



Our New Youth Beit Midrash

[The new KMS Youth Beit Midrash was dedicated on Parashat VaYikra, 5773]

A Lifelong Commitment

by Gary Winters

One of our core goals at KMS is to offer meaningful opportunities for the spiritual growth, social development, and education of our youth in a modern Orthodox context. Although each of us has an obligation to play a role individually in infusing our own children with Jewish knowledge and tradition, as a community we also strive to make the shul a place that nurtures a lifelong commitment to Torah, learning, and Jewish values.

In March 2013, with the dedication of our newly refurbished Youth Beit Midrash, KMS made an important statement about the value it places on reaching out and engaging the youth of our community. Where the youth minyan previously davened in a small, cramped space that could barely hold the assembled masses on Shabbat morning, the minyan now has a large, beautiful new room that serves as an inviting makom tefillah. In addition to housing the youth minyan every week, the Youth Beit Midrash also provides us with significant additional space for youth programming. Since its opening last summer, it has been used on the High Holidays both as a play space for very young children and for youth davening; for an innovative program designed to make young people more aware of the challenge of living with disabilities; for several of our parent-child learning sessions; for special shiurim directed at youth during Shavuot; and even for a "movie night" earned by Junior Congregation (third- through fifth-graders) for weeks of active participation in the revamped Shabbat morning

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The Power of a Makom Kavua

by R. Yaakov Bieler

The Youth Minyan has been a foundation of KMS since its inception. The creation of this gorgeous space for the exclusive purpose of giving our young people a wonderful place in which to pray, is a great testament to the principles of the shul and the leadership that has made the vision a reality. I have always thought that Tefilla is the most difficult of all Mitzvot to fulfill. To be able to focus your attention and think that you are standing before HaKadosh Baruch Hu several times each day is incredibly challenging. Having a place which is conducive to evoking the proper Kavana can go far to help us achieve such a lofty and challenging spiritual goal.

But creating a special place in which to daven, is a statement on the part of not only a particular synagogue community. It is very much a central part of the Jewish religious tradition. According to one view in the Talmud, the Avot, our biblical forefathers, were the first to institute the various prayers that we recite each day:

Berachot 26b

It has been stated: R. Yose son of R. Chanina said: The Tefillas were instituted by the Patriarchs.... It has been taught in accordance with R. Yose b. Chanina: Avraham instituted the morning Tefilla, as it says (Beraishit 19:27), "And Avraham got up early in the morning to the place where he had stood," and "standing" means only prayer, as it says (Tehillim 106:30), "Then stood up Pinchas and prayed." Yitzchak instituted the afternoon Tefilla, as it says (Beraishit 24:63), "And Isaac went out to meditate in the field at

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Tisha B'Av as a Spur to Action

by R. Yaakov Bieler



To those who are sensitive to the nuances of the Jewish calendar, the summer months are strongly associated not only with increased temperatures, vacation from school, and getaways to the beach, but also with the Three Weeks, from

Shiva Asar B'Tammuz until Tisha B'Av. While the rhythms of the year have conditioned us to expect this period of time during which ever-increasing limitations are placed upon our recreation, partying, haircuts, purchasing new clothing and even the consumption of meat,¹ I think that it would somewhat miss the point of this period of mourning if we would not also consider the conditions under which we might finally move into a period of Jewish history which would no longer require us to mourn during this time of year. While the Talmud's statement (Yerushalmi Yoma 1:1) "Every generation in whose times the Beit HaMikdash is not rebuilt, is considered as though that generation was the one in which it was destroyed" can be understood as an attempt to bridge the gap of the thousands of years separating us from the events that led to the two Temples' destruction and to make us feel as guilty as those generations whose transgressions contributed to the invasions of the Babylonians and the Romans,² it can also be viewed as a spur to action, to see if each of us in our own way, could contribute to reversing the situation in which the Jewish people presently finds itself. In order to avoid being categorized as the equal to previous sinful generations, what can we do to try to at least begin³ to reverse the negative trends of the past?

An evocative prophecy that could contribute to generating positive steps that could lead to our redemption from exile as well as to an earlier rebuilding of the Temple,⁴ appears in the Haftora for Shabbat Chazon, read on the Shabbat immediately preceding Tisha B'Av:⁵

Yeshayahu 1:27

Zion shall be redeemed "BeMishpat" [with justice],⁶ and they that return to her "BeTzedaka" [with righteousness].

On the one hand, the verse could be simply informing us that we should engage in "Tzidduk HaDin" (justifying the Divine Judgment)⁷ and acknowledge that HaShem is Judging us fairly, and that just as the punishments have been applied justly and righteously, when the time comes for redemption, similar criteria will be applied to us.

But if we look at the standard commentaries on the verse in Yeshayahu, e.g., RaShI, RaDaK, Metzudat David and MaLBIM,

they all explain that the Mishpat and Tzedaka that this verse is referring to is not how God is Treating the Jews, but rather the manner in which the Jewish people *should be* conducting their lives. MaLBIM, in his Bi'ur HaMilot (Explanation of Words) notes that Tzedaka and Mishpat appear together in many biblical verses,⁸ with the former associated with Commandments between man and God, and the latter with Commandments between man and man. R. Yoseph Kara⁹ offers the following rule of thumb:

Know that in every place where you find "Tzedaka" associated with "Mishpat," that "Tzedaka" does not refer to the distributing of funds, but rather "a true judgment." "Deraytura" in Old French.¹⁰

Amos Chacham, in Da'at Mikra, suggests that Tzedaka and Mishpat are not necessarily the prerequisites that will earn redemption, but rather what is expected of Jewish society, once it has been reestablished, i.e., that the culture of the land of Israel will be characterized by consistent and true righteousness and justice; short of this, the justification for the redemption and the reestablishment of the state is lost.

Lest one think that it is the responsibility of sitting judges alone to assure that these qualities pervade Jewish society, a Midrash cited in Nechama Leibowitz' Gilayon for Parashat Kedoshim 5722, demonstrates a different mentality:

VaYikra 19:35

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Sifra Kedoshim 3:8

If this verse were talking about legal judgments, behold this has already been noted by the Tora [previously -- VaYikra 19:15 "Ye shall do no unrighteousness in *judgment*; thou shalt not respect the person of the poor, nor favor the person of the mighty; but in righteousness shalt thou judge thy neighbor"]. If so, then why does the Tora state here (19:35), "Do not do iniquity in judgment" within the context of weights and measures? To teach that the one who measures [the salesperson selling whatever requires measuring, weighing, etc.] is considered a judge[!] [this conclusion arises from the association

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Further Reading

Some of Rabbi Bieler's Divrei Torah, along with podcasts of some of his Shiurim, are available at the synagogue website. To access this material, go to www.kmsynagogue.org and move your cursor to "Rabbi" on the left-hand side of the home page.

