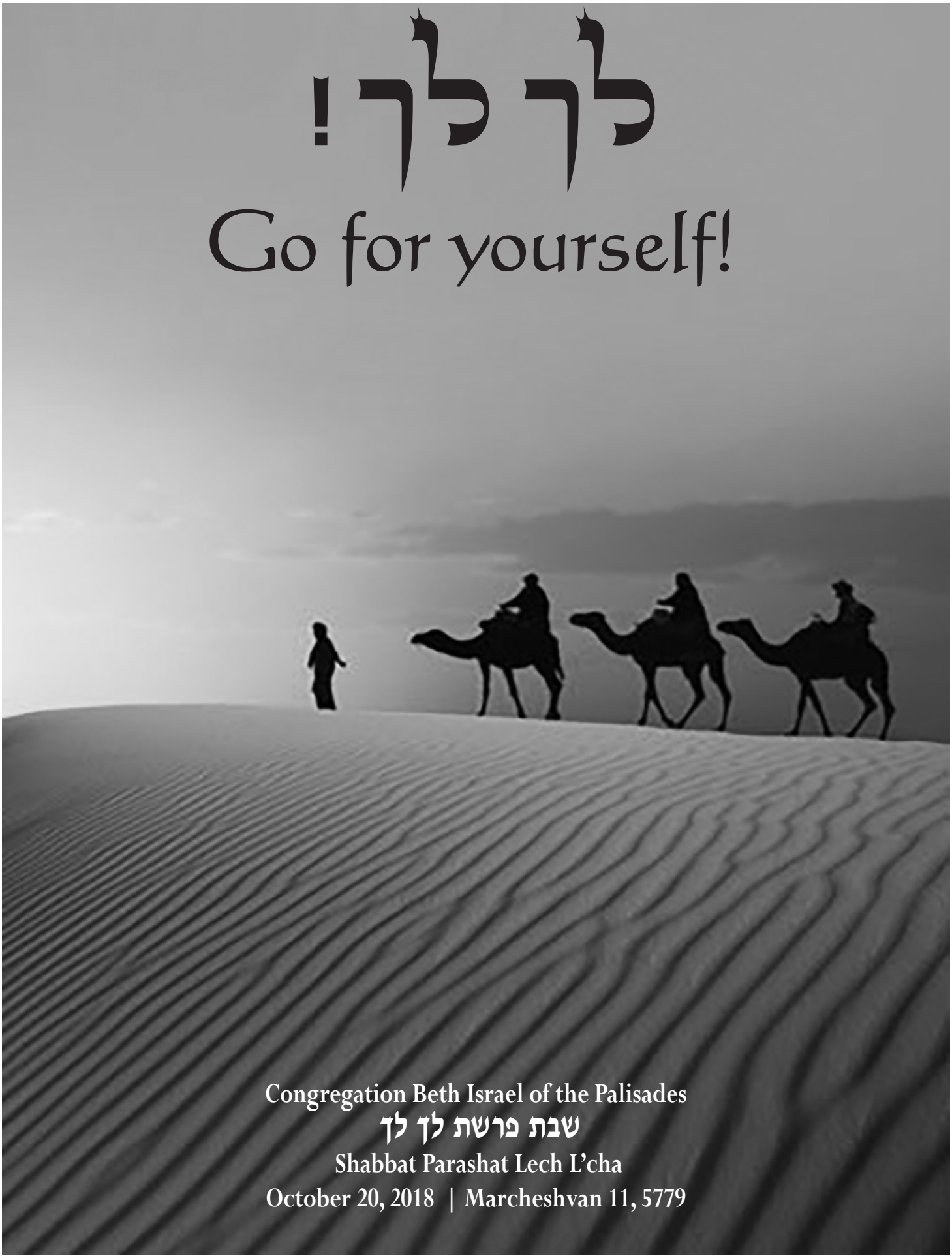

Congregation Beth Israel of the Palisades

שבת פרשת לך לך

Shabbat Parashat Lech L'cha

October 20, 2018 | Marcheshvan 11, 5779

TORAH STUDY

This Week: Shabbat Parashat Lech L'chah
B'reishit 12.1-17.27, pages 69-93

FIRST ALIYAH: Verse 1, correctly translated, commands Avram to leave "your land, and your birthplace, and your father's house." What are some of the problems with this verse?

