



## **RESPONSE TO INDUCTION ADDRESS BY RABBI ELLI TIKVAH SARAH**

Rabbi Gabriel Kanter-Webber, Saturday 17 November 2022  
Brighton and Hove Progressive Synagogue

- 1 Reuben came to Joseph's rescue... but why? According to a midrash<sup>a</sup> (a 5th-century rabbinic reimagining of the story), it all went back to a quarrel that the 12 brothers had had years earlier. There were many such quarrels: that's what happens when one man has 13 children with two wives and two concubines and lives with them all as one household. But one particular quarrel had been especially bitter, to the point that Reuben genuinely thought that he'd been totally ostracised by his brothers, with no way back. He was delighted, then, to hear about Joseph's dream, in which he was represented by one of the 11 stars symbolising the siblings. **הוא מונה אותי**, he said: "Joseph counted me amongst my brethren. He included me when I thought I would be shunned. How could I do him any harm?"
- 2 And that's where this comes in:



- 3 Rabbi Elli, I don't know if you remember this. It's the front cover of a booklet from a children's service I led here at BHPS in June 2013. The theme was 'Leadership', and on the cover there are little pictures of Moses, Gandhi, Martin Luther King and Barack Obama. After the service, you took me aside, and – very nicely – pointed out that I'd chosen four male figures and zero female figures. You asked what message that would send to our congregation's young people.
- 4 You were absolutely right, and since then, I've made it a cast-iron rule for myself never to give a sermon, or teach a class, in wholly



male terms. I will always make sure to include at least one other voice. That is what is nowadays known as the ‘Kranjec test’, named after the Jewish educator Danielle Kranjec: the expectation that any source sheet containing two or more Jewish sources should include at least one written by someone who is not male.<sup>b</sup>

5 And the brilliant thing is that it isn’t just tokenism. Every time I go searching for a source written by a woman, I get taken down fascinating highways and byways, and end up learning far more than I would have done had I just stopped when my first instinct made me feel that my work was ‘done’.

6 But that was a lesson of inclusion that you set me long before it went mainstream.

7 And that lesson is so well-illustrated by our Torah portion today. Obviously, the ultimate excluded character is Joseph: they chucked him down a pit and didn’t give him any water. Yet Reuben was also excluded, and shunned, and left apart. His relief and delight and surprise at being included – at being counted among his kind – was



truly powerful. This shows that not every form of exclusion is as obvious as being trapped in a pit.

- 8 Rabbi Elli, your dedication to making BHPS a space where we challenge not only the blatant forms of exclusion but also work towards tackling its more subtle, but just as insidious, forms, has left me such a wonderfully friendly and enthusiastic congregation to inherit. A congregation that, whenever I meet potential new members, really sells itself.
  
- 9 I would like to thank everyone here at BHPS for welcoming myself and Manuella so warmly to Brighton (and I know you all think, for some reason, that Omri is even cuter than me). As your rabbi, I am here to fulfil your needs, wage war for you, make peace for you. It is my privilege to be beginning this journey with you.

<sup>a</sup> Genesis Rabbah 84:15

<sup>b</sup> Shira Hanau. “Men have dominated Jewish texts for most of history; these women are trying to change that”, JTA (8 December 2020): <<https://www.jta.org/2020/12/08/culture/how-a-bechdel-test-for-jewish-texts-is-shaking-up-the-beit-midrash>>



# INDUCTION OF RABBI GABRIEL KANTER-WEBBER

כ"ג בכסלו תשפ"ג – Saturday 17 December 2022

## WELCOMING OUR GUESTS

*Louise Mordecai, Chair of the Synagogue Council*

*Ruth Seager, Chair of Liberal Judaism*

## SHABBAT MORNING SERVICE

*Led by Rabbi Charley Baginsky, Chief Executive Officer, Liberal Judaism*

Beginning on page 112

## TORAH SERVICE

*Led by Rabbi Elizabeth Tikvah Sarah, Rabbi Emeritus (BHPS's rabbi 2000-2021)*

Beginning on page 481

*Rabbi Elli will read our Torah portion – Genesis 37:1-24*

And Jacob dwelled in the land of his father's sojournings, in the land of Canaan. This is the lineage of Jacob: Joseph, seventeen years old, was tending the flock with his brothers, assisting the sons of Bilhah and the sons of Zilpah, the wives of his father. And Joseph brought ill report of them to their father. And Israel loved Joseph more than all his sons, for he was the child of his old age, and he made him an ornamented tunic. And his brothers saw it was he their father loved more than all his brothers, and they hated him and could not speak a kind word to him.