A Year of Jewish Learning on the Environment

by Evonne Marzouk

On Tu b'Shvat, 2013, in my role as director of Canfei Nesharim, I had the honor of completing a Year of Jewish Learning on the Environment, a significant undertaking that created the most comprehensive set of Torah learning materials on the environment that has ever existed.

Starting on Tu b'Shvat, 2012, Canfei Nesharim disseminated teachings on 18 topics linking Torah and the environment widely in the Jewish community and beyond. From food, energy and waste to consumerism, Shabbat and prayer, the materials cover content areas in which the Torah's wisdom has important messages for today. The materials include videos, podcasts, articles, and source sheets, and were created as part of a comprehensive research and writing project which began in early 2011, led by Rabbi Yonatan Neril, who is also the director of Jewish Eco Seminars.

Partners sharing these materials comprise a wide swath of the Jewish community, including Hirhurim (Torah Musings), the YU University-School Partnership, TorahCafe.com, the

Breslov Center, The Jerusalem Post, MyJewishLearning.com, the Reconstructionist Rabbinical College, and North Carolina's Interfaith Power and Light. During the course of the year, the materials were shared at least 145 times on Jewish organizational websites, and reached over 51,000 people!

Jewish tradition teaches us the great importance of respecting, protecting and preserving the world's resources. This is both a practical and a spiritual challenge. Throughout the year, our audience explored a wide range of Jewish sources helping us to examine both aspects of the environmental challenge we face. Some of the most important lessons we learned included:

SUMMONING THE WILL NOT TO WASTE

Based on Deuteronomy 20:19-20, we can see that a Jewish army is forbidden to cut down fruit trees in war. Yet the rabbis of the Talmud understood this as communicating a general prohibition against needless destruction: a prohibition against

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Remembering Leah Troy

by Nathan Weissler

My mother, Leah Z. Troy, z"l, was a longtime educator in the Silver Spring community, impacting young students for many years at area preschools and day schools. She always had a special place in her heart for students who had different needs and talents, and throughout her career, she was able to sensitize families to various ways and resources to support and enrich the different learning needs of their special children.

When Mrs. Troy moved back to the Kemp Mill area, she spent time volunteering at the Berman Media Center, where I am media center director. In that context she met Nathan Weissler, a 2012 graduate of MJBHA, who was supported by the Sulam program. Nathan's warmth and dynamic, bright personality made him and Mrs. Troy fast friends, with great admiration for each other.

When she passed away, Nathan realized the impact she had had on his life, and asked the Fruchter family if he could write and share this article in her memory.

—Rena Fruchter

Mrs. Leah Troy z"l was a very special person. I will always remember her kindness towards others and her appreciation for reaching out to people.

I first met her shortly after I began high school at the Melvin J. Berman Hebrew Academy. Her daughter, Mrs. Fruchter, introduced me to Mrs. Troy, who asked me about my family and my classes at school and was genuinely interested in my responses. She communicated to me that she considered it a privilege to talk to me and to get to know me. That is a first impression that I am always going to remember. After I met her I often saw her at the library at the Academy. Whenever I saw her she asked about my family and my studies.

Mrs. Troy often gave me advice. For instance, I am a ba'al teshuvah and she often offered encouragement and suggestions as I continued committing myself to Jewish observance. When I discussed challenges that I was experiencing, her advice was straightforward, practical and nonjudgmental. My conversations with her helped to inspire me to always look for opportunities to increase my Emunah. Indeed, Mrs. Troy made a significant contribution to my being a dedicated Jew. I am learning in Israel this school year. She is among the people who helped me to be spiritually motivated to make the decision to learn in Israel.

Mrs. Troy is one of the most important spiritual mentors that I have had. It is my hope that with the help of Hashem, the kindness that she showed me will help to inspire me to reach out to others throughout life.

Bezrat Hashem, I will remember Mrs. Troy as I continue along my life's journey.



Part 28: BaMeh Madlikin— Tora Study in the Midst of Prayer?

by R. Yaakov Bieler

A standard feature of the Friday night prayer service is the recitation of the second chapter of Mishna Shabbat, beginning with the words, “BaMeh Madlikin” (with what [in terms of wicks and oils]¹ do we light [the Shabbat lights]?). Including a portion of the Mishna within the regular synagogue service parallels the Korbanot (sacrifices) section of daily Shacharit, in which the fifth chapter of Zevachim (“Eizehu Mekoman Shel Zevachim”—what is the location [in the Temple] for [various] sacrifices) is included along with relevant biblical verses and Talmudic passages.² Yet a distinction can be made regarding the respective roles that these two sections of Mishnayot play within the standard liturgy. The Mishnaic chapter that is associated with the morning prayers, known as “Korbanot,” is part of a formalized effort to engage the pray-er in Tora study, following his recitation of Birkhat HaTora³ upon arising.⁴ However, to direct one to

study Mishna at the *end* of the day, when a person should have already fulfilled his quota of study material, leads us to conclude that Bameh Madlikin is intended to achieve a different purpose. Ismar Elbogen,⁵ after mentioning a practical consideration for the insertion of the Mishna specifically during the Friday night prayer, writes that the timing of the reading of BaMeh Madlikin varies in different communities and according to specific Nuschaot (versions of the liturgy):

BaMeh Madlikin was introduced in order to keep the congregation in the synagogue as long as possible out of consideration for those who had come late to the service.^{6,7}

...In Seder R. Amram Gaon and the medieval codes, it stands at the very end.⁸ In Machzor Vitry and thus in Ashkenaz, it precedes Kiddush, while in Sapharad it was

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programming led by Rachel Levitt Klein.

The refurbishment and expansion of the Youth Beit Midrash was many years in the making, and credit for the vision to create this space goes to many people. A committee consisting of Elissa Stieglitz, Liz Diamant, Orlee Turitz, Rachel Pinchot, and Sharon Mazel did the lion's share of the design work, while Natan Zimand provided architectural advice. Our interim executive director during the summer of 2012, Maury Rosenberg, and new executive director, Allison Newfeld, provided critical behind-the-scenes support. Much credit also goes to past presidents and boards, who supported the project and fundraised tirelessly for it. And, of course, the entire community has great hakarat hatov for the many donors who generously responded when asked for funds at High Holiday appeals and in personal appeals. In particular, thanks go to the following families for the donation of particular aspects of the Youth Beit Midrash: the Leibtag family for the bookshelves in memory of Arthur Morgenstern; the Stieglitz-Tuchman family for the shulchan cover in memory of Joseph Stieglitz; Rebecca and Michael Chasen for the Ner Tamid in memory of H. Milton Lasson; the Brown family for the "window" panels in memory of Abraham Raicher; the Rapps family for the artwork in memory of Sandi Rapps; and Erica Kolatch for the handmade parochet in memory of Richard Glube and Ron Wilbur. In addition, the Aron Kodesh was donated in memory of Ron Wilbur.