SEVENTH ALIYAH: The renamed Avraham is commanded to circumcise himself, but he is 99 years old. Why did God wait until now, as opposed to when Avraham was much younger?

The haftarah, Yishayahu 40.27-41.16, begins on page 93.

Next Week: Shabbat Parashat Vayera
B'reishit 18.1-22.24, pages 99-122

FIRST ALIYAH: Avraham, aged 99 and recovering from uncomfortable surgery, rushes to see to the needs of three strangers. We already know about Yitzchak, so why is this story even here?

SEVENTH ALIYAH: The Torah text says Avraham is stopped by a heavenly voice telling him not to harm Yitzchak. So why do some commentators, at least, insist he did kill his "only son"?

The haftarah, M'lachim Bet 4.17-23, begins on page 124.

For haftarot, we follow S'fardi custom.

Recognizing God's call

The story of Avraham is "only a story," say some scholars. But to most of the three billion people who are "Avrahamic"—Jews, Christians, and Muslims—that story shapes much of their lives and gives meaning to their hopes. Often, these children of Avra¬ham are not a blessing to each other: The accounts of crusades and jihads and holy wars involve them fighting with each other as much as with others. But you cannot talk them out of the notion that the call to Avraham made them a people with special blessings and responsibilities. If we agree on nothing else, we can agree that the call was fateful.

Most of the time, we slide too fast over the little words "the Lord said...." Should we trust a story that finds God saying something and half of the human race changing because a man heard what God said? There is no claim here that there were stone tablets or scrolls or other physical evidences of God saying any¬thing in writing. "God said." That means: Avraham heard voices—or a voice. Should we trust the story, the voice? Does it come to others? To us? Who hears voices now? First, the fanatic. The fanatic has been defined as someone who knows he is doing what the Lord would do if the Lord were also in possession of the facts. Second, people with schizophrenia hear voices, sometimes a "voice of the Lord." Third, religious prophets and apostles—in scriptures past and in contemporary life—hear them.

Most believers give a special status to the calls of long ago, at¬tested to in the various scriptures. Today, though, self-proclaimed "prophets"—a David Koresh or a Jim Jones—claim to hear such a call and death follows. Founders of many new religions, most of them ephemeral, claim to hear such a call, and delusion or frus¬tration follows. You cannot talk them out of their claims, but only a few or a few thousand follow, so taking their claims seri¬ously is not an issue for virtually all of the human race.

So it comes to ordinary people. Do they—do "we"—hear "the Lord said ..."? Should they—should "we"—follow? Not being Avraham, how should we think of a "call"? How do we test one, if it comes?

The serious people, at the end of whose life one can observe that they sensed a divine call, tend to be those who let God speak through a million little particulars in life. Odds are, those who lived their lives in response to such a demand and promise were challenged along the way by others. How can you tell if you or someone else was divinely called? Never rule out the possibility that a sense of a call and a calling will be a positive good: The world gets changed, often for the better, because of such re¬sponses. Trust the half-certain more than the cocksure; those who test their call in community more than those who go it alone. And never completely let down your guard: Response to the call can be dangerous, as many victims of called and chosen people and peoples could have attested. So, the story of Avraham and Sarah challenges, disturbs and in¬spires us; it can change our ordinary lives and make us extraordi¬narily, if cautiously, responsive.

—Adapted from an essay by Prof. Martin E. Marty, a Lutheran religious scholar of great renown

CBIOTP STANDARDS & PRACTICES

1. Men must keep their heads covered in the building and must wear a talit when appropriate. Women may choose to do either or both, but it is not mandatory.
2. Anyone accepting a Torah-related honor must wear a talit, regardless of gender.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K'dushah. One should not leave the sanctuary when the Torah scroll is being carried from or to the ark.
5. No conversations may be held in the hallway outside the sanctuary, or while standing in an aisle alongside a pew.
6. The use of recording equipment of any kind is forbidden on sacred days.
7. Also forbidden are cell phones, beepers and PDAs, except for physicians on call and emergency aid workers (please use vibrating option).
8. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur.
9. No non-kosher food allowed in the building at any time.
10. No one may remove food or utensils from the shul on Shabbatot. An exception is made for food being brought to someone who is ailing and/or homebound.