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְדֵי אָבִיו בְּאֶרֶץ  
כְּנָעַן: אֵלֶּה תִּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן שִׁבְעֵ  
עָשָׂר שָׁנָה הָיָה רָעָה אֶת אָחִיו בְּצֹאן  
וְהוּא נֶעַר אֶת בְּנֵי בְלָהָה וְאֶת בְּנֵי זִלְפָּה  
נְשֵׁי אָבִיו וַיְבֵא יוֹסֵף אֶת דְּבַרְתָּם רָעָה  
אֶל אָבִיהֶם: וַיִּשְׂרָאֵל אֶהָב אֶת יוֹסֵף  
מִכָּל בְּנָיו כִּי בֶן זִקְנִים הוּא לוֹ וַעֲשָׂה לוֹ  
כִּתְנֵת פָּרְסִים: וַיְרֹאוּ אָחִיו כִּי אֶתוֹ אֶהָב  
אָבִיהֶם מִכָּל אָחִיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא  
יָכְלוּ דַבֵּר לְשָׁלֵם: וַיַּחֲלֵם יוֹסֵף חֲלוֹם

And Joseph dreamed a dream and told it to his brothers and they hated him all the more. And he said to them: "Listen, pray, to this dream that I dreamed. And, look, we were binding sheaves in the field, and, look, my sheaf arose and actually stood up, and, look, your sheaves drew round and bowed to my sheaf." And his brothers said to him: "Do you mean to reign over us, do you mean to rule us?" And they hated him all the more, for his dreams and for his words. And he dreamed yet another dream and recounted it to his brothers, and he said: "Look, I dreamed a dream again, and, look, the sun and the moon and eleven stars were bowing to me." And he recounted it to his father and to his brothers, and his father rebuked him and said to him: "What is this dream that you have dreamed? Shall we really come, I and your mother and your brothers, to bow before you to the ground?" And his brothers were jealous of him, while his father kept the thing in mind.

And his brothers went to graze their father's flock at Shechem. And Israel said to Joseph: "You know, your brothers are pasturing at Shechem. Come, let me send you to them," and Joseph said to him: "Here I am." And Israel said to him: "Go, pray, to see how your brothers fare, and how the flock fares, and bring me back word." And Israel sent him from the valley of Hebron and he came to Shechem. And a man found him and, look, he was wandering in the field, and the man asked him, saying: "What is it you seek?" And he said: "My brothers I seek. Tell me, pray, where are they pasturing?" And the man said: "They have journeyed on from here, for I heard them say, 'Let us go to Dothan.'"

וַיִּגְדֵּל אֶחָיו וַיֹּסְפוּ עוֹד שְׁנֵא אֹתוֹ:  
וַיֹּאמֶר אֲלֵיהֶם שָׁמְעוּ נָא הַחֲלוֹם הַזֶּה  
אֲשֶׁר חָלַמְתִּי: וְהִנֵּה אֲנַחְנוּ מֵאֲלֵמִים  
אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֵמְתִי  
וְגַם נִצְבָה וְהִנֵּה תִסְבִּינָה אֲלֵמְתֵיכֶם  
וּתִשְׁתַּחֲוּיִן לְאֲלֵמְתִי: וַיֹּאמְרוּ לוֹ אֶחָיו  
הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם מְשׁוֹל תִּמְשַׁל  
בָּנוּ וַיֹּסְפוּ עוֹד שְׁנֵא אֹתוֹ עַל חֲלֵמְתִי  
וְעַל דְּבָרָיו: וַיַּחֲלֵם עוֹד חֲלוֹם אֶחָד  
וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חֲלֵמְתִי  
חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד  
עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי: וַיְסַפֵּר אֶל  
אָבִיו וְאֶל אֶחָיו וַיִּגְעַר בּוֹ אָבִיו וַיֹּאמֶר  
לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ הַבּוֹא  
נִבּוֹא אֲנִי וְאִמִּי וְאֶחָיְךָ לְהִשְׁתַּחֲוֹת לְךָ  
אֶרְצָה: וַיִּקְנְאוּ בּוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת  
הַדְּבָר: וַיֵּלְכוּ אֶחָיו לְרַעוּת אֶת צֹאן  
אֲבִיהֶם בְּשֶׁכֶם: וַיֹּאמֶר יִשְׂרָאֵל אֶל  
יוֹסֵף הֲלוֹא אֶחָיְךָ רַעִים בְּשֶׁכֶם לָכֵה  
וְאִשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הַנְּנִי: וַיֹּאמֶר  
לוֹ לָךְ נָא רְאֵה אֶת שְׁלוֹם אֶחָיְךָ וְאֶת  
שְׁלוֹם הַצֹּאן וְהִשְׁבֵּנִי דָבָר וַיִּשְׁלַחְהוּ  
מֵעֵמֶק חֲבֵרוֹן וַיָּבֹא שְׁכֶמָה: וַיִּמְצְאֵהוּ  
אִישׁ וְהִנֵּה תַעֲהָ בַשָּׂדֶה וַיִּשְׁאַלְהוּ  
הָאִישׁ לֵאמֹר מָה תִּבְקֵשׁ: וַיֹּאמֶר אֶת  
אֶחָי אֲנֹכִי מִבְּקֵשׁ הַגִּידָה נָא לִי אֵיפֹה  
הֵם רַעִים: וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה כִּי  
שָׁמַעְתִּי אֹמְרִים נִלְכָה דְתִינָה וַיֵּלֶךְ יוֹסֵף  
אֶחָיו וַיִּמְצְאֵם בְּדוֹתָן: וַיִּרְאוּ אֹתוֹ

