



Congregation Beth Israel of the Palisades
at the New Synagogue of Fort Lee

שבת פרשת ויגש

Shabbat Parashat Vayigash

December 15, 2018 | Tevet 7, 5779

TORAH STUDY

**This Week: Shabbat Parashat Vayigash
B'reishit 44.18-47.27, pages 279-289**

SECOND ALIYAH: Assume that Yehudah has finally recognized Yosef and that Yosef had the goblet planted in Binyamin's sack. What would be the import of saying "take me as your slave instead of him"?

FIFTH ALIYAH: God tells Yaakov not to fear going down into Egypt, yet we have seen no sign that Yaakov has any fear at all, so what is it God is talking about?

The haftarah, Y'chezkel 37.15-28, begins on page 291.

**Next Week: Shabbat Chazak Parashat Vay'chi
B'reishit 47.28-50.26, pages 293-310**

FIRST ALIYAH: Why was it important to tell us that Yaakov "lived 17 years in the land of Egypt," considering that we know his age on arriving (130) and his age at his death (147)?

FOURTH ALIYAH: Yaakov, in blessing his fourth son, says "the scepter shall never depart from Yehudah." What exactly is Yaakov saying—and what, perhaps deliberately, is he not saying?

The haftarah, M'lachim Alef 2.1-12, begins on page 313.

For haftarot, we follow S'fardi custom.

SCOUNDREL'S HAVEN: MISUSING HALACHAH

Stage after stage, the drama evolves, with great suspense and mounting tension. In what is described as one of the most beautiful stories in world literature, Yosef as this week's parashah opens makes himself known to his brothers.

The biblical account runs thus: "Yosef could no longer restrain himself in front of all the bystanders, and he called out, 'Make everyone withdraw!' And no one was present when Yosef made himself known to his brothers. And he burst out crying."

Following the emotionally charged encounter, Yosef bids farewell to his brothers who are going back to Canaan to tell Yaakov the good news and bring him back with them to Egypt. He cautions his brothers with one sentence: "Do not quarrel on the way."

We understand that warning, in its proper context, to mean he was afraid they might start reproaching each other for what had happened, and he warned them against this. But some Torah commentators see it as a warning of a different kind, with Yosef cautioning his brothers not to quarrel with other people they might meet on the way. Now that they were returning to Canaan as the brothers of Yosef, the powerful ruler of Egypt, he was afraid they might feel and act superior to the people they would encounter on their way and act accordingly. He, therefore, found it necessary to warn them against getting them-selves into trouble out of a newly-acquired, overwhelming sense of power.

In the Talmud, our Sages of Blessed Memory offer an altogether different interpretation of those parting words: "Do not quarrel on the way." They emphasize the second half of the phrase, "on the way," to mean The Way, namely halachah (which literally means "the way"), or the Jewish religious way of life, and say that Yosef warned his brothers thus in order to prevent them from engaging in halachic discussion, while on the road.

Why such a warning at this particular moment? Perhaps Yosef feared that by using halachic methods of argumentation, his brothers, in order to justify themselves, might arrive at the conclusion that what they had done to Yosef was actually right "according to halachah." He wanted them to face head-on their wickedness in selling him, and draw the proper moral conclusions. Causing suffering and humiliation cannot always be condoned with the argument of "but, this is the halachah!"

The rabbis were always aware of the danger that formal law, or speaking in the name of halachah, might become a "haven for the scoundrel." They urge us to go beyond the letter of the law and remember that it is not a goal in itself, but rather a means to reach the higher goal of "You shall be holy."

—Adapted from the writings of Rabbi Pinchas Peli, ל"ו

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.

MAZALTOV 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

Tuesday Pearl Sodosky
Friday Aaron Hess

This week's Shabbat Booklet
is sponsored by

ERROL KAGET

to mark the yahrzeit today
of his later father,

LARRY KAGET, ז"ל

may his memory be for a blessing

MITZVAH MEMO

Please bring non-perishable food
and other items to the shul.