MAZAL TOV CORNER

[If we don't know about it, we can't print it; if we can't print it, we can't wish it.]

HAPPY BIRTHDAY

Today	**Marj Goldstein**
Sunday	**Donna Amsterdam**
Tuesday	**Mark Weiss**
Wednesday	**Barry Montauk**
Friday	**Nadia Massuda,**
	Deborah Umansky,
	& Howard Weiss

Присоединяйтесь к нам
дл освящение и обед

This week's kiddush & luncheon are sponsored by

THE KIDDUSH CLUB!

Please join us!

Have you joined the Kiddush Club? It's only $136 a year per person, and you help add joy to our Shabbatot.

THE IMAHOT:

Following is the text adopted by the Ritual Committee for use by the Prayer Leader in reciting the Amidah, and those wishing to insert the Matriarchs in their Amidot:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וֵאלֹהֵי יַעֲקֹב, רָחֵל וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱ־לֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה אֲדֹנָי, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

This week's Shabbat Booklet is sponsored by
MARJORIE GOLDSTEIN
in honor of
ALL THE PEOPLE SHE LOVES
Why not sponsor The Shabbat Booklet for $36?
Use it to mark a yahrzeit, celebrate a simchah, or for whatever legitimate reason.

HAPPY BIRTHDAY, MARJ!

SH'MA MATTERS

THE BLESSINGS BEFORE THE SH'MA: TO RESPOND OR NOT?

Whenever a blessing is recited, we offer two responses. After "Baruch Ata Adonai" (Blessed are You, Lord), we say "Baruch Hu, u'varuch Sh'mo" (blessed is He and blessed is His Name). At the end of the b'rachah, we say "Amen."

But should any response be given to the blessings between Bar'chu and the Sh'ma?

It is not a frivolous question. These are blessings preparatory to reciting the Sh'ma, putting them in the same category as, say, the Motzi. We may not speak after the Motzi until we have eaten bread; may we "speak" until after the Sh'ma?

The S'fardi halachic authority, Rabbi Joseph Karo, author of the Shulchan Aruch, Judaism's definitive law code, says no. Rabbi Moses Isserles, in his equally authoritative gloss, "the Mapa," rules that Ashkenazim should respond.

Chasidic rulings follow Rabbi Karo, meaning chasidim do not response with "Baruch Hu, u'varuch Sh'mo" and "Amen."

Either way is acceptable here, although our rabbi's traditon is to offer no response.

A MEDITATION BEFORE THE SH'MA

Before reciting the Sh'ma, keep this in mind:

I hereby accept upon myself the yoke of the Kingdom of Heaven.

THE RIGHT STUFF FOR FOUNDING A NEW WAY

The failure of the city and tower of Babel brings to a close B'reishit's saga of universal human beginnings. God now abandons His plans to work simultaneously with the entire human race, but He in no way abandons His universal aspirations for human beings. On the contrary, He pursues the same ends by different means. He chooses one nation to carry His way unto all the others, and He takes up a prominent role as that nation's educator and guide.

The true political establishment of Israel must await the Exodus and the giving of the Law at Sinai, but Israel has crucial pre-political beginnings that reveal already the core of what the new way will demand: man's free choice for obedience, a concern for justice, and a disposition toward holiness, a way of life guided by awe and reverence before the divine. The remainder of B'reishit shows how this orientation is established in the lives and generations of the Israelite patriarchs: Avraham the founder, Yitzchak the transmitter, and Yaakov/Yisrael.

It is easy to overlook the political and cultural dimensions of the B'reishit narrative because the text concentrates on the lives of a few larger-than-life individuals. Indeed, we are drawn to the text in no small measure because of the gigantic personages we meet there. Yet, in several ways and for several reasons, the patriarchal tales are pointedly political and cultural, no less than personal and familial, for in telling the stories of the patriarchal generations, the Torah shows them interacting with other nations and other peoples, followers of different gods and practitioners of different ways, and especially the Egyptians.