Ultimately, the purpose of all these efforts has not been just to build a bigger or nicer room: it has been to enhance the experience of participants in the KMS youth minyan. Therefore, the dedication in March was as much a celebration of the youth minyan as it was of the new space. Started over ten years ago by a dedicated group of families, the youth minyan, now led by Rabbi Daniel Moses and a youth council, provides a place for teens to build their own community and to gain regular practical experience in the skills—such as leyning, leading tefillah, and giving divrei Torah—that many began to develop at the time of Bar and Bat Mitzvah. It is no small feat that a group of busy teens organizes and runs a Friday-night and Shabbat-morning minyan week in and week out. In that respect, the teen minyan provides an important leadership training ground for many teens who go on to become leaders in college minyanim and, eventually, the communities in which they settle. Moreover, members of the youth minyan over the years have embraced individuals with various challenges and have helped them to become full participants in the youth community at KMS. That, as much as anything, speaks volumes about the value of this minyan.

As I said in my remarks at the dedication ceremony, it is my hope that the youth of KMS embrace this wonderful new space

and that the youth minyan will continue to be a springboard for the young people of our community to deepen their involvement in tefillah, in chesed activities, in learning, and in their spiritual growth within the KMS community. 

Makom Kavua, continued from page 1

eventide," and "meditation" means only prayer, as it says, (Tehillim 102:1) "A prayer of the afflicted when he fainteth and poureth out his meditation before the Lord." *Yaakov* instituted the evening prayer, as it says (Beraishit 28:11), "And he lighted [va-yifga'] upon the place," and "pegi'ah" means only prayer, as it says (Yirmiyahu 7:16), "Therefore pray not thou for this people neither lift up prayer nor cry for them, neither make intercession to [tifga'] Me."

Not only is Avraham given credit for being the first to regularly pray in the morning, but the institution of having a fixed place in which to pray is derived from the same proof text:

Berachot 6b

R. Chelbo, in the name of R. Huna, says: Whosoever has a fixed place for his prayer has the God of *Avraham* as his helper. And when he dies, people will say of him: "Where is the pious man, where is the humble man, one of the disciples of our father *Avraham*!" How do we know that our father *Avraham* had a fixed place [for his prayer]? For it is written (Beraishit 19:27): "And Avraham got up early in the morning to the place where he had stood." And 'standing' means nothing else but prayer. For it is said (Tehillim 106:30): "Then stood up Pinchas and prayed."

While commentators like Meiri explain the value of a *Makom Kavua* from a practical point of view—

Meiri on Berachot 6b

It is appropriate for a person to fix a place for his prayers, because whoever has a designated place for his prayers, he will more regularly be able to have *Kavana* [focused attention]—

others seek out interpretations for establishing a *Makom Kavua* that are more psychological and spiritual. One such commentator is the RIF (R. YOSHIAHU b. YOSEF PINTO),¹ whose interpretations appear in *Ein Yaakov*.²

It seems that because an individual has to make his prayer supplications and appeals for mercy to the Holy One, Blessed Be He,³ and one who makes his prayers fixed, his prayers [by definition] are not supplications, and when a person prays, if he cannot pray any place where he may find himself, but rather he goes to the place that is established for his prayer, he shows that he does not ap-

proach his prayers as fixed, but rather his prayers are then supplications. For this reason, he goes to the place where he customarily prays, because if he approached prayer as if it were a burden, he would thrust from upon him the burden of prayer and dispatch it wherever he happens to find himself. Therefore, the God of Avraham, to whom Avraham directed a prayer for mercy and comprised of supplications when he was praying on Lot's behalf when Sodom was being destroyed, he prayed specifically in the place that he had designated for prayer in order to pour out his soul before HaShem with words of supplication....

It's already a wonderful thing when people stop their daily activities and take time out to pray to HaShem, wherever they may be. And it can certainly happen that when one is travelling, or in school, on a job, etc., and he does not have a Minyan readily available, that he finds some private place and focusses for a few minutes on his God, his Judaism and his life. But understandably, when one has the opportunity to go to a place that has been set aside for just such a purpose, a place that is aesthetically and physically designed to assist one

with focusing his thoughts and that accommodates a group of people similarly minded and similarly motivated, the entire Tefilla experience is enhanced and the Mitzva becomes so much more meaningful.

I hope that you will all regularly avail yourself of this magnificent space which in turn will help each of us go higher and higher in our quest to serve HaShem wholeheartedly and meaningfully.

NOTES:

¹Syrian rabbi and preacher; born at Damascus about 1565; died there Feb. or March, 1648.

²Ein Yaakov (Hebrew: עין יעקב) is a compilation of all the Aggadic material in the Talmud together with commentaries. Its introduction contains an account of the history of Talmudic censorship and the term Gemara. It was compiled by Jacob ibn Habib and (after his death) by his son Rabbi Levi ibn Habib.... http://en.wikipedia.org/wiki/Ein_Yaakov

³Avot 2:13

R. Shimon says: ...And when you pray, do not make your prayers fixed, but rather appeals for mercy and supplications before HaShem, may He Be Blessed....



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moved to the place before the Evening Service by reason of its conclusion....⁹ In some congregations it was even recited before the Afternoon Service....^{10,11}

In his commentary to the Koren Siddur,^{12,13} in contrast to the rationales of waiting for latecomers to finish their prayers and reminders to the congregation as to how to properly light their Shabbat lights, R. Jonathan Sacks mentions a more polemical reason for the inclusion of BaMeh Madlikin in our Friday evening prayers:

Its recitation...is also related to an ancient controversy between those who accepted the Oral Law and those (Sadducees, and later, Karaites) who denied it. The latter held that the Commandment (Shemot 35:3) "Do not light a fire in any of your dwellings on the Shabbat day" precluded the use of any light; the former held that it excluded only the act of kindling itself, and not the use of a light that had been lit from before Shabbat. Hence the study of the section of the Mishna, part of the Oral Law, that deals with Shabbat lights.¹⁴

According to this view, of more consequence than at what point in the service BaMeh Madlikin would be recited, is the fact that it would be recited at all, intended as a pointed refutation of those who took issue with the veracity of Tora SheB'Al Peh. Such a rationale for the recitation of this Mishna each Friday night calls to mind another annual public demonstration intended to impress upon the community the correctness of the position of the Prushim in contrast to those who followed a more literal reading of the Written Tradition:

Mishna Menachot 10:3

What was the procedure [for the harvesting of the barley to be used as the Omer sacrifice, offered on the day after the beginning of the Pesach festival]? The messengers of the Bet Din used to go out on the day before the festival and tie the unreaped barley in bunches to make it easier to reap. All the inhabitants of the towns nearby assembled there so that it might be reaped with much display. As soon as it got dark, he called out, "Has the sun set?" and they answered, "Yes." "Has the sun set?" And they answered, "Yes." "With this sickle?" and they

answered, "Yes." "With this sickle?" and they answered, "Yes." "Into this basket?" and they answered, "Yes." "Into this basket?" and they answered, "Yes." On Shabbat he called out further, "On this Shabbat?" and they answered, "Yes." "On this Shabbat?" and they answered, "Yes." "Shall I reap?" and they answered, "Yes." "Shall I reap?" and they answered, "Yes." He repeated every matter three times, and they answered "Yes," "Yes," "Yes." And why was all of this? *Because of the Boethusians* who maintained that the reaping of the Omer was not to take place at the conclusion of the first day of the Festival.¹⁵

The truly disturbing section of BaMeh Madlikin is Mishna 6: For three transgressions women die in childbirth: for being careless observing the laws of Nida, separating Challa [a tithe when a dough is a certain size] and lighting the Shabbat light.

