SHABBAT SCHOLAR-IN-RESIDENCE: RAV YOSEF CARMEL
SHABBAT, JULY 11

Rav Yosef Carmel is the Rabbinical Dean of the Eretz Hemdah Institute for advanced Jewish studies in Jerusalem, as well as the Av Beis Din of the Beit Din, "Eretz Hemdah - Gazit". Join us for the following speaking engagements:

HASHKAMA SHIUR: Contemporary Conversion Issues: Is DNA Sufficient?
SHABBAT AFTERNOON SHIUR: Egg Donation: Israeli Law and Halachic Implications
Sponsor Anonymously
SEUDAH SHLISHIT: The Three Weeks: Have We Heeded Their Message?

UPCOMING EVENTS AND PROGRAMS

YOUNG LEADERSHIP SPECIAL TALK WITH PROFESSOR SHANA SCHICK, FASTING IN AN AGE OF INDEPENDENCE
Shabbat, July 11
Shana Strauch Schick is a post-doctoral fellow at The Center for Inter-disciplinary Research of the Cairo Genizah at Haifa University. In 2011, she became the first woman to be awarded a PhD in Talmudic Literature from Bernard Revel Graduate School at Yeshiva University where she also completed an MA in Bible.

YOUTH DEPARTMENT: MEET AND GREET
Wednesday, July 22 at 7:30PM at the home of Amanda & Daniel Laifer
Come meet our new Youth Directors, Jenn and Gabby Minsky and share your thoughts with them. RSVP to Jenn & Gaby Minsky at jennandgabby@jewishcenter.org.

SPECIAL SHABBAT MORNING BRIEFING WITH MAURIZIO MOLINARI, THE CALIPHATE OF TERROR: THE EMERGING MIDDLE EAST AND THE COMING WARS
Shabbat, August 1

SUMMER LAY LEADERS CHABURAH
Please join us one hour before Minchah for our summer Chaburah series.
July 18: Jeff Bogursky
August 1: Sam Englander
August 8: Mark Segall
August 15: Malka Strasberg

COMMUNITY ANNOUNCEMENTS

THANK YOU TO OUR USHERS
Thank you to our ushers Steve Hirsch and Pamela Neikrug this Shabbat.

THANK YOU TO CSS
We would like to once again thank CSS and our dedicated CSS members for providing the security for our synagogue this week.

DAILY SERVICES

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<th>Sunday, July 12</th>
<th>Mon., July 13 - Thurs., July 16</th>
<th>Friday, July 17</th>
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<td>Daf Yomi 7:45AM</td>
<td>Shacharit 7:45AM</td>
<td>Rosh Chodesh</td>
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<td>Shacharit 8:30AM</td>
<td>Minchah 8:15PM</td>
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<td>Candle Lighting: 8:07PM</td>
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WOMEN’S TEHILLIM GROUP
Monday, July 13 at 7:15PM.
Contact Joyce Weitz for more information at 212-877-1176.

THE JEWISH CENTER
S H A B B A T  B U L L E T I N
JULY 10-11, 2015 • PARSHAT PINCHAS • 24 TAMUZ 5775

EREV SHABBAT
7:00PM and 8:00PM Minchah
8:11PM Candle Lighting

SHABBAT
7:45AM Hashkama Minyan (The Max & Marion Grill Beit Midrash)
9:00AM Shacharit (3rd floor)
9:15AM Hashkama Shiur with Rav Yosef Carmel,
Contemporary Conversion Issues: Is DNA Sufficient?
9:18AM Sof Zman Kriat Shema
9:30AM Young Leadership Minyan with special talk by
Professor Shana Schick (The Max Stern Auditorium)
10:00AM Youth Groups, 2-year-olds, 3-4-year-olds and 5-6-year-olds: Geller Youth Center; 2nd-3rd graders, 4th-6th graders: 7th floor
Community Kiddush (5th floor)

WITH THANKS TO OUR KIDDUSH SPONSORS:
Hashkama, Joyce & Aaron Weitz in memory of Joyce’s brother, Jerry B. Cohen
Community Kiddush, Judith Fessel Golzman and Sherry & Mark Fessel in memory of the yahrtzeit of Judy’s husband and Mark’s father, Harry (Naftali Tzvi) Fessel

4:00PM Bikkur Cholim/Bikkur in the Home (meet at 730 Columbus Ave.)
7:15PM Israel Friedman Daf Yomi
7:15PM Afternoon Shiur with Rav Yosef Carmel,
Egg Donation: Israeli Law and Halachic Implications
8:00PM Minchah
Seudah Shlishit Speaker: Rav Yosef Carmel,
The Three Weeks: Have We Heeded Their Message?