The patriarchal narratives reveal a still deeper connection between the personal-and-familial and the cultural-and-political. Central to the national and political beginnings of the Israelite people is the right ordering of family relations; God's new nation must rest on firm familial ground. Solid marriages and strong family ties are not merely efficient means for the perpetuation of tradition. They also are substantively at the heart of the new way. Decent, honorable, and reverent family life is itself a central goal of the new national-political teaching.

The point will be even clearer once I correct a false impression that may have resulted from my loose usage of the term "political": The new way, here begun with the patriarchs, is not, strictly speaking, political. That which is truly political concerns the doings and affairs of the city—in Greek, the polis—a settled place, usually having walls that separate insiders from outsiders, dependent upon agriculture and the other arts, and aiming (as we have seen) at self-sufficiency. The beginning tales of B'reishit—especially the stories of Cain and of Babel—have already warned us about the dangers of cities and civilization, dangers that are magnified in the case of the universal city, but that are present always in any city, large or small, and no matter how many or few of them there might be.

In keeping with its original judgment on cities and civilization, the Bible's new national solution pursued with the Children of Israel will not be, at least for a long time, civic or political in nature. On the contrary, the patriarchs will all be wandering shepherds rather than settled farmers or city dwellers, and this distinction will prove crucial for the difference between the new way and the ways of other peoples, especially in matters sexual and familial. Avraham, Yitzchak, and Yaakov—all tent dwellers, all finally family men—will have encounters with cities and their kings, but they will not live or rule after these more prevalent fashions. Once suitably instructed, they will live and govern "familially," not politically. It is not much of an exaggeration to suggest that the primary—not the last but the first—innovation of the Israelite new way is nothing other than patriarchy itself.

This point can be easily misunderstood, because "patriarchy" has become a dirty word, and the thing to which it is thought to refer—the hegemonic and arbitrary rule of men over women and children, justified simply because they are men—is roundly condemned. That is not how the Torah views patriarchy.

To state it simply, properly understood, patriarchy in the Torah is the cure for patriarchy properly condemned. The biblical sort of patriarchy is meant to provide the remedy for arbitrary and unjust male dominance and self-aggrandizement, for the mistreatment of women, and for the neglect of children.

The rule of the fathers, by itself, is only part of the remedy. A special understanding of marriage is also required. Indeed, the special kind of patriarchy instituted in B'reishit is distinguished by the special regard it comes to have for marriage and for women as wives and (especially) mothers. The matriarchs—Sarah, Rivkah, Leah, and Rachel, strong women all—play critical roles in the establishment of the new way, shaping crucial events and even directing their patriarchal "rulers" to pursue courses of action without which the new way would not survive. Patriarchy rightly understood thus depends on marriage rightly understood. Proper marriage no less than proper patriarchy is an essential element in promoting justice and holiness.

Proper marriage and proper patriarchy are hardly the natural ways of humankind. They have to be learned—to begin with, somewhat against the grain. Both require fidelity, not only to spouses and children, but also to the higher moral and spiritual possibilities to which human beings are called. Neither marriage nor fatherhood, neither family nor nation, can become truly what they are and should be unless they are steadily oriented toward and faithfully dedicated to something higher than themselves.

The patriarchal narratives, beginning this Shabbat, are all about how the founders of the new way acquire and transmit this elevated orientation and dedication.

The new way begins with Father Avraham. It is not exactly traditional to speak about "the education of Avraham" in the new way, but a careful reading of the biblical text shows thst Avraham indeed needs to go to school, with God Himself as his major teacher. Avraham's adventures constitute his education, right up to his final exam, the binding of Yitzchak.

By the time the careful reader has finished the first 11 chapters of B'reishit, he is well-nigh convinced that humankind, left to its own devices, is doomed to failure, destruction, and misery. He hopes there might be an alternative, a way of life in which humankind might flourish. According to the text, God more than shares the reader's dismay as well as the reader's hopes, and takes a more direct role in the matter, beginning with Avraham. God Himself, as it were, will take Avraham by the hand, will serve as his tutor, and will educate him to be a new human being, one who will stand in right relation to his household, to other peoples, and to God—one who will set an example for countless generations, who, inspired by his story, will cleave to these righteous ways. Because of the moral education available to us through the first 11 chapters, when God calls Avraham we readers are also eager to listen.