Although there are abundant sources that connect personal tragedies to particular transgressions (as well as good fortune to compliance to the Commandments and God's Will), life experience informs us of numerous actual cases which do not seem to bear such assumptions out, hence the problem of theodicy, i.e., why do bad things happen to "good" people, good things to "bad" people?

Although from the final cause listed, it is clear why such a passage would be included in a chapter that deals with the proper lighting of Shabbat Neiro, and there are abundant sources that connect personal tragedies to particular transgressions (as well as good fortune to compliance to the Commandments and God's Will), life experience informs us of numerous actual cases which do not seem to bear such assumptions out, hence the problem of theodicy, i.e., why do bad things happen to "good" people, good things to

"bad" people? Additionally, the existence of a concept like Yis-surin Shel Ahava (afflictions emanating from Love, as opposed to reflecting some form of Divine Displeasure),¹⁶ the ever-present possibility for Teshuva (repentance) and the chance that someone falls into the category of Tinok SheNishba (lit. a child who has been kidnapped and brought up in an alien environment causing him to be unaware of his responsibilities as a Jew),¹⁷ all lend credence to the realization that it cannot be automatically presumed that when something terrible occurs, the origins of the disaster can be traced to some form of religious shortcoming. While the Mishna's point about the importance of keeping Mitzvot with which one has been charged is ever so clear, we must beware of taking its declarations too literally or without allowing for exceptions, with the result that we judge others¹⁸ or ourselves¹⁹ too harshly.

The BaMeh Madlikin section of the Friday night prayers is concluded with the final Talmudic passage appearing in Berachot (64a), whose major theme is Shalom (peace).²⁰ The Shabbat light is strongly associated with Shalom Bayit (peace in the home) as reflected in the following Talmudic statement:

Shabbat 23b

Raba said: It is obvious to me [that if one must choose between] the house light [for Shabbat] and the Hanukkah light, the former is preferable, on account [of the importance] of the *peace of the home*; [between] the house light and [wine for] the Sanctification of the Day, the house light is preferable, on account of the *peace of the home*.

BaMeh Madlikin therefore ends with the hope that the physical light cast by the Shabbat wicks combined with the figurative light shone by the Tora via its students and practitioners, will make ourselves and our world a better, more wholesome²¹ place.

NOTES:

¹Reasons for disqualifying certain wicks and oils include: a) the wick does not draw up oil properly resulting in a poor flame that either might go out, or that someone might be tempted to illegally adjust on Shabbat; b) the oil gives off a disagreeable odor that might lead a person to sit elsewhere in the dark; c) the flame might become extinguished resulting in an individual's sitting in the dark and thereby not fulfilling one of the Mitzvot of Shabbat to sit in a place that is lit, thereby contributing to Shalom Bayit (domestic tranquility).

²Koren Siddur, p. 50 ff.

³"Blessed are You, Lord our God, King of the Universe, Who has Made us holy through Your Commandments, and has Commanded us to engage in study of the words of Tora.

"Please, Lord our God, make the words of Your Tora sweet in our mouths and in the mouths of Your People, the house of Israel.... May all know Your Name and study Your Tora for its own sake. Blessed are You, Lord, Who Teaches Tora to His People Israel.

"Blessed are You, Lord our God, King of the Universe, Who has Chosen us from all the peoples and Given us His Tora. Blessed are You, Lord, Giver of the Tora." Ibid., p. 8.

⁴Shulchan Aruch, Orech Chayim, Hilchot Birchot HaShachar VeSha'ar Berachot 50:1

It was established to review after the Parasha of the Korban Tamid (BaMidbar 28:1-8; VaYikra 1:11) the chapter "Eizehu Mekoman" and the Baraita of R. Yishmael [see Koren Siddur, p. 54] in order that every person will merit studying every day Mikra [biblical verses], Mishna and Gemora, because the Baraita of R. Yishmael is in place of Gemora, since Midrash is like Gemora.

This particular division of one's daily Tora subject matter is based upon the following Talmudic passage:

Kiddushin 30a

R. Safrā said on the authority of R. Yehoshua b. Chanania: What is meant by, "And thou shalt teach them diligently [ve-shinnantem] unto thy children"? Read not ve-shinnantem, but ve-shillashtem: [you shall divide into three]: one should always divide his years into three: [devoting] a third to Mikra, a third to Mishnah, and a

third to Talmud. Does one then know how long he will live? —This refers only to [individual] days.

⁵*Jewish Liturgy: A Comprehensive History*, trans. Raymond Scheindlin, JPS, Philadelphia, 1993, p. 95.

⁶Mateh Moshe, #433

And the Gaonim, Z"l, have stated that they instituted that this be said in order to wait for the individuals who have not as yet prayed because of the danger in the evening where "Mazikin" [destroyers] are common.

⁷With respect to the inclusion in the Friday night service of a quasi-repetition of the Amida (Ma'ariv during the week does not involve any such repetition), RaShI, basing himself on an ambiguous phrase in a passage in the Talmud, explains why there was concern for latecomers to the synagogue:

Shabbat 24b

...it was the Rabbis who instituted it [the repetition of the Amida on Friday evening] *on account of danger*.

RaShI d.h. Mishum Sakana

Destructive dangers. Their synagogues were not located in the inhabited areas. On the other weekday nights, the people were very involved in their work, and when they would complete their work, they would pray Ma'ariv in their homes, and they wouldn't come to the synagogue. But on the nights of Shabbat, they would come to the synagogue, and there was concern that some would not hurry to come and they would end up staying beyond the time that prayer was completed [resulting in their having to walk home alone in the dark]. Therefore it was decided to lengthen the public prayers.

See my *Kol MevaSer* article, "Shabbat Prayers #25: The Public 'Repetition' of the Shabbat Ma'ariv Silent Devotion," Fall 5773.

