

(continued from back panel)  
carrying out of society's laws (which are God's ideal laws) to perfection directly before God, apart from any political order. One cannot leave responsibility for the law to the magistrates. One cannot distinguish all that much between public and private infractions because every offense against society's Law is an offense against God Himself, and responsibility is directly to God. And God, who is the God of nature as well, responds to our actions with direct, seemingly "natural" consequences and retributions. The individual must assume his collective responsibility for the observance of the law, and the concomitant perfection or imperfection of the society which it governs, because the reward or punishment which comes directly from God is collective and hinges upon it. Just like at sea, we must realize that we are all in this boat together, and the consequence of following or not following the captain's orders will be immediate and swift.

**Register now for PTTTS Hebrew School**  
**Early bird pricing ends June 1**  
Polonies Talmud Torah School, provides children and teens, ages 3-16, with a substantive Jewish education in a positive and engaging environment. Register at [shearithisrael.org/hebrewschool](http://shearithisrael.org/hebrewschool)

**Contribute to the PTTTS Hebrew School Scholarship Fund**  
We offer many scholarships to ensure that all qualified applicants can receive a Jewish education. Please consider sponsoring a student for an academic year or semester or contributing to our Hebrew school scholarship fund with a tax deductible contribution of any amount. Go to [shearithisrael.org/hebrew-school-scholarship-fund](http://shearithisrael.org/hebrew-school-scholarship-fund)

**COMMUNITY ANNOUNCEMENTS**  
  
*Mazal Tob* to David Hidary on becoming a Bar Mitzvah. Congratulations to his parents, Rabbi Richard and Esther Hidary.  
  
*Mazal Tob* to Marvin and Aviva Sussman on the Bar Mitzvah of their grandson Abie Sussman in Modiin, Israel. Abie is the son of their children Aliza and J.J. Sussman.  
  
*Condolences* to Ezra Zilkha on the passing of his sister, Hanina Shasha.

**"Holy" Duty before God: Assuring Collective Responsibility**  
**Rabbi Ira Rohde, Hazzan**  
The Ibn Ezra at the beginning of Kedoshim likens the laws here to those of the Ten Commandments as well as following the Decalogue in Parashat Mishpatim. Indeed, they are quite similar. One peculiarity in this week's Parashah and elsewhere in Leviticus is the extensive use of plural verb forms. The laws in Exodus seem more addressed to the judges and leadership, one could say, whereas the laws in Leviticus are addressed to everyone. Of course, the Decalogue was addressed to the assembled people, although largely phrased with singular verbs, so the explanation has to be a bit more subtle than this.  
Another feature in the Leviticus passage is the constant refrain of "I am the Lord." The Exodus Decalogue starts with "I am the Lord thy God, who took you out of Egypt" but that doesn't become the shorter repeated refrain we have in Leviticus. There are other clues to a different kind of attitude to the laws in Leviticus. The end of last week's reading says that if we avoid the prohibitions "the land will not spit us out," and this week's section bids the whole assembly to "be holy, for I the Lord your God am holy." In Exodus, God sets laws before us, most of which are civil, not mixed with ritual. God, having taken Israel out of Egypt, replaces Pharaoh as our new King and political authority. Judges are responsible for enforcing those laws and carrying out punishments for violators. In Leviticus, God Himself is the enforcer; every transgression is a transgression against God Himself, and God Himself will be the enforcer and will execute punishment, not because He is our King, but because He Himself is God and has miraculous Divine Power. Traditionally, Kedoshim, the command to "be holy," is understood as a source for an imperative to go beyond the letter of the law, beyond what the legal system could enforce, because the responsibility is directly to God Himself. Our observance of the Law must strive for "holiness" and "purity" and avoid "profanation" and "defilement." We must strive to seek Divine approval and favor and avoid Divine wrath. That requires a level of perfection in observance of the law way beyond what is strictly enforceable, a level which strives for perfection of the society. Further, the entire society must assume collective responsibility for the observance of the Law, its enforcement, to some extent, and the carrying out of its ideals, not just the leadership. And that is because there is a direct contract between the collective society and God, and the society will either be collectively rewarded or collectively punished. Perhaps one need not interpret this passage as a command for the individual to be more scrupulous in his personal observance, but the individual must be more scrupulous in taking responsibility for observance in society-at-large. The Ibn Ezra comments that the reason for expressing "ye shall not steal" in the plural is that "he who sees [theft] and is silent is a thief as well."  
Of course, in this passage, there is actually alternating use of singular and plural verb forms, as is typical for Hebrew. But in some of these passages, even those addressed in the singular, many other laws chosen here seem to be those which emphasize collective responsibility of society for all its members, even of its guests: Leaving the poor his portion in the harvest, not to oppress the stranger, not to be deceitful in business dealings, protecting the disabled, avoiding feuds, etc. These and still other passages seem to try to make sure society takes responsibility for what might be construed as "private" misconduct. Sexual misconduct, last week's parashah says, is not a "private" matter, but has ramifications for the entire society, and the society must be held culpable. Considering that many meals in those days involved sacrifices, perhaps the law here with regard to not leaving over the sacrifice to the third day was a way of asserting community responsibility even over "private" mealtimes.  
In sum: The subtle differences in the presentation of the laws here in Leviticus can be interpreted as emphasizing the collective moral responsibility for the  
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CONGREGATION SHEARITH ISRAEL  
The Spanish & Portuguese Synagogue