Avram belongs to the tenth generation after Noach. Before we meet him, Avram is a childless, rootless, homeland-less, perhaps godless, devoted firstborn son of an old wanderer and radical, a man who has grown out of, but who may have outgrown, the Babylonian ways and gods. Avram is very far from the self-satisfied and secure condition of the builders of Babel whose story immediately precedes his own. We surmise that Avram may long for roots, land, home, settled ways, children, and something great, perhaps even for the divine. About the divine, we wonder whether he might even have intuited a thing or two as a result of his experience in Ur: on his own or perhaps following his father, he may have seen through the worship of heaven. He may have figured out that there must be a single, invisible, and intelligent source behind the many silent and dumb heavenly bodies, that the truth is not one city with many gods, but many cities in search of the one God.

Of Avram's initial character we know little. The first real clue to what might truly move his soul comes only when he receives the call from God. Avram is commanded to abandon all that is familiar—his land, his kinsmen, and his father's house—and to go to a strange land that God will show him. In addition, as if to make up for what he shall lose, Avram is promised that he will become the founder of a great nation and that he will be prosperous, famous, and a standard by which a blessing is invoked. Others too will gain: those who wish him well will prosper (whereas he who mistreats him will suffer) and—most impressive—all the world's peoples shall flourish on his account. Addressing him out of the blue, without precedent or prior warning, God does not merely command Avram. He also appeals directly to Avram's situation and to Avram's likely longings and ambitions—the love of fame and glory, the love of gain, the aspiration to be a founder of a great nation.

God knew His customer: Avram, obeying the command, goes immediately, without hesitating and without so much as a tiny question. In apparent obedience, he continues the journey his father had begun on his own. But why he goes is not made clear. Does he go because he is a god-hungry man who is moved by the awe-inspiring, commanding voice? Or does he go because he is a greatly ambitious man who is enticed by the promises of founding a great nation, prosperity, and great fame among all humankind? One cannot be sure.

For a number of reasons, the second, more worldly explanation makes a great deal of sense. To establish a great and godly nation in the midst of a hostile world, God will need to tap a bold and ambitious man with political aspirations and ambitions. The meek might someday inherit the earth, but in a world dominated by the anything-but-meek, they will have great trouble establishing a secure community based on this teaching. Also, because God can neither extirpate pride from the human soul nor eliminate man's desire for greatness and fame—recall the Babel builders' unanimous wish to "make us a name"—it makes excellent sense that He should enlist man's ambition and pride in His project to subdue them. Man's pride can be exploited in the effort to subordinate it in service to righteousness and holiness.

I therefore incline to the view that Avram goes not (as the strictly pious interpretation would have it) because he is already a God-fearing and obedient man of faith who knows that the voice is the voice of God Almighty. He goes because, in his heart, he is an ambitious man with a desire for greatness who wants the promise, and he goes because, in his mind, he has some reason to believe that the voice that called him just might belong to a power great enough to deliver. For what kind of being is it that speaks but is not seen and—more wondrous and more to the point—can see into my invisible soul, to know precisely what it is that I, Avram, most crave? Let's take a walk with this awesome voice and see what it can do.

Though I am partial to this interpretation, the text is absolutely (and happily) silent regarding Avram's motives. For now, the most important fact is that he indeed answers it—immediately, unhesitatingly, and (almost) to the letter. Yet the question about what is uppermost in Avram's soul is not trivial. On the contrary, it is the question of questions for the character of the new way: what will be the ultimate object of human aspiration and devotion? In his final test—that is, in the story of the binding of Yitzchak—Avraham will be compelled to declare whether he reveres God more than he loves His promised gifts. But here at the beginning, we know not what answer Avram would give, if pressed to choose.