⁸The Ashkenaz Siddur *Seder Tefillot Al Kol HaShana KeMinhag Ashkenaz* (Pardes Publishing House, NY, 1963, p. 186, places BaMeh Madlikin at the end of Ma'ariv, after the recitation of Kiddush by the Shliach Tzibbur and before Aleinu.

⁹Ashkenaz Siddurim like the Koren Siddur, p. 326 ff., place BaMeh Madlikin immediately before the beginning of Ma'ariv.

¹⁰While I did not find a specific reference in a Siddur to such a practice, the explanation given for why some places recite BaMeh Madlikin before beginning Kabbalat Shabbat would appear to apply equally to this third practice mentioned by Elbogen:

Avudharam, quoted by Iyun Tefilla, in *Siddur Otzar HaTefillot*, Nussah Sepharad, Vol. 1, Nehora D'Orayta, Yerushalayim, 5720, p. 311a:

And I have heard that there are congregations that recite this chapter [BaMeh Madlikin] between Mincha and Maariv [implying even before Kabbalat Shabbat] and it is proper in my eyes, because reading it after Ma'ariv, of what benefit would it be since it is no longer time to set up wicks and flames? But if one reads it between Mincha and Maariv [before one accepts Shabbat upon himself—this is assumed to take place when the congregation reaches "Mizmor Shir LeYom HaShabbat" towards the end of Kabbalat Shabbat], if one forgot to properly arrange them [the wicks and flames], he can go and fix them....

It is interesting that Avudharam did not reference the sixth Mishna of BaMeh Madlikin as implying that it should be recited specifically before Shabbat begins if it will serve any sort of practical purpose:

One should say three things *at home* on the eve of Shabbat just before dark: Have you tithed? Have you prepared the Eiruv? Light the Shabbat lamp!

continued on page 11

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¹¹R. Adin Steinsaltz (*HaSiddur VeHaTefilla*, Vol. 2, Yediot Acharonot, Tel Aviv, 1994, p. 16) writes:

According to the custom in Italy and some other congregations, it is said at home, close to the Kiddush of Friday night.....

¹²Koren Siddur, pp. 326-7.

¹³This reason is also mentioned by other commentators, including R. Chayim Donin (*To Pray as a Jew: A Guide to the Prayer Book and the Synagogue Service*, Basic Books, 1980, p. 262) and R. Jeffrey Cohen (*Blessed Are You: A Comprehensive Guide to Jewish Prayer*, Jason Aronson, Northvale, NJ, 1993, p. 48).

¹⁴R. Cohen, in addition to mentioning how BaMeh Madlikin was intended as an attack on Karaites, adds:

The introduction of a special benediction over Sabbath lights also owes its origin to this conflict. (Perhaps the recitation of such a prayer in association with a Mitzva that generally was fulfilled by women, i.e., lighting the Shabbat light, was intended to remind them of the distinction between the Perushim and Tzedukim, since BaMeh Madlikin would typically be recited by those in shul on Friday evening, which would usually not include women attendees.) This practice, introduced by some of the Gaonim—religious leaders of Babylonian Jewry—was meant to affirm that only was it permitted to have lights burning, but that it was a positive Command to do so.

Here is the supplication to which R. Cohen is probably referring:

May it be Your Will, my God and God of my forefathers, that You Show Favor to me and all my relatives and that You Grant us and all Israel a good and long life; that You Remember us with a beneficent memory and blessing; that You Consider us with a consideration of salvation and compassion; that You Bless us with

great blessings; that You Make our households complete; that You Cause Your Presence to Dwell among us. Privilege me to raise children and grandchildren who are wise and understanding, who love HaShem, who illuminate the world with Tora and good deeds and with every labor in the service of the Creator. Please Hear my supplication at this time, in the merit of Sara, Rivka, Rachel and Leah, our mothers, and *Cause our light to illuminate that it be not extinguished forever*, and let Your Countenance Shine so that we are saved. Amen. ArtScroll Siddur, p. 297.

¹⁵But rather on the day after Shabbat, i.e., Sunday, in accordance with VaYikra 23:11 “And he shall wave the sheaf before the LORD, to be accepted for you; *on the morrow after the Shabbat* the priest shall wave it.”

¹⁶See, e.g., Berachot 5a.

¹⁷Such a conception can be applied figuratively to someone who despite receiving a Jewish upbringing and education, nevertheless had a terrible experience and therefore cannot be so summarily faulted if he decides not to abide by Jewish law either in specific situations or even in general.

¹⁸Concluding that the terrible things that happen to an individual are the result of his transgressions and saying as much to him is a violation of the Tora prohibition Ona’at Devarim (afflictions with words)—see Bava Metzia 58b.

¹⁹Eiruvין 13b advises that a person should always be reflective about his actions: “Let him investigate his past deeds or, as others say, let him examine his future actions.” However that does not mean that he should cast such a critical eye that he always reaches the conclusion that he has acted or is about to act sinfully. Other factors could be in play!

²⁰The term “Shalom” is mentioned in this passage six times!

²¹Shalom is related to Shalem (whole).



between “judgment” and “weights” in the same verse]. That if he deal dishonestly with regard to the weights, he is called a sinner, hated, disgusting, excommunicated and an abomination, and he causes five things: the ritual contamination of the earth, the profanation of God’s Name, the Departure of the Divine Presence, the defeat of Israel by the sword, and their exile from their land.

Naturally, if the courts are corrupt, citizens of the society will distrust the authorities and will not feel protected from one another, leading the Gemora to state:

Shabbat 139a

It was taught. R. Yose b. Elisha said: If you see a generation overwhelmed by many troubles, go forth and examine the *judges of Israel*, for all retribution that comes to the world comes only on account of the judges of Israel, as it is said (Micha 3:9-11), “Hear this, I pray you ye heads of the house of Yaakov, and rulers of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof

teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, etc.”

But the Sifra includes everyone and anyone within the society, from judges on down, who interact with others, and therefore have the opportunity to deal honestly or dishonestly, as ultimately determining the atmosphere and nature of the overall community and whether that community or political state will be able to stand the test of time.

The Three Weeks leading up to Tisha B’Av should certainly put us on our guard with respect to the sins that are blamed for the destructions of the Temples (see fn. 2). But just as important are the avoidance of little day-to-day cutting of corners and unfair treatment of others that erode our ability to truly hope to see the rebuilding of Yerushalayim, may it speedily be in our days.

NOTES:

¹See for example <http://www.vbm-torah.org/3weeks/mf.htm>

²Yoma 9b

Why was the first Sanctuary destroyed? Because of three [evil] things which prevailed there:

continued on page 14

Davening Times: Where'd They Go?

by Richard Marcus

For as long as anyone at KMS can remember, *Kol MevaSer* has been publishing a chart giving the times essential to observance of the Shabbat—candle lighting, Friday mincha/Kabbalat Shabbat, Shabbat shacharit and mincha, and motzei Shabbat—plus, of course, shacharit and mincha/maariv during the week. With this issue of *Kol MevaSer*, we start a new tradition. All those times are now available online in KMS's comprehensive new synagogue operating system, Shul Cloud. They may be viewed both on the shul web site and in a printable form suitable for posting on your refrigerator (more about that below).