WITH THANKS TO OUR SEUDAH SHLISHIT SPONSORS:
Wendy Amsellem in memory of Andre Joseph Amsellem
Elli Strauss in honor of her mother Hedy Lowinger, Chana bat Avraham Schmuel
Anonymous

9:11PM Havdalah
Pinhas and the Righteous Personality
Dr. Erica Brown, Community Scholar

We tend to regard piety as an internal rubric or compass that guides behavior in the direction of enhanced spirituality, humility and devotion. Yet, the truly righteous person – in order to be a highly evolved self – cannot keep piety locked away.

Pinhas, the eponymous leader who gives a name for our parsha this week, is rewarded for his public display of zeal for God and defense of our moral code by spearing an Israelite leader and a Midianite woman who brazenly had relations “in the sight of Moses and the whole Israelite community who were weeping at the entrance of the Tent of Meeting.” Right there, in front of the “oheil mo’ed” – a sanctified, public location – this public figure did a public act that shocked his onlookers. They wept, perhaps because of a moral paralysis that locked them in disbelief. What kind of person would do this low, base act in the presence of Jewish leadership and commoners alike?

In our biblical tradition, we have tears of joy, tears of sadness and tears of disbelief. The last are a natural outgrowth of pain and immobilize us because we have no idea how to respond. In their book, Primal Leadership, Daniel Goleman, Richard Boyatzis and Annie McKee claim that leaders manage meaning for a group. They model for us how to respond to events and situations, particularly – the authors claim – in situations of ambiguity where there are no obvious responses.

Moses was among those on the sidelines of this event, evidently just as gobsmacked as his constituents.

Only one person rose beyond the shock and acted. God rewarded Pinhas in the opening of our parsha yet his violence unsettles us. Would we call Pinhas a righteous person, one who took his inner values and acted upon them in the world?

We may or may not call Pinhas a righteous person for this act but we may very well say that Pinhas had a righteous mind. In Jonathan Haidt’s book, The Righteous Mind: Why Good People are Divided by Politics and Religion, he argues that truth and reason often work at odds with each other in the religious mind. Groups of people who make something sacred, he contends, often “lose the ability to think clearly about it. Morality binds and blinds.” Once you share a political or religious narrative with others, you can become blind to the fact that good people differ profoundly on what constitutes morality.

In rewarding Pinhas, God was providing a public and divine stamp of approval to an act that could be regarded as polarizing and dangerous but one that had a desired outcome: people have to take a stand when the public good is compromised, even and especially by its leaders. It’s hard – sometimes devilishly so – but it is not impossible to call out those who are wrong. We need not always be paralyzed by public misbehavior. We are morally stronger than that.

Top U.S. Officials: Maintain Pressure on Iran’s Military Capabilities

The United States’ top military official voiced opposition to lifting the U.N. arms embargo and intercontinental ballistic missile (ICBM) development ban on Iran during a July 3 Senate Armed Services Committee hearing. Following an exchange with Sen. Kelly Ayotte (R-NH) on Iran’s “malign interference” in the region, Chairman of the Joint Chiefs of Staff Gen. Martin Dempsey stated, “under no circumstances should we relieve pressure on Iran relative to ballistic missile capabilities and arms trafficking.” Also at the hearing, Defense Secretary Ashton Carter stressed the need to stop Iran’s ICBM program and to prevent the Iranians from obtaining a nuclear weapon. “We want them [the Iranians] to continue to be isolated as a military,” Carter said. “Whatever happens as far as an agreement over the nuclear program with respect to Iran is concerned, I think we – and certainly I feel this have a clear duty in the Department of Defense, first of all, to defend our friends and allies...especially Israel.”

NEW KOREN KINNOT AND TISHA B’AV MACHZORIM

In advance of Tisha B’Av, The Jewish Center will be purchasing a number of new Koren Kinnot featuring the commentary of Rav Soloveitchik. If you would like to dedicate a volume in memory of a loved one or in celebration of a simcha, sponsorship opportunities are available. Please contact astrum@jewishcenter.org.
The laws of mourning guide the bereaved individual from a period of intense mourning, when the loss of a loved one is usually most deeply felt, through stages of decreasing intensity as the pain abates: the profound grieving of shivah is succeeded by the more subtle sadness of sheloshim, which is muted still further in the year-long practices of mourning observed for the loss of a parent.