* * *

Do you know someone who is homebound?
Let us know, so we can check in on them.

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:

ברוך אתה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וְיַמְבִּיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱלֹהֵינוּ, מֶגֶן אֲבֹרָה
וְעִזְרַת שָׂרָה.

This week's kiddush & luncheon

are sponsored by

HOWARD BARMAD

to mark the yahrzeit this past week

of his late father,

JOHN BARMAD, ז"ל

May his memory be for a blessing



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 respond with "Baruch Hu, u'varuch Sh'mo" and "Amen."

Either way is acceptable here, although our rabbi's tradition 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.

Through the power of speech, Israel's leader emerges

“And it happened, when they had eaten up the grain that they had brought from Egypt, that their father said unto them, ‘Go back, *buy us a little food.*’” (emphasis added)

Time passes. The food brought from Egypt is consumed. Famine again leads the children of Israel down into Egypt, precipitating the second act of the drama of Joseph and his brothers. In this act, a new leader will emerge, successfully displaying his political virtue. Even Jacob, albeit without much enthusiasm, must acknowledge Judah's superior wisdom and to begin to accept him as his heir apparent.

When we last heard him speak, Jacob, in adamantly refusing to send Benjamin to Egypt to obtain the release of Simeon, had insisted that Benjamin was his last and only son (“He only is left”). Here, gently refuting Jacob's claim by referring to him not as “Jacob” but as “their father,” the text shows us a pathetic Jacob who must now rely on his as-it-were disinherited sons. Still in denial, he ignores entirely the Egyptian's demand for Benjamin's appearance. Instead, he speaks plaintively in the naive hope that a pitiable request for only “a little food” will obviate the need to comply with the Egyptian's command to produce Benjamin.

The time is now ripe for Judah to stand forward. The situation calls for leadership, and Jacob may finally be willing to listen to reason. Earlier, when Reuben had foolishly pledged the lives of two of his sons as a surety for Benjamin's safe return, Judah had held his tongue; Jacob was then in no mood to listen. Now Judah speaks up.

He speaks clearly, calmly, yet forcefully. He reminds Jacob (twice) of the Egyptian “man's” insistent demand, and he uses it to reinforce his own assertion that Benjamin is “our brother,” even if you, Father, regard him as your last remaining son. Most important, Judah impresses on Jacob the futility of going back to Egypt without Benjamin, given what “the man” had said. But Joseph had not, in fact, used the expression “You shall not see my face”; this is Judah's own invention. But, perhaps speaking better than he knows, Judah's remark echoes the notion—voiced by Jacob himself when he reconciled with Esau—that seeing the face of the divine is linked to affirming the relation of brotherhood. Judah indeed stands up to his father, not only in the name of prudence and common sense, but also in the name of the unity of the brothers.

In Egypt, Joseph frames Benjamin, most likely as a final test of his brothers and whether they accepted Rachel's only other son as their brother—which they clearly did not when it came to Joseph himself years earlier. It is here that Judah truly emerges as Israel's leader.

Judah's speech, the longest speech in the book of Genesis (17 verses, 44:18-34), is widely praised for its pathos and beauty. Judah's magnanimous offer to remain as a slave in Benjamin's place redeems his reputation even in the eyes of those who have not hitherto seen his virtues. And for those who see Joseph's doings as a well-controlled effort to test the character of his brothers, Judah, speaking in the name of all, passes the test. But few readers appreciate fully the rhetorical genius of the speech or notice that it is also a test of Joseph. They do not see in Judah's speech the reason why he, not Joseph, is fit for leadership in Israel. Joseph's trickery and powers of “divination” are more than answered by a remarkable display of brilliant speech and filial piety, which in the end bring Joseph to give over his theatrics and to recognize his human connections to his family.

The power to persuade—to move both minds and hearts—is Judah's special gift. Judah, who had persuaded his raging brothers not to kill Joseph and his father to entrust him with Benjamin, now

persuades a foreign potentate (his alienated and alienating brother Joseph) to take pity on his venerable father. Judah alone among the sons of Jacob can move the angry and stubborn hearts of men. He can cool the hot, warm the cool, and melt the icy severity of power.

