



# מכל איש אשר ידבנו לבו תקחו את תרומתי

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

שבת פרשת תרומה | Shabbat Parashat T'rumah

February 9, 2019 | Adar Alef 4, 5779

# TORAH STUDY

**This Week: Shabbat Parashat T'rumah**  
**Sh'mot 25.1-27.19, pages 485-498**

**FIRST ALIYAH:** Moshe is commanded to speak to all Israel to collect voluntary gifts from the people in order to construct the Mishkan. What stands out in this commandment?

**SEVENTH ALIYAH:** There is so much detail here regarding constructing the Mishkan, including some hard-to-understand details (like the menorah). What does all this detail suggest?

*The haftarah, Melachim Alef 5.26-6.13, begins on page 500.*

**Next Week: Shabbat Parashat T'tzaveh**  
**Sh'mot 27.20-30.18, pages 503-518**

**FIRST ALIYAH:** Aharon and his sons are to be the priests, Moshe is to tell Israel. Why would Israel believe God commanded this, rather than it being an act of nepotism on Moshe's part?

**SECOND ALIYAH:** The Urim and the Tumim are to be placed "inside the breastplate of decision," to be used to inquire God about His will. So why did it disappear from use after King David's reign?

*The haftarah, Y'chezkel 43.10-27, begins on page 520.*

*For haftarot, we follow S'fardi custom.*

## PARASHAT T'RUMAH: 'THE GIFT OF GIVING'

The Mishkan—it was the first Israelite house of worship, the first home Jews made for God. But the very idea is fraught with paradox, even contradiction. How can you build a house for God? He is bigger than anything we can imagine, let alone build.

Not only does it seem impossible to build a home for God, it should be unnecessary. The God of everywhere can be accessed anywhere, as readily in the deepest pit as on the highest mountain, in a city slum as in a palace lined with marble and gold.

The answer, and it is fundamental, is that God does not live in buildings. *He lives in builders.* He lives not in structures of stone but in the human heart. What the Jewish sages and mystics pointed was that in our parashah God says, "Let them build me a sanctuary that I may dwell in them," not "that I may dwell in it."

Why then did God command the people to make a sanctuary at all? The answer given by most commentators, and hinted at by the Torah itself, is that God gave the command specifically after the sin of the golden calf. That is why God said to Moshe, "Let them build me a sanctuary that I may dwell among them." The key word here is the verb שָׁכַן, to dwell. Never before had it been used in connection with God. It eventually became a keyword of Judaism itself. From it came the word Mishkan (מִשְׁכָּן) meaning a sanctuary, and Shechinah (שְׁכִינָה), the Divine Presence.

Central to its meaning is the idea of closeness. Shachen (שָׁכַן) in Hebrew means a neighbor, the person who lives next door. What the Israelites needed and what God gave them was a way of feeling as close to God as to our next-door neighbor.

That is what the patriarchs and matriarchs had, but it is not what the Israelites had experienced until now. They had seen God bringing plagues on the Egyptians. They had seen Him divide the sea. They had seen Him send manna from heaven and water from a rock. They had heard His commanding voice at Mount Sinai and found it almost unbearable. God had appeared to them as an overwhelming presence, an irresistible force. So for God to be accessible, not just to the patriarchs and matriarchs, but to every member of a large nation, was a challenge, as it were, for God Himself. He had to hide His glory within a thick cloud, and allow the infinite to take on the dimensions of the finite.

But that, as it were, was the easy part. The difficult part had nothing to do with God and everything to do with us. How do we come to sense the presence of God? It is not difficult to do so standing at the foot of Mount Everest or seeing the Grand Canyon. You do not have to be very religious or even religious at all, to feel awe in the presence of the sublime.

But how do you feel the presence of God in the midst of everyday life? Not from the top of Mount Sinai but from the plain beneath? Not when it is surrounded by thunder and lightning as it was at the great revelation, but when it is just a day among days?