Until now, calculating and publishing davening times has been a complicated, time-consuming process requiring the efforts of a half-dozen gabbaim, members of the Ritual Committee and Rabbi Bieler. We would order a printout of the *zmanim* (ritual times) for the year that had been specifically calculated for Kemp Mill. Then our team of religious mathematicians would manually calculate KMS's own davening times using a complex set of rules spelled out in the *KMS Gabbai Handbook*. Here's an example: "Shabbat Mincha start time is 68-73 minutes prior to the end of Shabbat. The start time is always rounded to a 5-minute clock interval. So if Shabbat ends at 7:08, mincha would be at 6:00; if it ended at 7:06, mincha would be at 5:55." The members of the team freely admitted that their heads hurt by the time they completed and verified their schedules. Finally, the *Kol MevaSer* editors would take the charts of data and pour them into the template that created the familiar tables of davening times.

Shul Cloud has radically—and mercifully—streamlined this process. It automatically calculates the *zmanim* based on KMS's address. (You can see the daily *zmanim* by going to the KMS home page (<https://www.kmsynagogue.org>) and clicking on the Daily Zmanim link located in the lower right-hand corner, just above the picture of Rabbi Bieler). Members of the Ritual Committee met with the Shul Cloud development team to configure the davening-time rules for every KMS davening situation. With only a small amount of tweaking, Shul Cloud calculates accurate davening times for the entire year, and our unsung ritual mathematicians are spared their yearly headache. As with all computer systems, we will be experiencing a learning curve throughout the year. Mistakes may crop up. We beg your indulgence and ask that if you see an error in a davening time, please contact the office to point it out so that we can correct the offending rule. In addition, we will set our resident mathematicians to review and verify Shul Cloud's output. Sometimes, you still need the human touch.

So all of this is a long way to tell you how to produce your very own printed version of each month's davening times, suitable for hanging in your kitchen--unless we ever reach a time when everyone has a Shabbat computer. *Hmmm.*

1. Visit www.kmsynagogue.org/cal.php.
2. Under "Filter Calendar" select "Davening Times." The calendar will load automatically in a few seconds.
3. Click the Print box on the upper right. You have the option to select a PDF or Word version of the document.



[*Editor's Note:* The Kiddush Committee and Safety Coordinator schedules have also been moved to the shul website. Go to www.kmsynagogue.org and log in as a member at the top of the home page. Then click on "Shabbat Sheet" on the left side of the page, and on "Shabat Committee & Coordinator Schedule" on the right side of the resulting page.]

The current issue of *Kol MevaSer* is always available for reading or downloading at www.kmsynagogue.org. Click on "Kol MevaSer" on the left side of the home page.



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idolatry, immorality, bloodshed...

But why was the second Sanctuary destroyed, seeing that in its time they were occupying themselves with Torah, [observance of] precepts, and the practice of charity? Because therein prevailed hatred without cause. That teaches you that groundless hatred is considered as of even gravity than the three sins of idolatry, immorality, and bloodshed together.

³Undertaking a gradual rather than an absolute approach is in keeping with the Mishna in Avot:

Avot 2:16

He [R. Tarfon] used to say: Neither is it for you to have to finish the work nor are you allowed to not engage in it at all...

⁴An intriguing tradition is associated with the following verse from Yeshayahu:

Yeshayahu 60:22

The smallest shall become a thousand, and the least a mighty nation; I the LORD will Hasten it [the redemption] in its time.

The last two words of the verse, “בַּעֲתָהּ אֲחִישֶׁנָּה” appear to be an oxymoron, i.e., if this event will occur “in its time,” then it hasn’t been “Hastened” and vice versa. The Midrash (quoted by RaShI on the biblical verse) splits the two words and parses the phrase as follows:

Shir HaShirim Rabba 8:12

R. Acha in the name of R. Yehoshua ben Levi said: [After quoting Yeshayahu 60:22] If you are not worthy, “in its time”; if you are worthy, “I will Hasten it.” And so should it be His Will, speedily in our days, Amen.

⁵While the Haftora contains all sorts of references to sins and iniquities that the prophet threatens will result in the Temple’s destruction should they not be quickly rectified—e.g.,

v. 13

Bring no more vain oblations; it is an offering of abomination unto Me; New Moon and Sabbath, the holding of Convocations: I cannot Endure iniquity along with the solemn Assembly.

v. 15

And when ye spread forth your hands, I will Hide Mine Eyes from you; yea, when ye make many prayers, I will not Hear; your hands are full of blood.

v. 23

Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them—it also contains adjurations for how to improve the society and thereby assuage God’s Wrath, e.g.,

v.16-7

Wash you, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

The literal counterpoint of these two themes is reflected in the two melodies by which the verses of the Haftora are sung, the mournful tune of Eicha applies to the verses describing the Jews’ shortcomings, and the regular Hafotra Trop for verses like 16-7 above.

⁶The Talmud lists the conclusion of the third blessing of the Grace

after meals as follows:

Berachot 49a

R. Shesheth says: If one opens with “Have mercy on Thy people Israel” [“Rachem...”] he concludes with “Saviour of Israel” [“Baruch Ata HaShem Moshia Yisrael”]; If he opens with “Have mercy on Jerusalem,” he concludes with “Who buildest Jerusalem” (“Boneh Yerushalayim”). R. Nahman, however, said: Even if one opens with “Have mercy on Israel,” he concludes with “Who buildest Jerusalem,” because it says. [Tehillim 147:2] “The Lord doth Build up Jerusalem. He Gathereth together the dispersed of Israel,” as if to say: When does God Build Jerusalem? — When He Gathereth the dispersed of Israel.

However, Mordechai in the name of Ra”M states that the correct conclusion to the blessing is “Boneh *BeRachamav* (in mercy) Yerushalayim,” paralleling the beginning of the third blessing, “Rachem...” as well as three prophetic verses:

Yirmiyahu 30:18

Thus Saith the LORD: Behold, I will Turn the captivity of Jacob’s tents, and have Compassion on his dwelling-places; and the city shall be builded upon her own mound, and the palace shall be inhabited upon its wonted place.

Zecharya 1:12

Then the Angel of the LORD spoke and said: ‘O LORD of Hosts, how long wilt Thou not have Compassion on Jerusalem and on the cities of Judah, against which Thou hast had Indignation these threescore and ten years?

Ibid. 16

Therefore thus Saith the LORD: I Return to Jerusalem with compassion: My House shall be built in it, Saith the LORD of Hosts, and a line shall be stretched forth over Jerusalem.