Judah begins with great deference and flattery, addressing Joseph as a god. Twice calling Joseph “my lord” and twice calling himself “your servant,” Judah begs Joseph not to be angry, reminding him that, because he is like Pharaoh, he should be beyond anger. This is a brilliant stroke of great boldness, and his deference a device to level the difference between the two men. Judah cleverly turns his flattering obsequiousness into an indictment: “If I am your servant, my lord, then you are the one responsible for what I, your agent, have done.” Judah courageously steps forward, uninvited but unrebuffed, and stands man to man with Joseph in private conversation; the idiom for “in private”—“in my lord's ears”—conveys not only the proximity, but the equality of the two interlocutors.

So intimate is the speech that follows that not a word is said about the presence of an interpreter. One would assume an interpreter would be required, in keeping with Joseph's charade not to understand Hebrew, but as the story is presented, it is almost as if Judah's speech moves Joseph without being translated. One is even prompted to wonder whether Judah may have seen through Joseph's disguise. At the very least, despite his deferential speech, Judah treats Joseph as if he were simply one of his own. And the motion of his speech—beginning from references to “my lord” but ending with references to “my father,” making clear whom Judah holds in higher reverence—will, in fact, compel Joseph to acknowledge that he is indeed a member of Jacob's family.

The bulk of Judah's speech recapitulates the previous encounters with Joseph in Egypt. Like many a great story, it holds up a mirror in which the listener—Joseph—can see and recognize the meaning of his deeds as they are seen by a seemingly neutral reporter. Because he is forced to recognize the sincerity and truthfulness of the story's narrator, Joseph is made to bear witness against himself. Joseph, who would forget his father's house, who adopted foreign ways, and who even acts like a god, must acknowledge and care for his father by seeing that he himself is a guilty party, nearly guilty of patricide. At least for the time being, Joseph, who embodies the Egyptian way of mastery and self-sufficiency, will be moved by Judah's example of and appeal to the Israelite attachment to the way of the fathers. Judah, spokesman for and leader of the Children of Israel, understands that tribal unity rests on common paternity, and that proper regard for its future requires filial piety. Judah thus awakens in Joseph's hardened heart the dormant spring of reverence for their father.

Judah, in his retelling, introduces numerous changes. Some of the changes he makes no doubt reflect his honest interpretation of the meaning of what transpired and what was actually said. But everything Judah says is guided by his rhetorical intention to move the viceroy to be merciful. Let us examine the master at work.

Judah has Joseph asking, “Have you a father or a brother?” Speaking perhaps better than he knows, Judah implies that Joseph had separated father and brother, Jacob and Benjamin; hearing this “retelling,” Joseph cannot help but recognize that, in fact, he has separated the two, in mind and in fact. Judah then presents to imagination of the Egyptian viceroy a tender and pitiable picture of a vulnerable and bereaved old man doting on the little, solitary son of his old age.

And Judah does so without a grain of envy and malice, passions that such paternal favoritism, once expressed toward Joseph himself, had once aroused in the brothers. Joseph, listening to Judah, cannot help noticing the absence of fraternal envy in Judah's narration. And, unless he has a heart of stone, he must feel, for the first time, some compassion for the plight of his father.

Into this heart-wrenching picture, Judah's next sentence (verse 21) sends an arrow of tacit yet piercing accusation: And you, once we told you this, what did you do? Hardhearted and uncaring, you demanded we bring this lad down to you, away from his father, so that you might set your eyes upon him. Lest this arrow not find its mark, Judah, in a completely invented addition (verse 22) to the original conversation, adds remarks that are intended to make perfectly clear the true meaning of Joseph's earlier demand. We told you "the lad" (not "our brother"; not "the man," as Joseph had called him in verse 17) could not leave his father; we told you that, should he leave him, he would die. Joseph hears from Judah that his half-brothers were solicitous of Benjamin's and their father's welfare. They had, even then, sought to spare their father's and/or brother's life, and they had warned Joseph about the consequences of his command.