*continued on the next page*

## 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

Monday Alex Ades  
Friday Philip Weiss

### BELATED HAPPY ANNIVERSARY

Myrna and Arnold Edelman

This week's Shabbat Booklet is sponsored by

[YOUR NAME GOES HERE]

*Why not sponsor the Shabbat Booklet?*

*Use it to mark a yahrzeit, celebrate a simchah,  
or for whatever legitimate reason.*

*It's only \$36 per booklet.*

## MITZVAH MEMO

Do you have enough food to eat?

Too many people in our community do not.  
Help them; bring us your non-perishable food items.

\* \* \*

Do you know someone who is homebound?

Let us know, so we can put our  
Chesed & Bikur Cholim committee on the case.  
While you are at it, consider joining the committee.

## 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 וְאֲמוֹתֵנוּ, אֱלֹהֵי  
אֲבִרָה וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל  
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל  
חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, זֹכוֹר חֲסִדֵי אֲבוֹת, וּמֵבִיא  
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֲלֹהִים חַיִּים.

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

Today's kiddush & luncheon are sponsored by  
**AARON KLEIN & WENDY KABREL**  
to mark the yahrzeits of their parents,

**SELMA KLEIN ז"ל (last Sunday) and**  
**ROBERT KLEIN ז"ל (today)**

*May their memories be for a blessing.*

*continued from the previous page*

That is the life-transforming secret of the name of the parashah, T'rumah. It means "a contribution." God said to Moshe: "Tell the Israelites to take for Me a contribution...from everyone whose heart prompts them to give." The best way to encounter God is to give. The very act of giving flows from, or leads to, the understanding that what we give is part of what we were given. It is a way of giving thanks. That is the difference in the human mind between the presence of God and the absence of God.

If God is present, it means what we have is His. He created the universe. He made us. He gave us life. He breathed into us the very air we breathe. All around us is the majesty, the plenitude, of God's generosity: the light of the sun, the gold of the stone, the green of the leaves, the song of the birds. The world is God's art gallery and His masterpieces are everywhere.

When life is a given, you acknowledge this by giving back.

But if life is not a given because there is no Giver, if the universe came into existence only because of a random fluctuation in the quantum field, if there is nothing in the universe that knows we exist, if there is nothing to the human body but a string of letters in the genetic code and to the human mind but electrical impulses in the brain, if our moral convictions are self-serving means of self-preservation and our spiritual aspirations mere delusions, then it is difficult to feel gratitude for the gift of life. There is no gift if there is no giver. It is difficult to feel gratitude for an accident.

The Torah therefore tells us something simple and practical. Give, and you will come to see life as a gift. You do not need to be able to prove God exists. All you need is to be thankful that you exist—and the rest will follow.

That is how God came to be close to the Israelites through the building of the Mishkan. It was the fact that it was built out of the gifts of "everyone whose heart prompts them to give." Where people give voluntarily to one another and to holy causes, that is where the divine presence rests.

Hence the name to our parashah: T'rumah. I've translated it as "a contribution" but it has a subtly different meaning for which there is no simple English equivalent. It means "something you lift up" by dedicating it to a sacred cause. You lift it up, then it lifts you up. The best way to scale the spiritual heights is simply to give in gratitude for the fact that you have been given. God does not live in a house of stone. He lives in the hearts of those who give.

*—Adapted from the writings of Rabbi Lord Jonathan Sacks*



# RAMBAM ON THE REASON FOR SACRIFICES

***“It is impossible to go suddenly from one extreme to the other.”***

On considering the Divine acts, or the processes of Nature, we get an insight into the prudence and wisdom of God as displayed in the creation of animals, with the gradual development of the movements of their limbs and the relative positions of the latter, and we perceive also His wisdom and plan in the successive and gradual development of the whole condition of each individual....

[For example, when] an animal is born it is extremely tender, and cannot be fed with dry food. Therefore, breasts were provided which yield milk, and the young can be fed with moist food which corresponds to the condition of the limbs of the animal, until the latter have gradually become dry and hard.