## Shabbat Kedoshim

May 13-14, 2016

Hertz Pentateuch: Torah Reading: p. 497; Haftarah: p. 511  
Kaplan Living Torah: Torah Reading: p. 598; Haftarah: p. 1168

CANDLE LIGHTING | 7:46 pm  
MINHAH | 6:45 pm

ZEMIROT | 8:15 am | Main Sanctuary  
SHAHARIT (NISHMAT) | 9:00 am | Rabbi Hidary will deliver a sermon on the topic "The Time-Space Continuum of Holiness"  
TOT SHABBAT | Ages 0-4 | 10:00 am | Levy Auditorium  
YOUTH GROUPS | Ages 5-12 | 10:00 am | Elias Room  
JR. CONGREGATION | Ages 5-12 | 10:30 am | Little Synagogue  
KIDDUSH LUNCHEON | Levy Auditorium | *Kiddush sponsored by Rabbi and Esther Hidary in honor of David becoming a Bar Mitzvah and reading the haftarah*

TOPICS IN JEWISH PHILOSOPHY | Esther Hidary | 6:40 pm |  
For high school students | Held at the Hidary home, 1 W 85th St Apt. 6A

SHABBAT AFTERNOON SHIUR | Rabbi Hidary on the topic "Marital Spats and Other Sectarian Polemics in Parashat Kedoshim" | 6:40pm | *Spring semester sponsored by Lewis Lipsey*

MINHAH/ARBIT | 7:40 pm  
KETTER SHEM TOB | Rabbi Hidary | Main Sanctuary  
HABDALAH | 8:46 pm

Weekday Service Times  
Morning: Sunday: 8:00 AM; Mon-Fri.: 7:15 AM  
Evenings: Sunday – Thursday: 6:30 PM (Minhah & Arbit)

# UPCOMING EVENTS AND INITIATIVES

**Two Part Series with Professor Yaron Harel**  
**Part 2 | Monday, May 16 | 7:00 pm**  
**Jews, Muslims and Christians in Syria**  
**in the 19th Century**

Prof. Yaron Harel is a member of the Department of Jewish History and Contemporary Jewry, and the head of the academic committee of the Dahan Center at Bar Ilan University. His research interests are engaged in political, social and cultural history of the Jews in the Middle East. He published twelve books and dozens of articles worldwide.

*Thank you to Ralph Sutton for sponsoring this series.*

**Annual Pre-Memorial Day Service: Honoring Veterans of the Revolution and Members of the Armed Forces**  
**Sunday Morning, May 22 | 10:30 am**  
**Chatham Square Cemetery**

Join us at the Chatham Square Cemetery in Chinatown to honor veterans of the US Armed Forces including members of our congregation who participated in the Revolutionary War. Led by Rabbi Soloveichik, this special service is open to all members of the community (veterans are encouraged to attend.) The cemetery, active from 1682-1828, is located at 55 St. James Place, opposite Chatham Square. Transportation from and back to Shearith Israel is available. Go to [shearithisrael.org/chatham-square-service](http://shearithisrael.org/chatham-square-service) to sign up.