The Vilna Gaon and his followers adhere to the Gemora’s directive and omit “BeRachamav” from the end of the third blessing in Birkat HaMazon. An additional support to their view could be the verse under consideration from Yeshayahu, i.e., Zion shall be redeemed “*BeMishpat*,” which can be understood as in contradistinction to “BeRachamim.”

⁷An overwhelming number of the Kinot recited on Tisha B’Av have Tzidduk HaDin as their central theme, i.e., if blame is to be attributed, we must look to what we ourselves have done to deserve being treated in this manner, rather than fault God with respect to our ongoing persecution and suffering. Consequently it would not be surprising to find this theme in the Haftora for Shabbat Chazon as well.

⁸Examples include: Beraishit 18:19; Devarim 33:21; II Shmuel 8:15; Yeshayahu 5:7; Yirmiyahu 4:2.

⁹Joseph ben Simeon Kara (c. 1065–c. 1135) (Hebrew: יוסף בן שמעון קרא) was a French Bible exegete who was born and lived in Troyes. His uncle and teacher was Menahem ben Elbo, whom Kara often cites in his commentaries, these quotations being almost the only source of knowledge concerning Menahem’s exegesis. Kara frequented RaShI’s house; it is even possible that he was RaShI’s pupil.... http://en.wikipedia.org/wiki/Joseph_Kara

¹⁰Like RaShI before him, R. Yosef Kara also resorts to Old French when he feels at a loss to better explain the text he is interpreting. Unfortunately, I do not recognize the word to which he is referring. If you do, please let me know.



waste. According to our sages, this mitzvah concerns not destroying (directly or indirectly) anything that may be of use to people. Our sources teach that it applies to wasting energy, clothing, water, money, and more.

Beyond the letter of the law, “bal tashchit” is a warning for how we are to relate to the world. Rabbi Shimshon Rafael Hirsch taught that it is “the most comprehensive warning to human beings not to misuse the position which God has given them as masters of the world and its matter through capricious, passionate, or merely thoughtless wasteful destruction of anything on earth.”

One type of waste that’s rampant in our society is the waste of food. The Talmudic sage Rabbi Ishmael taught: if the Torah warns us not to destroy fruit trees, then we should be even more careful about not destroying the fruit itself. This applies to all food that is fit to be eaten, and not only the fruit of trees.

How does this wisdom apply to modern times? According to a 2011 study commissioned by the Food and Agriculture Organization of the United Nations, “Roughly one third of the food produced in the world for human consumption every year — approximately 1.3 billion tons — gets lost or wasted.” In the United States, less than three percent of this waste is recovered and recycled. Reducing food waste is one important opportunity to protect the environment and to observe the Jewish mitzvah of bal tashchit.

COMPASSION FOR ALL CREATURES

“God is good to all, and His mercy is upon all His works” (Psalms 145:9). This verse is the touchstone of the rabbinic attitude toward animal welfare. The Torah espouses compassion for all creatures and affirms the sacredness of life. These values are reflected in the laws prohibiting cruelty to animals and obligations for humans to treat animals with care.

Benevolence entails action. Beyond moral sentiment, Judaism mandates kindness toward animals in religious law, prohibits their abuse, and obligates their owners concerning their well-being.

One of the main human uses of animals is for food. As a concession to the desire for meat, the Torah permitted the slaughter of animals to Noah and his descendants. However, the permission to slaughter animals for food was given within a complex set of limitations, an important part of which is

concern for the suffering of those creatures who forfeit their lives for our benefit. The humane handling of livestock immediately prior to slaughter is required by halakhah.

How does this wisdom apply to modern times? On this point, the late Rabbi Aryeh Carmell of the Association of Orthodox Scientists of Great Britain and faculty member of Israel’s D’var Yerushalayim Yeshiva, wrote: “It seems doubtful ... that the Torah would sanction factory farming, which treats animals as machines, with apparent insensitivity to their natural needs and instincts. This is a matter for decision by halakhic authorities” (Masterplan: Judaism Its Programs, Meanings, Goals [1991], p. 69). While the halachic authorities have not yet ruled, if you’d like to become more careful about this, kosher sustainable meat—not raised in factory farming conditions—is available today from new businesses such as KOL Foods and Grow and Behold.

WATER: APPRECIATING A LIMITED RESOURCE

Human beings depend on a sufficient supply of high-quality fresh water for their survival. Because of this essential dependence,

The Torah espouses compassion for all creatures and affirms the sacredness of life. These values are reflected by the laws prohibiting cruelty to animals and obligations for humans to treat animals with care.

Jewish sources equate water with life. By recognizing our dependence on water, and ultimately our dependence on God, we can strengthen our appreciation and protection of our precious natural resources, and our rela-

tionship with the Creator of the world.

Even before the Israelites entered the land of Israel, water was central to their collective experience. In the desert, uncertainty about water resources inspired numerous complaints and lessons for the wandering Jews. The Talmud teaches that in the merit of Miriam’s song, a well appeared in the desert which accompanied the Jews wherever they went (Tractate Ta’anit 9a). God gave us this essential resource, without which we could not live for more than a few days, in the water-scarce desert. But in the desert the long-term security of the resource was never certain.

The Biblical experiences with water in the desert can be understood as a spiritual training to cultivate appreciation for God’s goodness. Through the process of taking water for granted, losing it and then receiving it directly from God, the desert wanderers certainly appreciated water and the One Who provided it.

How does this wisdom apply to modern times? Today, piped water and irrigated fields give us the misimpression that the

availability of fresh water is virtually limitless. Yet fresh water is scarce on planet Earth. For modern use of water to continue in the long-term, we will have to develop a deeper water awareness, and become more careful about the water we use.

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All the materials were reviewed by Canfei Nesharim's rabbinic advisors for halachic and hashkafic approval, and by Canfei Nesharim's Science and Technology Advisory Board to ensure scientific integrity.

The work was created in partnership with Jewcology.com, with support from the ROI community, a community of young Jewish innovators founded by Lynn Schusterman, and

the Shedlin Outreach Foundation.

I'm especially proud of this project for the way that it demonstrated, to a wide audience in the Jewish community and beyond, the relevance of Jewish wisdom for today's most significant challenges. Creating a sustainable environment is one of the most important tasks for our generation, and I believe Torah wisdom has quite a bit to teach us about how to do that. I hope that these materials will be a meaningful contribution to the conversation.

To see the full set of materials and for extensive footnotes, visit www.canfeinesharim.org/learning.

[*Editor's Note:* This article is written in loving memory of the author's mother, Cindy Smitt.]



