



10 - 16 February, 2019  
5 - 11 Adar I, 5779

**Torah :**  
Exodus 27:20 - 30:10

**Haftorah:**  
Ezekiel 43:10-27

## ■ CALENDARS

We have Jewish Calendars, if you would like one, please send us a letter and we will send you one, or ask the Rabbi / Chaplain to contact us.

## ■ FAMILY PROGRAMS

Do you have family on the outside who are struggling, please contact or have them contact our office to learn more about our family programs. You and they are not alone, we are here to help.

## ■ GRAPE JUICE & MATZAH

Aleph offers free Grape Juice and Matzoh for you to be able to make the blessings every Shabbos. Please have your chaplain / Rabbi contact us to enroll, it is available to all prisons.

## ALEPH INSTITUTE

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## JEWES AND OIL

Today, the walls of the ghetto no longer sequester us from the rest of society. We fraternize and do business with non-Jews on a daily basis and have become fully adjusted to western culture. The contemporary question is: how do we strike a balance between retaining our Jewish identity on the one hand, while at the same time being citizens of the world, especially when that world may be indifferent or even hostile to our Jewishness?

In this week's Parshah we read about the pure olive oil which Moses was instructed to obtain for the kindling of the menorah in the Mishkan, the sanctuary built in the desert as the forerunner of the Temple in Jerusalem. The Lubavitcher Rebbe taught that oil holds the secret formula for how to successfully live a proud Jewish life in an environment which may be far from Jewishly conducive.

Oil, you see, is a paradox. On the one hand, it spreads quickly and easily, seeping through and permeating the substances with which it comes in contact. Ever try drying the excess oil off a potato latke? Good luck. Your napkin will be very oily indeed in no time at all.

On the other hand, when mixed with other liquids, oil stubbornly rises to the surface and refuses to be absorbed by anything else. (I remember in my student days in Yeshiva, one of my roommates had no menorah for Chanukah. Rather ingeniously, he collected eight

empty bottles, filled them almost to the top with water and then poured some olive oil into the bottles. I was most intrigued to see the oil remain clearly distinguishable from the water as it floated above the water. He then added the wick, lit it, and his makeshift menorah worked like a charm. A modern day Chanukah miracle!)

Like oil, Jews, too, will often find themselves mixing in a wide variety of circles — social, business, civic, communal or political. And there's nothing necessarily wrong with that. At the very same time, though, we need to remember never to lose our own identity. We should never mix to the point of allowing our own Jewish persona to be swallowed or diluted.

We often feel a strong pressure, whether real or imagined, to conform to the norms around us. Few among us enjoy sticking out like a sore thumb. The fact is, however, that others respect us more when we respect ourselves. If we are cavalier in our commitment to our own principles, then our non-Jewish associates might worry whether we might not betray them next.

Just one example. Every major city of the world has any number of kosher restaurants filled with Jewish business people entertaining non-Jewish partners, clients, or would-be clients. Some establishments may be more upmarket than others, but everyone seems to manage and the deals get done. One can be perfectly sociable without giving up one's

## Parshat Tetzaveh

principles. Most people are quite happy to accommodate individual needs and sensitivities. It seems to me that it is the Jews who complain more about the availability of "good kosher restaurants" than the non-Jews. Our apprehensions about stating our religious requirements are often exaggerated and unfounded. Provided we do it honestly, respectfully and consistently, our adherence to a code of values will impress our associates and inspire them with greater confidence in our trustworthiness in all areas of activity.

A friend of mine was a young doctor when he was called up for a stint of national military service. He was very obviously religious from his yarmulke and beard. In fact, the beard didn't exactly meet army regulations and it was only with great difficulty that he managed to obtain special permission to keep it. Far from being a nuisance, he conducted himself with dedication and integrity, and at the end of his tour of duty walked away with the Surgeon General's top award for excellence. That was a Kiddush Hashem — a public sanctification of G-d by a proud, practicing Jew who found himself in a decidedly unJewish environment.

Compromising our values and principles is a sure way to lose the respect we crave from the world around us. Dignity, pride and self-respect earn us the esteem and admiration of those around us, whether Jews or non-Jews. It is a time-tested and well-proven method.

Just learn from the

oil. By all means, spread around and interact with the rest of the world. But remember your uniqueness. Be distinctive and proud and know where to draw the line.