Many precepts in our Law are the result of a similar course.... It is, namely, impossible to go suddenly from one extreme to the other: it is, therefore, according to the nature of man impossible for him suddenly to discontinue everything to which he has been accustomed. Now God sent Moshe to make [the Israelites] a kingdom of priests and a holy nation by means of the knowledge of God.... The Israelites were commanded to devote themselves to His service.... But the general custom in those days among all men, and the general mode of worship in which the Israelites were brought up, consisted in sacrificing animals in those temples which contained certain images, [and] to bow down to those images....

It was in accordance with the wisdom and plan of God, as displayed in the whole Creation, that He did not command us to give up and to discontinue all these manners of service; for to obey such a commandment would have been contrary to the nature of man, who generally cleaves to that to which he is used. It would in those days have made the same impression as a prophet would make today if he called us to the service of God and told us in His Name that we should not pray to Him..., [but] that we should serve Him in thought, and not by any action. For this reason, God allowed these kinds of service to continue; He transferred to His service that which had formerly served as a worship of created beings, and of things imaginary and unreal, and commanded us to serve Him in the same manner; viz., to build unto Him a temple...; to have the altar erected to His name...; to offer the sacrifices to Him...; to bow down to Him and to burn incense before Him....

By this Divine plan were the traces of idolatry blotted out, and the truly great principle of our faith, the Existence and Unity of God, was firmly established; this result was thus obtained without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them.

I know you will at first thought reject this idea and find it strange; you will put the following question to me in your heart: How can we suppose that Divine commandments, prohibitions, and important acts, which are fully explained, and for which certain seasons are fixed, should not have been commanded for their own sake, but only...[as] the means which He employed for

His primary object? What prevented Him from making His primary object a direct commandment to us, and to give us the capacity of obeying it? Those precepts which in your opinion are only the means and not the object would then have been unnecessary.

Hear my answer, which will cure your heart of this disease and will show you the truth of that which I have pointed out to you. There occurs in the Law a passage which contains exactly the same idea; it is the following: “God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea,” etc. (Sh’mot 13.17). Here God led the people about, away from the direct road which He originally intended, because He feared they might meet on that way with hardships too great for their ordinary strength; He took them by another road in order to obtain thereby His original object.

In the same manner, God refrained from prescribing what the people by their natural disposition would be incapable of obeying, and gave the above-mentioned commandments [regarding sacrifices] as a means of securing His chief object: to spread a knowledge of Him [among the people], and to cause them to reject idolatry.

It is contrary to man’s nature that he should suddenly abandon all the different kinds of Divine service and the different customs in which he has been brought up, and... that were considered as a matter of course.... It was the result of God’s wisdom that the Israelites were led about in the wilderness till they acquired courage. For it is a well-known fact that travelling in the wilderness, and privation of bodily enjoyments, such as bathing, produce courage, whilst the reverse is the source of faint-heartedness. Besides, another generation rose during the wanderings that had not been accustomed to degradation and slavery....

In the same way, the [sacrificial cult] is the result of Divine wisdom, according to which people are allowed to continue the kind of worship to which they have been accustomed in order that they might acquire the true faith, which is the chief object [of God’s commandments].

You ask, What could have prevented God from commanding us directly, that which is the chief object, and from giving us the capacity of obeying it? This would lead to a second question, What prevented God from leading the Israelites through the way of the land of the Philistines, and endowing them with strength for fighting...?

A third question would then be asked in reference to the good promised as reward for the keeping of the commandments, and the evil foretold as a punishment for sins...: As it is the chief object and purpose of God that we should believe in the Law, and act according to that which is written therein, why has He not



given us the capacity of continually believing in it, and following its guidance, instead of holding out to us reward for obedience, and punishment for disobedience, or of actually giving all the predicted reward and punishment? For [the promises and the threats] are but the means of leading to this chief object. What prevented Him from giving us, as part of our nature, the will to do that which He desires us to do, and to abandon the kind of worship which He rejects?

