

## Out-of-Sync Parshat HaShavua

There are two situations which are three situations when different sedras are read in Israel and in Chutz LaAretz for a number of Shabbatot. Interestingly, this year, next year, and the following year are examples of the three situations.

This year, 5778, Pesach was Shabbat to Friday in Israel and Shabbat to Shabbat outside. We, in Israel continued with Parshat HaShavua - Sh'mini, on the Shabbat that was the eighth day of Pesach in Chu"l. You can say that we (in Israel) jumped ahead or you can say that they (outside Israel) fell a sedra behind.

According to the scientific concept of Relative Motion, either or both ways of looking at the situation would be correct. In fact, it is we in Israel who have jumped ahead, because the system of the yearly cycle of Parshat HaShavua and when some sedras are combined and when they are read separately, is originally from Chutz LaAretz, and later adopted in Eretz Yisrael.

Here's what this year, 5778, looks like:

Date of Shabbat		Israel	Chu"l
22 Nisan	April 7	Sh'mini	8th day Pesach
29 Nisan	April 14	Tazria-M'tzora	Sh'mini
6 Iyar	April 21	Acharei-K'dosh.	Tazria-M'tzora
13 Iyar	April 28	Emor	Acharei-K'dosh.
20 Iyar	May 5	B'har	Emor
27 Iyar	May 12	B'chukotai	B'har-B'chuko.
5 Sivan	May 19	Bamidbar (Erev Shavuot)	

We are out-of-sync for 6 Shabbatot. Did we split B'har and B'chukotai or did

they combine them? Relativity says either; the fact is we jumped ahead and we split B&B to get back in sync.

Next year, 5779, has the same Pesach schedule as this year: Seder (or first seder) on Friday night. We will continue with Parshat HaShavua on the 8th day of Pesach in Chu"l. 5779 will be a Shana M'uberet (13 months, two Adars). Because of that, the first available double-sedra for us to split is Matot-Mas'ei. This means getting back in sync for Parshat D'varim, rather than Bamidbar - 10 more weeks out-of-sync. 16 instead of 6, as this year.

That's it: two possibilities for out-of-sync 'caused' by Pesach.

One more situation. In 5780, Shavuot is scheduled to be on a Friday. Outside of Israel, Friday-Shabbat. We read Parshat Naso on the day after Shavuot. Chutz LaAretz doesn't read Naso until the following Shabbat. When Shavuot is Friday-Shabbat outside of Israel, Chukat and Balak are combined. We, in Israel, split them. In this situation, we are out-of-sync for 6 Shabbatot. This is so for both a Shabbat P'shuta and a Shana M'uberet.

These, then, are the two situations which are three situations.

They do not often happen in three consecutive years.

And, if that run of three years isn't interesting enough, the following year, 5781, is scheduled to have a Purim M'shulash and an Erev Pesach on Shabbat (with the Seder on Motza"Sh - rarish for us in Israel, more common outside Israel when this year and next have a second Seder on Motza"Sh).

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### FURTHER NOTES:

Silly typing mistake in last week's page 5 article: Shabbat P'shuta should have been Shana P'shuta. Does anyone know what you call this kind of typing mistake? It's not a typo, it's when your fingers type something different from what you are asking them to.

**Correction:** In a Shana M'uberet (13 months, two Adars), when we get out of sync because Pesach begins on a Shabbat, we are out of sync for 15 Shabbatot (not 16 as written last week).

**Several Treaders asked why** - in a Shana P'shuta, like this year - we wait until B'har-B'chukotai to split in Israel and let Chutz LaAretz catch up, rather than splitting Tazria-M'tzora or Acharei-K'doshim, and get back together sooner.

Here's a guess.

By splitting B'har-B'chukotai, we can say that getting back together - UNITING - is especially important for Shavuot, because of VAYICHAN SHAM YISRAEL NEGED HAHAR. There is a special emphasis on the unity of Bnei Yisrael that occurred at Sinai.

Our splitting one of the earlier pairs of sedras would not make that point.

Similarly (but different), in a Shana M'uberet, finally getting back together for the national mourning of Tish'a b'Av also makes a statement. So why is this different? Because there are no earlier double sedras to split.

This idea might be like what we do

when we have two Adars. Doubling any month in such a year would accomplish the same thing - pushing Pesach later (into the Spring). MArcheshvan would work well, since it has no holidays to complicate the matter.

But doubling Adar makes the point that the purpose of adding a month is done for Pesach. Double an earlier month and that won't be as obvious.

### TRAVELERS...

A person who has been in Israel since Pesach (doesn't make a difference - for this - big difference elsewhere) and travels abroad for a week after Shabbat Parshat Emor here, will find that they read Emor the following Shabbat, a second time for him. If said person returns to Israel during the following week, he will find us reading B'chukotai on the following Shabbat; he will have missed B'har.

### Did you know that...

...there are minyanim in Boro Park (the Bnei Braq of Brooklyn) that accommodate people who travel to Israel during the OOSSS (out-of-sync sedra situation) by laying the full next week's sedra at mincha on Shabbat afternoon, rather than just the preview (usually, the first aliya). This way, the traveler will not miss a sedra. Anyone know of anywhere besides Boro Park?

### The Stats

Shabbat Pesach in a 12-month year (18%) + 13-month year (10%) means Pesach beginning on Shabbat creates an OOSSS 28% of the time. Shavuot accounts for another 28.5% of years. In 43%+ of years there is no OOSSS.