And Joseph went after his brothers and found them at Dothan. And they saw him from afar before he drew near them and they plotted against him to put him to death. And they said to each other: "Here comes that dreamer! And so now, let us kill him and fling him into one of the pits and we can say, a vicious beast has devoured him, and we shall see what will come of his dreams." And Reuben heard and came to his rescue and said: "We must not take his life." And Reuben said to them: "Shed no blood! Fling him into this pit in the wilderness and do not raise a hand against him" – so that he might rescue him from their hands and take him back to his father.

And it happened when Joseph came to his brothers that they stripped Joseph of his tunic, the ornamented tunic that he had on him. And they took him and flung him into the pit, and the pit was empty, there was no water in it.

*Rabbi Danny Rich will read our haftarah – 1 Kings 3:5-15*

In Gibeon did the Eternal One appear to Solomon in a night-dream, and God said: "Ask. What shall I give you?"

And Solomon said, "You Yourself did great kindness with Your servant David my father, as he walked in Your presence in truth and in justice and in the heart's rightness with You. And You kept for him this great kindness and gave him a son sitting on his throne to this day. And now, O Eternal One my God, You Yourself made Your servant king in place of my father when I was a young lad, not knowing how to lead into the fray. And Your servant was in the midst of Your people that You chose, a multitudinous people that could not be

מִרְחַק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ  
אֹתוֹ לְהַמִּיתוֹ: וַיֹּאמְרוּ אִישׁ אֶל אָחִיו  
הִנֵּה בֹעַל הַחֲלָמוֹת הַלְּזָה בָּא: וְעַתָּה  
לָכוּ וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶחָד הַבְּרוֹת  
וְאָמַרְנוּ חַיָּה רָעָה אֲכָלְתָהוּ וְנִרְאָה מִה  
יְהִיו חֲלָמֵתֵינוּ: וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ  
מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁוֹ: וַיֹּאמֶר  
אֱלֹהִים רְאוּבֵן אֵל תִּשְׁפְּכוּ דָם הַשְּׁלִיכּוּ  
אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבַר וַיֵּד  
אֶל תִּשְׁלַחוּ בּוֹ לְמַעַן הִצִּיל אֹתוֹ מִיָּדָם  
לְהַשִּׁיבוֹ אֶל אָבִיו: וַיְהִי כַאֲשֶׁר בָּא  
יוֹסֵף אֶל אָחָיו וַיִּפְשִׁיטוּ אֶת יוֹסֵף אֶת  
כְּתֹנֶתוֹ אֶת כְּתֹנֶת הַפָּסִים אֲשֶׁר עָלָיו:  
וַיִּקְחֵהוּ וַיִּשְׁלַכְהוּ אֹתוֹ הַבְּרֶה וְהַבּוֹר רָק  
אֵין בּוֹ מַיִם:

