDAY	WEDNESDAY	THURSDAY
<p>11:00am - 12:30pm Mrs. Vivien Hidary <i>Location: Mikdash Eliyahu 400 Avenue U Main Floor</i> <i>Parashat Hashabua</i></p>	<p>11:15am - 12:15pm Mrs. Frieda Cattan <i>Location: Mikdash Eliyahu 400 Avenue U Main Floor</i> <i>Jewish History - Second Temple Period</i></p>	<p>10:30am - 11:45am Rabbi Naftali Besser <i>Location: Beth Torah 1061 Ocean Parkway</i> <i>Parashat Hashabua</i></p>	
<p>12:45pm - 1:45pm Rabbi Ricky Hidary <i>Location: Mikdash Eliyahu 400 Avenue U Main Floor</i> <i>Maimonides and Modernity: The Worldview of the Rambam and Its Contemporary Relevance</i></p>	<p>12:15pm - 1:15pm Mrs. Vicky Harari <i>Location: Mikdash Eliyahu 400 Avenue U Main Floor</i> <i>Jewish Women Through the Life Cycle</i></p>	<p>12:00pm - 1:00pm Mrs. Emily Labaton <i>Location: Beth Torah 1061 Ocean Parkway Main Floor</i> <i>Shibat Zion - The Rebuilding of Judaism After the Babylonian Exile</i></p>	<p>1:00pm - 2:00pm Mrs. Margaret Benhamu <i>Location: Beth Torah 1061 Ocean Parkway Main Floor</i> <i>Personalities in Tanakh</i></p>
		<p>1:00pm - 2:00pm Rabbi Raymond Harari <i>Location: Mikdash Eliyahu 400 Avenue U Main Floor</i> <i>Themes and Ideas in Sefer Bereshheet</i></p>	
<p>8:00pm - 9:00pm Rabbi Avi Harari <i>Location: Shaare Shalom 2021 Avenue S</i> <i>Sefer Shemuel College Girls</i></p>	<p>7:00pm - 8:00pm Rabbi Moses Haber <i>Location: Bnei Yitzhak 730 Avenue S</i> <i>Jewish Thought and Jewish Values College Girls</i></p>		

Beth Torah 1061 Ocean Parkway	Mikdash Eliyahu 400 Avenue U	Shaare Shalom 2021 Avenue S	Bnei Yitzhak 730 Avenue S
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