



July 26-27, 2024
כא תמוז תשפ"ד

Candle Lighting 7:58 PM

Parashat Pinchas פִּינַחַס
Numbers 25:10-30:1

Stone – p 876
Hertz – p 686
Etz Hayim – p 918

Haftarah – Jeremiah 1:1-2:3

Stone – p 1192
Hertz – p 710
Etz Hayim – p 968

Kiddush following services is
sponsored by
the congregation

Shabbat ends 8:58 PM

REMINDER:
Yizkor Memorial Book
orders are due by
AUGUST 5

SERVICES

Sunday - 8:30 AM ; Tuesday - 6:45 PM
Thursday - 7:00 AM ; **Shabbat** - 9:30 AM

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We welcome new members!
If you or someone you know would like to receive
membership information,
please contact Chris Brown, Membership VP,
at 636-288-5356

On This Week's Torah Portion - Pinchas

Parshat Pinchas completes the episode which began in Parshat Balak: Pinchas had ended the plague that was devastating the Israelites who had been led into idolatry by the Moabite and Midianite women. Pinchas' reward for his zealotry was a "covenant of peace" (Bamidbar 25:12) and "lasting Priesthood" (25:13).

The parsha then moves on to the second census in the book, this time accounting for the new generation that would enter the land. We next read two stories, one about the daughters of Tzelophehad, and the second about Moshe's request that God appoint a successor. The parsha ends with two chapters about the sacrifices to be brought at different times, daily, weekly, monthly, and on festivals.

A man named Tzelophehad had died. His five daughters went to Moshe with a question. It had been decided that sons would inherit their portion of the land of Israel from their fathers, but since this man had left no sons, the daughters asked if they might instead inherit from their father. Moshe asked God and the request was granted. Then Moshe asked a question of his own:

"Moshe said to the Lord, "May the Lord, God of the spirits of all flesh, appoint a man over this community ...so the Lord's people will not be like sheep without a shepherd."

Why does Moshe's question come right after the request of Tzelophehad's daughters? The Sages found a connection, and an important revelation, in both Moshe's question and God's answer.

Moshe had recently lost his siblings Miriam and Aharon, and he knew that he, too, would not live long enough to lead the Children of Israel into the Land of Israel. God had also just informed Moshe he was at his last resting place. His thoughts were therefore firmly on his own mortality, and how he would not live to cross the Jordan and bring the people into the land, which would have been the fulfillment of his life's work.

Now he asked God who take over the leadership role. Paying careful attention to context, and listening to the immediately previous passage about the daughters of Tzelophehad, the Sages found a clue to why Moshe chose this moment to ask God this question, and what he may have been hoping the answer would be.

Moshe reasoned: The time is right for me to make my own request. If daughters inherit, it is surely right that my sons should inherit my glory.

The Holy One, Blessed Be He, said to him, "He who keeps the fig tree shall eat its fruit" ([Mishlei 27:18](#)). Your sons sat idly by and did not study the Torah. Yehoshua served you faithfully and showed you great honour. It was he who rose early in the morning and remained late at night at your House of Assembly. He used to arrange the benches and spread the mats. Seeing that he has served you with all his might, he is worthy to serve Israel, for he shall not lose his reward."

This was another great disappointment for Moshe. Not only was he not going to enter the land, but he was also destined to see his sons overlooked in the search for a successor.

But it is precisely here that we find, for the first time, one of Judaism's most powerful ideas. Yehoshua earned the right to inherit the role of leader and teacher. This is a profoundly egalitarian concept (democratic and classless), teaching us an important message about Jewish leaders: we are a nation of individuals standing with equal dignity in the presence of God. And yes, there is an inheritance relationship between Torah and the Jew, but the former has to be loved if it is to be earned.

You have to love Torah if you are to inherit it.

**Shabbat shalom,
Rabbi Lord Jonathan Sacks zt"l**

PRAYER

Your Almighty God brought you into a good land;
A land of brooks and fountains
That spring out of valleys and hills.

*Beware lest you forget your Almighty God,
And forsake His commandments*

When you have eaten and are satisfied,
And have built houses, and dwelled in them.

*Beware, lest your heart be lifted up,
And you forget your Almighty*

And you say in your hearts:
“My power and the might of my hand has gotten me this wealth.”

*You shall remember your Almighty God,
For it is He that has given you the power to succeed.*

Yours, God, is the greatness and the power,
and the glory and the victory and the majesty.

*Both riches and honor come from You,
And You rule over all;*

In your hand is strength and might;
And in Your hand is the power to prosper all.

Unknown

THOUGHT FOR THE MOMENT OF SILENCE

Courage doesn't always roar. Sometimes courage is the quiet voice at the end of the day saying, "I'll try again tomorrow."

Maryanne Radmacher