בְּגִבְעוֹן נִרְאָה יְהוָה אֶל שְׁלֹמֹה בְּחִלּוֹם  
הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׂאֵל מֶה אַתָּן  
לִּי: וַיֹּאמֶר שְׁלֹמֹה אַתָּה עָשִׂיתָ עִם  
עַבְדְּךָ דָּוִד אָבִי חֶסֶד גָּדוֹל כַּאֲשֶׁר הִלַּךְ  
לִפְנֵיךָ בְּאֵמֶת וּבִצְדָקָה וּבִישֻׁרֵת לִבָּב  
עִמָּךְ וַתִּשְׁמַר לוֹ אֶת הַחֶסֶד הַגָּדוֹל הַזֶּה  
וַתִּתֵּן לוֹ בֶּן יוֹשֵׁב עַל כִּסֵּאוֹ כִּיּוֹם הַזֶּה:  
וְעַתָּה יְהוָה אֱלֹהֵי אַתָּה הַמְּלַכֶּת אֶת  
עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֲנִכִי נֶעַר קֶטָן  
לֹא אֵדַע צֵאת וּבֹא: וְעַבְדְּךָ בְּתוֹךְ עַמְּךָ  
אֲשֶׁר בְּחַרְתָּ עִם רַב אֲשֶׁר לֹא יִמָּנֶה



numbered and could not be counted for all its multitude. May You give Your servant an understanding heart to discern between good and evil. For who can judge this vast people of Yours?”

And the thing was good in the eyes of the Eternal that Solomon had asked for this thing. And God said to him: “Inasmuch as you have asked for this thing and you did not ask long life for yourself and did not ask wealth for yourself and did not ask for the life of your enemies, but you asked to discern and understand justice, look, I am doing according to your words. Look, I give you a wise and discerning heart, so that your like there will not have been before you, and after you none like you shall arise. And even what you did not ask I give to you: both wealth and honour, so that there will not have been any man like you among kings all your days. And if you go in My ways, to keep My statutes and My commands, as David your father went, I shall grant you length of days.”

And Solomon awoke and, look, it was a dream. And he came to Jerusalem and stood before the Ark of the Eternal One’s Covenant and offered up burnt offerings and prepared well-being sacrifices and made a feast for all his servants.

וְלֹא יִסְפָּר מְרֹב: וְנָתַתְּ לְעַבְדְּךָ לֵב  
שִׁמְעַתְּ לְשַׁפְּטֵת אֶת עַמְּךָ לְהַבִּין בֵּין טוֹב  
לְרָע כִּי מִי יוּכַל לְשַׁפֵּט אֶת עַמְּךָ  
הַכָּבֵד הַזֶּה: וַיִּיטֹב הַדְּבָר בְּעֵינַי אֲדֹנָי  
כִּי שָׁאַל שְׁלֹמֹה אֶת הַדְּבָר הַזֶּה: וַיֹּאמֶר  
אֱלֹהִים אֵלָיו יְעֹן אֲשֶׁר שָׁאַלְתָּ אֶת  
הַדְּבָר הַזֶּה וְלֹא שָׁאַלְתָּ לְךָ יָמִים רַבִּים  
וְלֹא שָׁאַלְתָּ לְךָ עֹשֶׁר וְלֹא שָׁאַלְתָּ נֶפֶשׁ  
אִיבִיךָ וְשָׁאַלְתָּ לְךָ הַבִּין לְשַׁמְעַתְּ  
מִשְׁפָּט: הִנֵּה עָשִׂיתִי כַדְּבָרֶיךָ הַנֵּה  
נָתַתִּי לְךָ לֵב חָכָם וְנָבוֹן אֲשֶׁר כָּמוֹךָ לֹא  
הָיָה לְפָנָיִךָ וְאַחֲרֶיךָ לֹא יִקּוּם כָּמוֹךָ:  
וְגַם אֲשֶׁר לֹא שָׁאַלְתָּ נָתַתִּי לְךָ גַּם  
עֹשֶׁר גַּם כְּבוֹד אֲשֶׁר לֹא הָיָה כָמוֹךָ  
אִישׁ בְּמַלְכִים כָּל יְמֵיךָ: וְאִם תֵּלֵךְ  
בְּדַרְכֵי לְשֹׁמֵר חֻקֵי וּמִצְוֹתַי כַּאֲשֶׁר הִלַּךְ  
דָּוִד אָבִיךָ וְהֶאֱרַכְתִּי אֶת יְמֵיךָ: וַיִּקַּץ  
שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם  
וַיַּעֲמֵד לְפָנָי אַרְוֹן בְּרִית אֲדֹנָי וַיַּעַל  
עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל  
עַבְדָּיו:

## INDUCTION SERVICE

*Rabbi Charley Baginsky*

Moses received the Torah at Mount Sinai. He transmitted it to Joshua. Joshua in turn passed it to the elders, and the elders to the prophets. The prophets transmitted the Torah to the Sages of the Great Assembly. The Sages taught three things: be deliberate in judgment, raise up many disciples, and protect the integrity of the Torah.