The text's deliberate ambiguity regarding Avram's initial motive serves a useful pedagogical purpose for the readers. It provokes our curiosity and encourages us to consider what sort of experiences or evidence might lead Avram—or for that matter, anyone else—to finally put God first. Were absolute submission required of him (or us) at the outset, few of us could even imagine taking a walk with Avram. But insofar as we too are ambitious for greatness and prosperity or desirous of fame, we can vicariously participate in his journey, and although none of us is Avraham's equal, we can learn from his inspiring example. Indeed, even if, though lacking great ambition ourselves, we have only a taste for greatness in others, cheering for Avram on his bold journey can bring us, as it brought him, to undreamed-of understanding.

These suggestions about Avram's ambitions are, therefore, not meant to disparage his achievement in answering the call. You and I would probably ignore a voice that spoke to us in these terms. But not Avram. He has a great deal to lose: his remaining attachments to land and family. And has not much to actually gain; not everyone who lacks and wants land, seed, and substance would answer such a call. It is rather that, as a great-hearted man, he has large, even political, aspirations and, more important, the courage to sacrifice present security and to risk everything to realize his dreams—to be sure, also opening himself to the possibility of receiving God's providence. True, next to the statesmanly Moshe, Avram will appear to be rather mild and contemplative; Moshe the liberator and lawgiver is from the start more obviously political. But seen in his own terms, Avram is no less so; we have it, albeit indirectly, on God's own authority: just look at how God chooses to catch this fellow. (Later, we will learn too of Avram's remarkable military prowess, as he drives back the invading forces in the war of the kings.) Avram has the right stuff for founding.

Many a man has a desire to found and to rule, many a man longs for a great name, especially one that could outlast his own extinction in death. These problematic aspirations, whose dangers have been displayed in earlier stories in B'reishit, God will exploit and then educate in the founding of His new way. As we shall see, central to this education is an education about proper fatherhood and, therefore, about the indispensable role of women in the success of any great nation—even more in a nation whose greatness is to be grounded in justice and whose institutions are to aspire to holiness.

—Adapted from Leon Kass' The Beginning of Wisdom: Reading Genesis," University of Chicago Press.

May He who blessed | מי שברך

May He who blessed our ancestors bless and heal all those whose names are listed here, those whose names will be called out, and those whose names we do not know because either we are unaware of their illness or they are. We pray He mercifully quickly restore them to health and vigor. May He grant physical and spiritual well-being to all who are ill. אמן

Sydelle Klein
Bonnie Pritzker Appelbaum
Deenah bat Sarah Leah
Rut bat Esther
Miriam Zelda bat Gittel D'vorah
Miriam Rachel bat Chanah
Harav Mordechai Volff ben Liba Miryam
Michael Bybelezer
M'nachem Mendel ben Chaya Dina
Simchah bat Zelda
Adina bat Freidel
Baila bat D'vorah
Basha bat Surah
Chavah bat Sarah
Chayah bat Flora
Devora Yocheved bat Yehudit
Esther bat D'vorah
HaRav Ilana Chaya bat Rachel Esther
Malka bat Esther
Masha bat Etil
Masha bat Rochel
Mindel bat D'vorah
Ninette bat Aziza
Pinyuh bat Surah
Ruchel Leah bat Malkah
Rita bat Flora
Rifkah bat Chanah
Rut bat Hadassah
Shimona bat Flora
Sura Osnat bat Alta Chayah
Tzipporah bat Yaffa
Yospeh Perel bat Michlah
Michelle Blatteis
Diane Fowler
Marj Goldstein
Judy Golub
Ruth Hammer
Goldy Hess
Fay Johnson
Micki Kuttler
Katie Kim
Elaine Laikin
Mira Levy
Robin Levy
Karen Lipsy
Gail Schenker
Linda State
Mary Thompson
Michelle Lazar
Norma Sugerman
Julia Yorke
Susan Yorke
Alter ben Hassia
Avraham Akivah bat Chanah Sarah
Aharon Hakohen ben Oodel
Chaim ben Golda
Ezra ben Luli
Gil Nechemiah ben Yisraela
Mordechai Yitzchak ben Tirtzach
Harav R'fael Eliyahu ben Esther Malkah
Harav Shimon Shlomo ben Taube v'Avraham
Yidel ben Etil
Yisrael Yitzhak ben Shayndel
Yitzchak ben Tzivia
Yonatan ben Malka
Yosef ben Flora
Larry Carlin
Michael Cunningham
Shannon Johnson
Adam Messing
Gabriel Neri
Jeff Nicol
Mark Alan Tunick

We pray for their safe return...