There is one general answer to these...[and to] all questions of the same character...: the nature of man is never changed by God by way of miracle...I do not say this because I believe it is difficult for God to change the nature of every individual person; on the contrary, it is possible, and it is in His power..., but it has never been His will to do it, and it never will be. If it were part of His will to change [at His desire] the nature of any person, the mission of prophets and the giving of the Law would have been altogether superfluous.

I now return to my theme. As the sacrificial service is not the primary object [of the mitzvot about sacrifice], whereas supplications, prayers, and similar kinds of worship are nearer to the primary object, and indispensable for obtaining it, a great difference was made in the Law between these two kinds of service. The one kind, which consists in offering sacrifices, although the sacrifices are offered to the name of God, has not been made obligatory for us to the same extent as it had been before. We were not commanded to sacrifice in every place, and in every time, or to build a temple in every place, or to permit anyone who desires to become priest and to sacrifice. On the contrary, all this is prohibited unto us. Only one temple has been appointed..., and only the members of a particular family were allowed to officiate as priests. All these restrictions served to limit this kind of worship, and keep it within those bounds within which God did not think it necessary to abolish sacrificial service altogether. But prayer and supplication can be offered everywhere and by every person. The same is the case with the commandment of tzitzit, mezuzah, tefillin, and [especially the moral and ethical mitzvot, as I will now demonstrate].

Because of this principle..., the Prophets in their books frequently rebuke their fellowmen for being overzealous and exerting themselves too much in bringing sacrifices [but ignoring His moral and ethical code]: the prophets thus distinctly declared that the object of the sacrifices is not very essential, and that God does not require them. [The prophet] Sh'muel therefore said, "Has the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord" (1 Sh'muel 15.22)? Yishayahu exclaimed, "To what purpose is the multitude of your sacrifices unto me? says the Lord" (Yishayahu 1.11).

[Then we have this from Yirmiyahu who] declared: "For I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey My voice, and I will be your God, and you shall be My people" (Yirmiyahu 7.22-23). This passage has been found difficult in the opinion of [many people]...; they ask, How can Yirmiyahu say that God did not command us about burnt-offering and sacrifice,

seeing so many precepts refer to sacrifice? The sense of the passage, however, agrees with what I explained to you. Yirmiyahu says [in God's Name] that the primary object of the precepts is this, Know Me, and serve no other being... But the commandment that sacrifices shall be brought and that the temple shall be visited has for its object the success of that principle among you; and for its sake I have transferred these modes of worship to My Name; idolatry shall thereby be utterly destroyed, and Jewish faith firmly established. You, however, have ignored this object, and taken hold of that which is only the means of obtaining it; you have doubted My existence..., you served idols...; [yet you] come and stand before Me in this house" (Yirmiyahu 7.9-10)—i.e., you do not go beyond attending the temple of the Lord, and offering sacrifices: but this is not the chief object.

I have another way of explaining this passage... [It] is distinctly stated in Scripture, and handed down by tradition, that the first mitzvot communicated to us did not include any law at all about burnt-offering and sacrifice. You must not see any difficulty in the Passover which was commanded in Egypt; there was a particular and evident reason for that... Besides, it was revealed in the land of Egypt, *whereas the laws to which Yirmiyahu alludes above are those which were revealed after the departure from Egypt*. For this reason it is distinctly added, "in the day that I brought them out from the land of Egypt."

The first mitzvot after the departure from Egypt was given at Marah, in the following words, "If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His sight, and will give ear to His mitzvot" (Sh'mot 15.26). "There He made for them a statute and an ordinance, and there he proved them" (ibid. verse 25). According to the true traditional explanation, Shabbat and civil laws were revealed at Marah: "statute" alludes to Shabbat, and "ordinance" to civil laws, which are the means of removing injustice.