Judah continues. And you, sir, how did you react to this dire warning? Intransigently you insisted that we bring our "youngest brother"; otherwise, "you shall not see my face again" (verse 23). Once again, a comparison with the original account (42:14-20) shows that Judah completely alters what was said. He omits Joseph's renewed charges that they were spies; he omits the taking of Simeon as hostage and Joseph's angry threat of death. Again speaking perhaps better than he knows, Judah presents Joseph with a picture of himself not as someone acting out of concern with matters of state, but as someone who is trifling with family feeling and family survival. According to Judah, it was Joseph who first clearly identifies the person Judah had carefully called "the lad" and "the son of [their] father's old age" as "your youngest brother." In this way, Judah credits Joseph with compelling him and his brothers to face up to their own brotherly ties to Benjamin. At the same time, he tacitly blames Joseph with forcing them to do so in a way that would kill the common principle that makes them brothers—their common father, for whom, Judah makes powerfully clear, Joseph has shown absolutely no consideration. By inventing for Joseph the godlike remark "you shall not see my face again," Judah presents Joseph with a picture of himself as a remote, cold, and heartless being, indifferent to human feeling

In the next section of his speech, Judah mixes together some accurate, even verbatim, quotations with some newly invented paraphrases. And by devising for them a new order, he presents Joseph a picture of his father that could move the heart of a statue. As a prelude to the practical conclusion, Judah seeks to arouse the viceroy's compassion. At the same time, Judah subtly points out that, though he is de facto the viceroy's servant, his true and primary identity is as his father's son: in verse 24, Judah, for the first time, speaks not of "a father" or "his father," but of "my father." This personalization of the relationship almost certainly nudges Joseph also to think about "my father," especially because Judah refers to Jacob as

"your servant [but] my father." This father of Judah's, Joseph cannot help but feel, is also my father, and not just my servant.

Through Judah's speech, Joseph is also shown something of his father's attitudes toward his children, including his favoritism toward the children of Rachel and, most important, his attitude toward Joseph himself. Up until now, Joseph has had no clue about what Jacob thinks or knows or feels about his disappearance or about the state of family relations in his absence. He can only harbor the worst suspicions when he hears (on the brothers' first visit) that his beloved father is still living with his hateful brothers who sought to do him in. Thanks to Judah's account, in which he reveals that Jacob believed Joseph was killed by a wild beast, Joseph at last may be able to understand why Jacob continues to live with his sons and why he has not come looking for him in Egypt. In addition to feeling pity for Jacob's lot, Joseph cannot but reconsider his unjust suspicion of his father and recognize how the cruelty of his theatrics now compounds mightily his father's anguish.

Judah ends his speech with a second, more personal conclusion, offering Joseph a practical alternative to seizing Benjamin: Take me instead. "For how shall I go up to my father, if the lad be not with me? Let me not see the evil that would befall my father." This is, without doubt, Judah's finest moment.



In addition to enunciating and defending with his freedom and honor the importance of filial piety and brotherly responsibility, Judah tacitly compels Joseph to think about his own guilt in betraying his familial and filial duty. He forces Joseph to think about the difference between the relation of master and slave, and the ties between father and sons. In so doing, he obliges Joseph—and the reader—to ponder the difference between the Egyptian way of mastery, magic, and bureaucracy, and the Israelite way of honoring one's father (and mother), between a way of life in

which supreme obligations and obedience are to the god-king Pharaoh, channeled through his ministers ("your servants"), and a way of life in which supreme obligations and obedience are to God, channeled through the father as the head of the clan. At least for a few moments, Joseph is being summoned to reacquire a concern for Judah's father—which is to say, also and especially for his own.

So perfect is Judah's speech—as a rhetorical and political speech, and as an expression of his own familial understanding and moral-political excellence—that one wonders how Judah could have produced and delivered it under such terrible circumstances. Even more to be wondered at, assuming Judah does not know to whom he speaks, he makes a speech perfectly suited to move and instruct his brother Joseph.