May He who blessed our ancestors bless, preserve, and protect the captive and missing soldiers of Tzahal—Ron Arad, Zecharia Baumel, Guy Chever, Zvi Feldman, Yekutiel Katz, and Zeev Rotshik—as well as those U.S. and allied soldiers, and the civilians working with them and around them, still missing in Afghanistan and Iraq, and all other areas of conflict, past and present.

And may He bless the men and women of the U.S. Armed Forces and Tzahal, and those who serve the United States and Israel in foreign lands in whatever capacity, official or unofficial, members of our community or related to members, and their colleagues and companions. Guide them in peace and return them speedily to their families alive and unharmed. אמן

Are we in your will? *Shouldn't we be?*

When people prepare their wills, they usually look to leave a mark beyond the confines of their families. Thus it is that general gifts are left to hospitals, and other charitable organizations. All too often ignored, however, is the synagogue, even though its role in our lives often begins at birth, and continues even beyond death. We come here on Yom Kippur and other days, after all, to say Yizkor, the prayer in memory of our loved ones. Our Virtual Memorial Plaques remind everyone of who our loved ones were, and why we recall them. All of us join in saying the Kaddish on their yahrzeits.

Considering this, it is so unfortunate that, in our final act, we ignore the one institution in Jewish life that is so much a part of us. The synagogue is here for us because those who came before us understood its importance and prepared for its preservation. By remembering it in our wills, we will do our part to assure that the synagogue will be there for future generations, as well.

Think about it. We have always been here for anyone who needed us in the past. Do not those who need us in the future have the same right to our help? Of course they do. Do not delay! Act today! Help secure the future of your communal home.

YAHRZEITS FOR TODAY THROUGH NEXT FRIDAY

זכרונם לברכה — May their memories be for a blessing!

20
Abraham Steinman*
Barbara Deutsch
Annie Mankowitz*
Dr. Samuel Silverstein*
Leah Israel
Jack Krug

21
Bertrand Plotnick*
Bessie Brand*
Jacob Brodie*
Razzela Eljasiewicz, *Annette Messing's mother*
Father-in-law of Irving Malakoff
Yitzchak Rabin
Esther Rosman*
Jacob Bechefsky*
Etta Gitta Davidson*
Nathan Buchwald*
Ester Gutman Goldberger*
Adolf Goldberger*
William Rosenbaum*

22
Liba Engelmayer, *Rabbi Engelmayer's mother*
Jacob Ash
Simon Zerman*
Ettie Isaacs*
Samuel Dobrow
Thelma Wexler
Riva Leah Cohen*
Isaac Lev*

23
William Maggot*
Herbert Lawton*, *Marianne Lawton's husband; Joan Oppenheimer's father*
Sarah Ades, *Angele Krichilsky's mother*
Harry Margolis*
Muriel Tandet, *Doris J. Cohen's mother*

24
Sylvia Nitkin
Hermina Mezei*
Fannie Israel*
Max Beatus*

25
Joy Pollack
Rachel Droutman*

26
Yitzchak Ehrenfreund, *Mel Evans' father*
Joan L. Goldfischer*, *wife of Dr. Jerome Goldfischer; mother of Dr. Mindy Goldfischer*
Helen Kaplan
Shmuel Helsel*
Abraham L. Kuehn
Jacob Blum*

** A plaque in this person's name is on our memorial board; yahrzeits are observed beginning sundown the night before.*

Is there a yahrzeit we should know about?