## Calling all Veterans!

Shearith Israel is honored by our members' long history of military service – going back to the Revolutionary War! We are currently updating our “honor roll” of veterans for our congregational records. If you or a family member are a veteran or are currently serving in: the United States Armed Services, the IDF, or other military organizations, we would like to know. Please contact Zachary Edinger at [zedinger@shearithisrael.org](mailto:zedinger@shearithisrael.org). Additionally, if you are interested in learning about Shearith Israel's revival of the “Sephardic Post” of the Jewish War Veterans of the United States of America, please contact [zedinger@shearithisrael.org](mailto:zedinger@shearithisrael.org).

**Yom Yerushalayim at Shearith Israel**  
**Sunday Morning, June 5 | Rabbi Meir Soloveichik**  
Following 8:00 am morning services, Rabbi Soloveichik will deliver a special shiur in honor of Yom Yerushalayim.

**Shabu'ot Public Lecture**  
**When Jews Owned Slaves: An Often Untold Tale of History, Ritual and Jewish Law**  
**Saturday Night, June 11 | 11:30 pm**  
Join us for what has become a popular Shabu'ot night tradition for the greater UWS and UES community. After the talk, guests are invited to mingle over cheesecake.

**Girls' Megillat Ruth Reading**  
**First day of Shabuot | Sunday, June 12**  
The girls of our synagogue recite Megillat Ruth for the congregation in the Main Sanctuary after services. If your daughter would like to participate, please contact Mrs. Lisa Rohde at [lirohde-csi@yahoo.com](mailto:lirohde-csi@yahoo.com).  
*Please consider sponsoring or contributing to a kiddush in honor of our girls. For more information, contact [breiss@shearithisrael.org](mailto:breiss@shearithisrael.org).*

**Graduation Kiddush and Scroll of Honor**  
Let's spread the good news and celebrate the success and accomplishments of all our graduates from pre-school to PhDs! Go to [shearithisrael.org/graduation2016](http://shearithisrael.org/graduation2016) to ensure your graduate is listed on our scroll of honor and even if you cannot attend, consider co-sponsoring our graduation kiddush for just \$36.

**Save the Date:**  
**Indoor Picnic for Young Couples and Families**  
**Saturday, July 9, 2016 | Following Morning Services**  
If you liked our young couples and families Mexican Fiesta, you'll love this event! And if you missed our Mexican Fiesta, you'll be sure to want to attend our indoor picnic. To join the committee and get involved in the planning, email [slandau@shearithisrael.org](mailto:slandau@shearithisrael.org).

# WEEKDAY JUDAIC EDUCATION

For details go to: [shearithisrael.org/judaic-education](http://shearithisrael.org/judaic-education)

## Tuesday

- ◇ **Rambam's Mishneh Torah** | Rabbi Hidary | 7:45 am
- ◇ **Feasts and Fasts: The Festivals in Jewish Thought- A Class for Women** | Rabbi Soloveichik | 9:00 am
- ◇ **Talmud Class: Tractate Rosh Hashana and the Philosophy of Jewish Time** | Rabbi Soloveichik | 8:00 pm | *Spring semester sponsored by Gregory Bell.*

## Sunday

- ◇ **The Book of Kings** | Rabbi Hidary | 8:40 am | **NO CLASS THIS WEEK**
- ◇ **Saadia Gaon's Book of Beliefs and Opinions** | Sjimon den Hollander | 9:30 am (AT 8:40 am THIS WEEK)

**Don't let us go dry.**  
Be a scotch or arak sponsor. To sponsor or contribute go to [shearithisrael.org/scotch-and-arak-sponsorships](http://shearithisrael.org/scotch-and-arak-sponsorships)

Please consider sponsoring a semester or a class. Go to: [shearithisrael.org/sponsoraclass](http://shearithisrael.org/sponsoraclass)

**Parnas Office Hours**  
Louis Solomon would be delighted to meet with you. Please schedule a visit at [parnas@shearithisrael.org](mailto:parnas@shearithisrael.org).

Our next public tour is:  
**Wednesday, June 15 at 11:00 am**