Each summer, as we mourn the destruction of both Temples, we experience as a community a process exactly the opposite of the usual pattern of mourning. Instead of lessening our mourning as time goes on, we gradually increase the intensity of our sadness, beginning with the fast of Shivah Asar B’Tammuz (Sunday, July 5th) and culminating three weeks later with the deep mourning of Tishah B’Av (Motzei Shabbat, July 25th – Sunday, July 26th). Just as the personal process of mourning is marked by significant points (seven days, thirty days and a full year), so is the communal process of mourning for the Temple marked by stages. Our expressions of mourning become more apparent at each stage.

♦ Shivah Asar B’Tammuz: We begin with the fast of 17 Tammuz (observed this year on Sunday, July 5th), commemorating the Roman army’s breach of Jerusalem’s walls – a significant step toward the Second Temple’s destruction. Starting from this day, we do not hold weddings or get haircuts. We also avoid saying the blessing of shehechianu, and therefore refrain from eating new fruits and buying or wearing expensive new clothing. On each Shabbat during this period, we read a haftarah which expresses these themes and warnings of destruction.

♦ The Month of Av: The Talmud (Ta’anit 26b) instructs that as the month of Av begins (Friday, July 17th), we are to curtail our sense of joy as this month brings with it the day on which both Temples were destroyed. We abstain from meat and wine (except on Shabbat or for the infirm) because of their association with celebration. Washing or dry-cleaning clothing, other than children’s clothing and other circumstances of great necessity, is delayed until after Tishah B’Av. Freshly laundered clothing (other than undergarments and clothing for Shabbat) should not be worn until the 10th of Av. (It is recommended that clothing to be worn between 1-10 of Av be worn very briefly before the 1st of Av.) Activities for the purpose of celebration or pleasure, such as beautifying or expanding one’s home, are best suspended until after the 9th. Swimming for pleasure is avoided as well.

♦ Tisha B’Av: Our mourning reaches its depth on Tishah B’Av itself, the day of ultimate tragedy. History has singled out this day for catastrophe: beyond the destruction of both Temples, the 9th of Av has brought many other tragic events, including the evil report of the meraglim, the scouts sent to reconnoiter the Land of Israel.

This year the 9th of Av falls on Shabbat and the commemoration of Tisha B’Av is postponed until Motzei Shabbat/Sunday. As a result, a number of changes should be noted. First,
Shabbat remains in full force as it would on any other week. Therefore, one may consume meat and wine, wear leather shoes and sit in regular chairs throughout the day. Furthermore, no Seudah HaMafseket is eaten.

The fast begins with sunset but Shabbat continues through nightfall. As a result, Minchah will be held early at 6:15PM to allow everyone to return home for Seudah Shlishit, which must be completed before 8:20PM. Please note that preparation for Tisha B’Av (changing shoes, etc.) should begin no earlier than 9:02PM. To accommodate for this restriction, Maariv will be at 9:20PM, allowing those who wish to change at home to do so. You are welcome to leave the appropriate shoes at shul before Shabbat as well. Before preparations for Tisha B’Av begin, one should recite “Baruch hamavdil bein kodesh l’cha’i”. Havdalah, consisting of only the brachah on grape juice and Hamavdil, is postponed to Sunday night. On Saturday night, prior to the reading of Megillat Eichah, we will recite the brachah of borei m’orei ha-esh over a candle in shul.

Once Shabbat is over and Tisha B’Av has fully begun, the following are prohibited: Eating, drinking, learning Torah (other than those portions which address the destruction or the laws of mourning); applying oils, creams, or fragrances for pleasure; engaging in marital relations; bathing; and wearing leather shoes.

Particularly this year, as Tisha B’Av is postponed from its proper date, pregnant, nursing, and postpartum women, as well as the infirm, should seek additional guidance about fasting.

Because we are all mourners on Tishah B’Av, we behave accordingly: we refrain from offering greetings the entire day, sit on low chairs until midday (1:02PM) and limit business dealings. In addition to the everyday prayers in the morning, we recite Kinnot, poems of lament and mourning, and delay wearing tallit and tefillin until Minchah.

Because Tisha B’Av is observed this year on the 10th of Av, swimming, bathing, haircuts and laundering clothing are permitted immediately following the conclusion of the fast (8:49PM). Consuming meat and wine are not permitted until morning.

“Whoever mourns over Jerusalem shall merit witnessing its rejoicing” (Ta’anit 30a). May our observance of this sad time enable us to merit greeting Tishah B’Av in the future with rejoicing at the rebuilding of the Temple and the return of God’s presence to our midst.

For more information please contact Rabbi Zirkind at dzirkind@jewishcenter.org