*By Rabbi Yossy Goldman*

## GRADING OIL

When Golda Meir famously joked that the Jewish people had managed, after forty years of wandering, to end up in the only country in the Middle East with no oil, she was only partially right. Although the Holy Land has not produced the stuff that brings in the gold, it has historically been a rich source of olive oil. The Talmud relates how a merchant from the town of Lydia in Asia Minor once traveled to Gush Chalav in the Galilee to buy olive oil. He spent a million silver coins on the oil and borrowed every camel and mule in the region to transport it home!

Olive oil features in our weekly portion too. In the middle of the commandments regarding the construction of the Tabernacle and the making of priestly clothes, G-d instructs Moses about the production of pure olive oil for use in the Menorah.

In Temple times, the oil was doubly graded. The first grade referred to the quality of the olive from which the oil was produced—based on the olive's position on the tree: high (ripest), middle or bottom. The oil itself was then graded according to its purity; the first drop squeezed, other oil extracted by pressing the olives, and the oil that came from crushing the olives.

Naturally, one would expect that the two rankings worked together—the first drop of oil from an olive at the bottom of a tree would not be as good as oil produced from a pressed olive from the top of the tree. The Talmud, however, says this is not the case: no matter where the olive came from, for practical purposes, its gradation was based only on how the oil was extracted. A first drop from a bottom olive could be used for the Menorah, a drop from a crushed top olive could not.

The lesson is clear. The Chassidic Rebbe Reb Zushe of Anipoli once remarked he did not worry that when he passed away and went before the Heavenly Tribunal they would ask him why he was not as great as Moses. He was worried however what he would reply when they asked him why he was not as great as Zushe could have been. Why had he not achieved his full potential?

It is irrelevant where on the tree we feel we may come from, what is important is that we give our best – our first drops – to be a Menorah for G-d with the flame of mitzvot and light of Torah.

*By Rabbi Eli Pink*

## FAST OF ESTHER

The fast of Esther takes place on Wednesday March 20, 2019, please complete the necessary paperwork to the Rabbi/Chaplain, so you receive the bag lunch.

## PURIM

Purim this year will take place on March 21, please make necessary arrangements with your Rabbi/Chaplain to secure space where you can hear the Megillah (scroll of Esther) being read. We are making arrangements to try and

have a Rabbi read the Megillah at your institution.

## PASSOVER

Please begin working with your Rabbi / Chaplain to ensure the paperwork is being processed and the necessary arrangements are being made for Passover.

### *In Jewish History*

*Monday, 6 Adar I, 5779 -  
February 11, 2019*

#### *Passing of R. Shmaryahu Gurary (1989)*

Rabbi Shmaryahu Gurary ("Rashag") was born in 1898; his father, a wealthy businessman and erudite scholar, was a leading chassid of the fifth Lubavitcher Rebbe, Rabbi Sholom DovBer Schneersohn (1860-1920). In 1921, Rabbi Shmaryahu wed Chanah Schneersohn (1899-1991) the oldest daughter of the 6th Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950). When Rabbi Yosef Yitzchak passed away in 1950, there were those who saw Rabbi Shmaryahu -- an accomplished Chassidic scholar and elder of the Rebbe's two surviving sons-in-law -- as the natural candidate to head the movement; but when the younger son-in-law, Rabbi Menachem Mendel, was chosen as rebbe, Rabbi Shmaryahu became his devoted chassid. Rabbi Shmaryahu served as the executive director of Tomchei Temimim, the world-wide Lubavitch yeshiva system -- a task entrusted to him by his father-in-law -- until his passing on the 6th of Adar I in 1989.

*Tuesday, 7 Adar I, 5779 -  
February 12, 2019*

#### *Moses' Birth & Passing (1393 and 1273 BCE)*

Moses was born in Egypt on the 7th of Adar of the year 2368 from creation (1393 BCE). According to one opinion, the year of Moses' birth was a "leap year", and he was born in the first Adar.

Moses passed away on his 120th birthday -- Adar 7, 2488 (1273 BCE)

*Wednesday, 8 Adar I, 5779 -  
February 13, 2019*

#### *Oath on Torah Permitted (1674)*

In the 1660's the Jewish community of Barbados became established and of considerable importance. The Jewish community, however, had a decided disadvantage in that their testimony was not admissible in court cases due to their refusal to take an oath on a Christian Bible.

In October 1669 the Jewish community presented the king a petition requesting permission to take oaths on the Five Books of Moses, the Jewish Bible.

Several years later, on Wednesday, February 14, 1674, Barbados passed a law granting the Jewish community the permission they requested.