מֹשֶׁה קִבַּל תּוֹרָה מִסִּינַי, וּמָסְרָהּ לִיהוֹשֻׁעַ,  
וַיהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנָבִיאִים,  
וְנָבִיאִים מִסְרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוּלָה.  
הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים, הֵווּ מֵתוֹנִים  
בְּדִין, וְהִעֲמִידוּ תַלְמִידִים הַרְבֵּה, וְעָשׂוּ  
סִיג לַתּוֹרָה.

Miriam received the Torah at Mount Sinai and transmitted it to the Daughters of Zelophechad. The Daughters of Zelophechad in turn passed it to Deborah, Deborah to Ruth, and Ruth transmitted it to Beruriah. They said three things: make your voice heard, raise up many disciples and interpret the Torah.

מִרְיָם קִבְּלָה תּוֹרָה מִסִּינַי וּמָסְרָתָהּ לַבָּנוֹת  
צִלְפַּחַד וּבָנוֹת צִלְפַּחַד לְדִבּוּרָה, וְדִבּוּרָה  
לְרוּת, וְרוּת מָסְרָתָהּ לְבִירוּרְיָה. הֵן אָמְרוּ  
שְׁלֹשָׁה דְבָרִים: הִשְׁמִיעוּ אֶת קוֹלְכֶן  
וְהִעֲמִידוּ תַלְמִידוֹת הַרְבֵּה וְעָשׂוּ דְרָשׁ  
לַתּוֹרָה.

*The previous rabbis of the community will pass a Torah scroll to Rabbi Gabriel*

Rabbi Pinchas, Rabbi Levi and Rabbi Yochanan taught in the name of Menachem the Galilean: when the leader of a community stands in front of the ark, we do not say to them: "Come, pray for us." Rather, we say: "Come, fulfill our needs, wage war for us, make peace for us."

רַבִּי פִּינְחָס, רַבִּי לֵוִי, רַבִּי יוֹחָנָן, בְּשֵׁם  
מְנַחֵם דְּגַלְיָא: זֶה שְׁעוֹבֵר לִפְנֵי  
הַתִּיבָה, אֵין אֹמֵר לוֹ, בּוֹא וְהִתְפַּלֵּל –  
אֶלָּא, בּוֹא וְעֲשֵׂה צְרִכֵינוּ, עֲשֵׂה  
מִלְחָמוֹתֵינוּ, פִּיִּס בְּעַדֵינוּ.

Rabbi Gabriel, this chain of tradition links Sinai to this very moment, and as this Torah scroll is placed in your arms, the chain continues now as it has in every generation.

Our God and God of our ancestors, bestow Your blessings on Gabriel and this congregation. Instil in him wisdom and righteousness, steadfastness and devotion, as he assumes the position of Rabbi of Brighton and Hove Progressive Synagogue. Grant him a wise heart, candour and courage. May he respond to every challenge with dignity. Implant within him a full measure of Your compassion that he may embody the words of our tradition. And let us say, amen.

*The scroll is replaced in the ark, which is then closed*

### **ADDRESS**

*Rabbi Elizabeth Tikvah Sarah*

### **RESPONSE**

*Rabbi Gabriel Kanter-Webber*

### **WELCOMING RABBI GABRIEL TO THE COMMUNITY**

*Sandra Walker, President of the Synagogue*

## CONCLUDING PRAYERS

*Rabbi Danny Rich, BHPS's Interim Rabbi 2021-22*

Beginning on page 520

## KIDDUSH

*Rabbi Gabriel Kanter-Webber*

Beginning on page 566

## SOURCES

*Moses received the Torah...* Ethics of the Sages: m.Avot 1:1

*Miriam received the Torah...* Rabbi Rinat Safania, trans Rabbi Lior Nevo, from *Tefillat ha-Adam* (Jerusalem: Israel Movement for Progressive Judaism, 2020): 103.

*Rabbi Pinchas...* Jerusalem Talmud: y.Berachot 4:4, 8b

*Rabbi Gabriel, this chain of tradition...* From Rabbi Donald Goor (ed), *For Sacred Moments: the CCAR Lifecycle Guide* (New York: CCAR Press, 2015): section 4.1.2



**GKW 17.xii.22**