What is it that enables Judah to speak better than he knows? Is there something about superior virtue that opens a man's heart and soul to inspired speech? Whatever the explanation, one comes away from Judah's speech feeling that it was providential. Judah's mother, at his birth, had named him well: Judah (*Yehudah*)—Praise (*hodah*) the Lord.

Judah's speech finds its mark. Struck to the core, Joseph breaks down. The charade is over. The brothers reunite.

—Adapted from Leon Kass' *Genesis: The Beginning of Wisdom*

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

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

זכרונום לברכה — May their memories be for a blessing!

<p>15 Bernard Laermer, <i>Lou Laermer's father</i> Celia Ruth Sussman, <i>Al Sussman's mother</i> Sharon Savitt, <i>ex-wife of Peter Savitt</i> Benjamin Zwirn* Larry F. Kaget*, <i>Erroll Kaget's father</i> Moshe Katz*</p> <p>16 David Thaler*, <i>father of Jean Thaler</i> Roslyn Losick, <i>mother of Merrill Losick</i> Mollie Deutsch* Rose Massarsky* Adolf Gerson* Adolpho Chame</p> <p>17 Gitta Stux*, <i>Michelle Stux Rodriguez's mother</i> Hilde Friedmann*, <i>Ellen Grawi's mother</i> Ida Hoffman*, <i>Ruth Hoffman's mother-in-law</i> Helen Marx, <i>Elaine Laikin's sister</i> Abraham Pritt* Isaac Kaplan* Charles Goldstein* Joel Resnick* Turkat Michael Lee Schein</p> <p>18 In Memory of the Shoah victims whose yahrzeits are unknown</p>	<p>18 Leah & Yosef Avseiovicz, <i>Peter Savitt's paternal grandparents</i> Pearl Maggot* Tillie Halpern* Harry Adelman, <i>Libby Henik's father</i> Israel Feigenbaum* Rae Zucker* Samuel Engel* Rose Botwinick* Rebecca Tillim* Martin Dobrow</p> <p>19 Rebecca Feldman* Sarah Klein* Sarah Safro* Yehoshua Rubenstein*</p> <p>20 Yosef Barsano, <i>brother of Rebecca Kaplan, ז"ל</i> Harry Malakoff* Nathan Schapiro* Bessie Kaplan Wolkowitz*</p> <p>21 Betty Thaler*, <i>mother of Jean Thaler</i> Goldie Gittleman, <i>Ed Sodosky's aunt</i> Max Schwack* Bessie Feinstein* Hyman Wittman* Sarah Rebecca Sokolofsky*</p>
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* 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
Michael Cunningham
Larry Frank
Tamara Galperin
Evyatar Shabbetai Gidasey
Ruth Gordon
Raul Green
Susan Jane Greenberg
DeMing Huang
Lisa Beth Hughes

Ray Kaplan
Karol Lang
Arline Levine
Alan Maltz
Marcia Weis Meyers
Lenore Levine Sachs
Marvin Sakin
Steven Sakin
Bila Silberman
Abe Tauber
Regina Tauber



**This Tuesday, Asarah b'Tevet, the Tenth of Tevet, is a 'minor' fast day,
It is also the day we say kaddish for those martyrs of our people,
and especially those who died in the Shoah, whose yahrzeits are unknown.**

*May their memories be for a blessing,
and speedily may we see the day in which our redemption is made complete!*

Congregation Beth Israel of the Palisades
at the New Synagogue of Fort Lee

ק"ק בית ישראל של הפליסד

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Have you paid your dues yet?
Have you sent in your
High Holy Days and Yizkor donations yet?
We could use the money, and
everyone can use a tax write-off;
the deadline for that is December 31.

Attention ALL Vets!
If you're not yet a member of
JWV Post 76,
YOU SHOULD BE!
For more information, call
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Shabbat ends tonight with havdalah at 5:15 p.m. EST