



Friday, May 11

7:00 Shacharis
8:16 Candlelighting
8:20 Mincha / Maariv

Shabbos, May 12

8:45 Shacharis
Kiddush is sponsored by the Shilians.
7:10 PIRKE AVOS
8:10 Mincha / Shalosh Seudos
Shalosh Seudos is available for sponsorship.
9:26 Maariv

Sunday, May 13

8:00 Shacharis
10:00 Maariv

Monday, May 14

7:00 Shacharis
8:00 **The Ten Commandments – Shabbos: A Gift for the Jews (4/10)**
10:00 Maariv

Tuesday, May 15

7:00 Shacharis
8:00 **Understanding Our Prayers (Stoll)**
10:00 Maariv

Wednesday, May 16

7:00 Shacharis
8:00 **The Prophets Still Speak (Stoll)**
10:00 Maariv

Thursday, May 17

7:00 Shacharis
10:00 Maariv

The Ten Commandments

Exploring the Laws and Meaning Behind the Commandments

Mondays @ 8pm

Parsha: Behar-Bechukosai

The *Shemitta* or Sabbatical year occurs every seven years in Israel. This means that all Jewish-owned land in Israel may not be sown, planted, or worked on, for the entire year. Although it is a great test for an agriculturally dependent society to lose their main source of income for an entire year, the Torah promises that the sixth year would produce enough food to carry the people through the eighth year.

After every seven *Shemitta* years, the fiftieth year is called the Jubilee year. The laws of *Shemittah* would be applicable then, too, and the Torah promises that the forty-eighth year would produce enough for both the *Shemitta* and Jubilee years.

During the Jubilee year, a person was also obligated to free all his Hebrew slaves, and to return any real estate purchased since the last Jubilee year, with some exceptions, to its original owner.

One of the reasons for the mitzvah of *Shemitta* is to teach the people that one's income comes from G-d and is not merely the fruits of one's own labor. Although the nature of the world is such that man must expend efforts in order to be able to enjoy the benefits, we must remember that our success and failure is not tied exclusively to the amount of effort we expend. By not working the entire year, the Jew was tested to strengthen his faith in G-d.

Trusting in G-d is also seen in the prohibition against charging interest to a fellow Jew. A person must trust that he will be able to provide for his family without lending others money with interest. The Torah also warns us not to take unfair advantage of others in business.

The last portion in the Book of Vayikra, emphasizes the importance of keeping the Torah properly. G-d promises many physical and material rewards for the nation when they follow the commandments. The rain will be plentiful and convenient, the crops will be bountiful, and there will be peace and security throughout Israel.

However, the mitzvahs were not meant to be options, with one choosing what to keep and what not to keep. In this section called the *Tochacha*, or Reproof, the Torah graphically depicts the terrible drought, disease, and exile, awaiting those who fail to follow the Torah and its mitzvahs.

Yet, the Torah promises, despite all the terrible punishments, that G-d will never forget or ignore the Jewish people's plight. Even when they must be banished, G-d promised they will eventually return to their land and G-d will be appeased. The Jew realizes that even his suffering does not come from G-d's indifference but from a sense of love and concern.

Insights: Emor

If you will ask, "What will we eat in the seventh year if we will not plant?" (Lev. 25:20) The Sabbatical year is meant to teach us faith, that everything comes from the hands of G-d. When the Gerrer Rebbe, Rav Yitzchok Meir, was a young man, he suffered from dire poverty. When his wife would complain upon their plight he would encourage her with words of faith. Once she asked him, "Everybody worries about their livelihood. Why can't you understand that?" The Rebbe jokingly answered her that he was blessed with a quick mind, and what others would worry about for several days, he could complete in a few minutes. "But what do you gain by worrying for a few minutes?" she asked. "The same thing that everyone else accomplishes in several days!" the Rebbe said, "Worry does not accomplish anything. That is why we must have faith."

Did You Know?

The Talmud rules that one must take measures to save his own life before saving other lives. If a person is faced with a choice of saving one of two people, he may not merely save one because he is a friend or the like, as both lives are considered equally important. The question is often raised in triage whether to put a patient on life support if it would only help temporarily, or to pass him up in favor of a patient with greater chances of survival. Many authorities rule that the patient with the better chance takes precedence. However, this only applies if there is certainty that the life support will be used for such a person. If there is no other such patient present, there is an obligation to save human life even temporarily, and the machine must be used to save that person too.

Thought for the week: *We are governed not by principles but by slogans which we mistake for principles (A Candle by Day)*