The chief object of the Law... aims at the removal of injustice from humankind. We have thus proved that the first laws do not refer to burnt-offering and sacrifice, which are of secondary importance. The same idea which is contained in the above passage from Yirmiyahu is also expressed in Tehillim [the Psalms], where the people are rebuked that they ignore the chief object, and make no distinction between chief and subsidiary lessons. The Psalmist says: "Listen My people and I will speak, O Israel, I will be a witness against you... I have no need to take a bull from your household, nor he-goats from your pens... Do I eat the flesh of bulls, or drink the blood of he-goats...? What right do you have to recite My laws, and let My covenant pass your lips, being that you... cast My words aside? When you see a thief, you make common cause with him, and cast your lot with adulterers. Your mouth is the messenger of evil, your tongue is harnessed to deceit... These things you have done... Take this to mind, you who ignore God...: [only] to him who sets the right path will I show the salvation of God." (Tehillim 50.7-23)

Wherever this subject [of sacrifices] is mentioned, this is its meaning. Consider it well, and reflect on it.

—Adapted from Rambam's *Guide for the Perplexed*,  
translated by Michael Friedländer

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

## 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.

## YAHREZITS FOR TODAY THROUGH NEXT FRIDAY

זכרונם לברכה — May their memories be for a blessing!

9	Robert Klein, <i>father of Aaron Klein</i> Charles Fink* Clara Brown*, <i>mother of Emanuel Brown</i> Harriet Krisow* Rebecca Stokols* Mitchell Solomitz Nathan Shorser* Carl Solondz* David Ginsburg* Annette Sachs* Lydia Ann Libero	12	Annie R. Katz* Michel Jacinthe Goldberg Selma Meltzer, <i>Seymour Meltzer's wife</i>
10	Pearly Morganstein Stanley P. Rock Klara Savitt, <i>mother of Peter Savitt</i> Isaak Ehrlikh Harry Fuchs* I. Stacy Stark*	13	Etta Schapiro* Dorothy Wolfson* Joseph Gartner* Ruth Bloch* David Schneider* Morris Chame Edmund Pearlman Joseph Soloman Sally Sutta
11	Rose Moinester, <i>mother of Dr. Deanna Albert</i> Morris Eisenberg* Sofia Chame Seymour Steven Eisler Harold Schiller Murray Jarow* Sylvia Kanarick* Clara Bush* Rose Ross*	14	Mollie Schechter Ethel Block Henry Bakhsh, <i>Linda Bakhsh's father</i> Fred Eiser* Gertrude Tiffany* Mother of Sophia Oran
12	Moshe Rabbeinu, <i>Moses, our teacher</i> Patsy Pointer Johnson, <i>mother of Kim Johnson</i> Harry Bing	15	Dora Rothblat Jeanne Stein* Jerome Bilus* Molly Kotkin, <i>mother of Stanley Kotkin</i> Pearl Goodman* Minnie Lewis Farber* Ida Silverstein* Bella Baer Altoon Dweck Ruth Granek Jenna Schiff

\* 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  
Larry Frank  
Tamara Galperin  
Myrna Badiner Gitter  
Ruth Gordon  
Raul Green  
DeMing Huang  
Asa Kaplan  
Ray Kaplan  
Itzik Khmishman

Karol Lang  
Arline Levine  
Alan Maltz  
Marcia Weis Meyers  
Binyamin Ovadia  
Samuel Rosenblum  
Marvin Sakin  
Steven Sakin  
Abe Tauber

Bila Silberman





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website: [www.cbiotp.org](http://www.cbiotp.org)  
general e-mail: [shul@cbiotp.org](mailto:shul@cbiotp.org)

*Attention All Vets!  
If you're not yet a member  
of JWV Post 76,  
YOU SHOULD BE!  
For more information,  
call 201-869-6218*

*Have you joined a committee?  
If yes, GREAT!  
If no, why not?  
This is your shul,  
Be involved!*

## ההפטרה

*Alan Kaminsky chanted it last week.  
Alex Glickman chants it.  
Joe Massuda chants it.  
Dan Rappoport chants it.  
The rabbi chants it.  
Isn't it time for you to chant it, too?*

*The rabbi's Torah Study class  
continues this Wednesday at 7:15 p.m.  
There's still time to join!*

**Shabbat ends tonight with havdalah at 6:09 p.m. EST**