Kaddish list

Julius Birnbaum
Robert Cohen
Gertrude Favia
Larry Frank
Tamara Galperin
Evyatar Shabbetai Gidasey
Raul Green
Susan Jane Greenberg
DeMing Huang
Lisa Beth Hughes
Karol Lang
Arline Levine
Qingshui Ma
Marcia Weis Meyers
enore Levine Sachs
Marvin Sakin
Steven Sakin
Evan Schimpf
Bila Silberman
Leah Solomon
Abe Tauber
Regina Tauber

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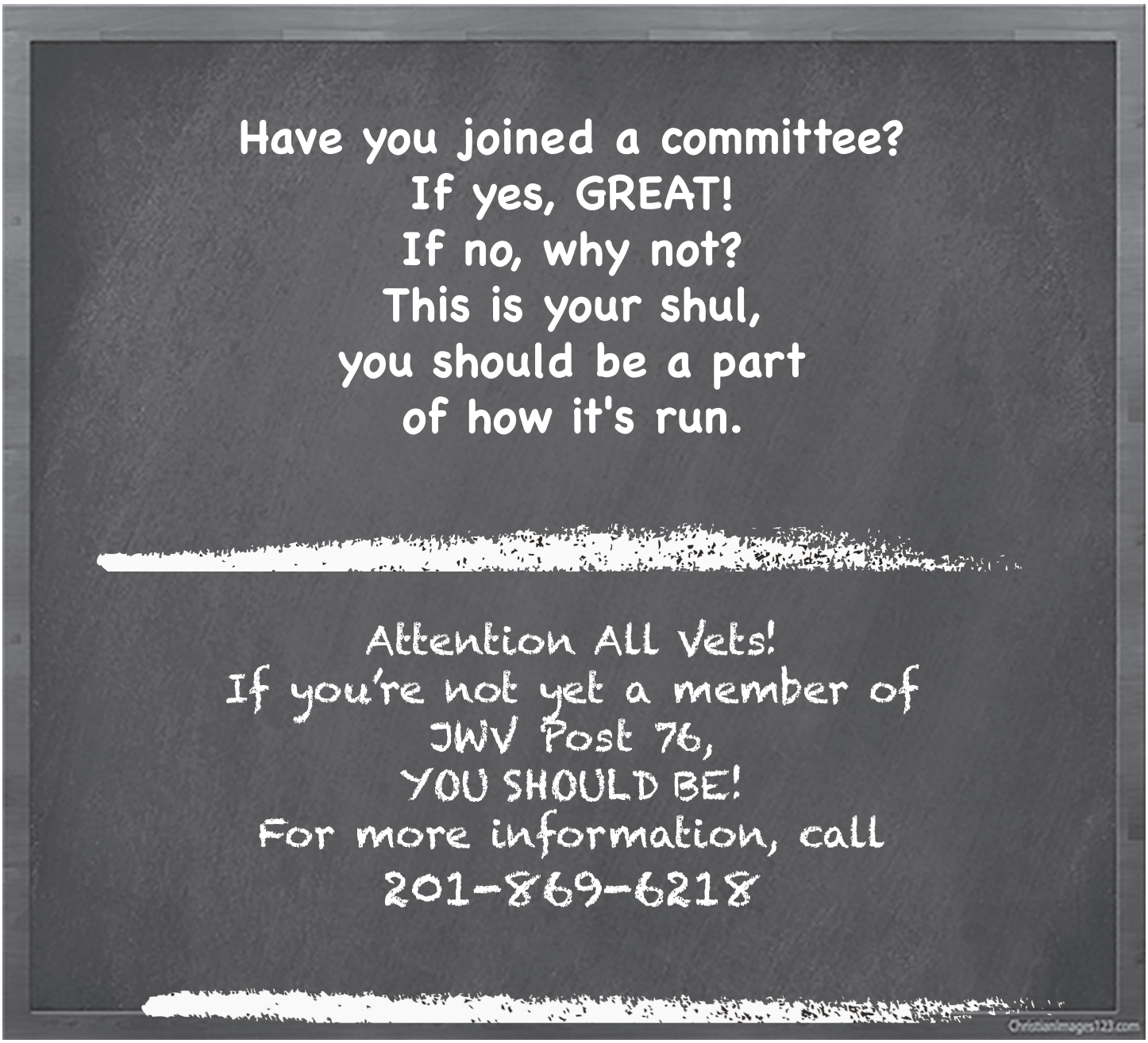

Shabbat ends tonight with havdalah at 6:44 p.m. DST