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Ina and Larry Lerman
Sharona and Leo Rozmaryn
Ann Wimpfheimer and Eddie
Snyder
Deborah and Dr. Dov Zakheim*

*David Goodman, z'l,
father of Anton Goodman
Rene Steinberg and Michael
Blitz
Sharon and David Butler
Barbara and David Goldschlag
Aviva and David Janus*

*Avram Schwarz, z'l, Miriam
Morsel Nathan's grandfather
Miriam Morsel Nathan and
Harvey Nathan*

*Yaakov Olswang, z'l
Phyllis and Martin Fingerhut*

*Cindy Smitt, z'l,
mother of Evonne Marzouk
Betsy and Alan Chanales
Tamar and Jeremy Epstein
Chava and Howard Kern
Linda and Elliot Klonsky
Donna and Jeff Lawrence
Jen and Ron Offer
Rebekah and Avi Rasooly
Craig and Nurite Rosin
Ann Wimpfheimer and Eddie
Snyder
Sue and Arnie Schwartz*

*Hannah Jacobovitch, z'l, mother of
Miriam Mordfin
Esther and Steve Bender and
Family
Marsha, Rob, Aliza and
Benjamin Epstein
Freda Gelbtuch
Sabine and Chaim Himmelfarb
Donna and Jeff Lawrence
Angie and Robert Liberman*

*Rebekah and Avi Rasooly
Michele and Isaac Reitberger
Sharona and Leo Rozmaryn
Michelle and Jonathan Schneck
Sue and Arnie Schwartz
Hope and David Taragin*

*Frances Edelstein,
mother of Judy Herman
Judy and Menahem Herman*

*Arnold Gimpel, z'l
Phyllis Gimpel*

*Valerie Kugler's father
Claire and Adi Haramati*

*Sidney Becker, z'l
Linda and Ed Zurndorfer*

YAHREZEIT DONATIONS IN MEMORY OF

*The first Yahrzeit of
Samuel Liberman, z'l,
father of Robert Liberman
Robert Liberman*

*Stephen Shaham, z'l,
father of Lauren Shaham
Lauren Shaham and Ariel Winter*

*Morris Herman, z'l,
father of Menahem Herman
Judy and Menahem Herman*

*Edythe Kriger, z'l,
mother of Sharon Dyckman
Sharon and Larry Dyckman*

*Baruch Sohmer, z'l,
father of Hilary Dalin
Hilary Dalin*

*Hinde bat Zacharias, z'l,
grandmother of Hillary Dalin
Hilary Dalin*

IN HONOR OF

*The marriage of Chana Lieber to
Yonatan Pomrenze
Sharon and David Butler*

*The birth of a great-
granddaughter, Sabrina,
to Freda Gelbtuch
Sue and Arnie Schwartz*

*The birth birth of a granddaughter
to Eric Fishman and Shuly Rubin
Schwartz
Sue and Arnie Schwartz*

*Don Schwartz's Birthday
Sue and Arnie Schwartz*

*Estie Wasserstein's Bat Mitzva
Sharon and David Butler*

*The birth of a grandson,
Yehonadav Baruch,
to Ed and Martha Karl
Sharon and David Butler*

*The birth of a grandson,
Yehonadav Baruch,
to Ed and Linda Zurndorfer
Sharon and David Butler*

*The birth of a grandson,
Shalom Efraim,
to Marsha and Yitz Kasdan
Sharon and David Butler*

*Rabbi and Mrs. Haramati's
60th Wedding Anniversary
Sharon and David Butler
Diane and Marc Engelhart
Carole and Lionel Rabin
Daniel and Daphna Raskas*

*Miriam Guggenheim, Rebekah
Rasooly and Ilana Sultan-Reisler
for their support of
the Women's Tefilla Group
The Goldberg Family*

*Betsy and Alan Chanales
Frieda and Jonathan Bart*

*Tina Rosenbaum
Frieda and Jonathan Bart*

*Mrs. Tamar Epstein
Naomi Rosenbaum*

DONATIONS

*The birth of a grandson
to Marti and Michael Herskovitz
Betsy and Alan Chanales
Miriam Morsel Nathan and
Harvey Nathan
Sharona and Leo Rozmaryn
Michelle and Jonathan Schneck*

*Kira Mazel's Bat Mitzva
Sharon and Dov Butler*

*The birth of two grandsons
to Michael and Marianna Horn
Alice and Noah Baer
Sharon and David Butler
Betsy and Alan Chanales
Donna and Jeff Lawrence
Nurite and Craig Rosin
Sharona and Leo Rozmaryn
Michelle and Jonathan Schneck
Sue and Arnie Schwartz
Minya and Herbert Yudenfriend*

*The birth of Natan Mordechai, the
first great-grandchild
of Bertha and Jack Spiro
Annabelle and Ed Friedman*

*The Bar Mitzva of Dov Kosowsky
Sylvia and Peter Goldberg
Myrna and Seymour Kosowsky
Michelle and Jonathan Schneck*

*Adelaide Tenenbaum
Diana and Ido Dubrawsky*

*David Taragin
Jeremy and Tamar Epstein*

*Arnie Schwartz
Felice and Michael Grunberger*

*Tani Levisohn's Bar Mitzvah
Sharon and David Butler*

*The birth of a granddaughter,
Shalhevet Esther,
to Larry and Ina Lerman
Vic Jacobson*

*Donna and Jeff Lawrence
Nurite and Craig Rosin*

*The birth of a granddaughter
to Janis and Ron Sterling
Alice and Noah Baer*

*Vic Jacobson
Donna and Jeff Lawrence*

*The birth of twin granddaughters to
Brett and Cori Oxman
Vic Jacobson*

*Dov and Deborah Zakheim
Chava and Howard Kern*

*Audrey Siegel
Chava and Howard Kern
Ruth and Stuart Smith*

*Chen Agassi
Chava and Howard Kern*

*Jacob Falk's Birthday
Tamar and Jeremy Epstein*

*Mosh Teitelbaum in thanks
for his "First Meal of the Year"
Tamar and Jeremy Epstein*

*Michael and Marti Herskovitz
Tamar and Jeremy Epstein*

*Nick Muzin
Tamar and Jeremy Epstein*

*Gordon Lederman
Tamar and Jeremy Epstein*

*Jacob Licht
Tamar and Jeremy Epstein*

*Jeremy Epstein's 40th Birthday
Sharon and David Butler*

*The birth of a son to Assaf and
Naama Shafran
Sharon and David Butler*

*The birth of a grandson to Ellen and
Saul Singer
Sharon and David Butler
Claire and Adi Haramati
Nurite and Craig Rosin*

*The engagement of Ellen and Saul
Singer's son, Zev, to Talia Fine
Nurite and Craig Rosin*

*The birth of a grandson
to Betsy and Barry Starr
Sharon and David Butler*

*The Bar Mitzvah of
Noah Trauben
Leora and George Hellman*

*The Bat Mitzvah of
Hadas Dubrawsky
Sharon and David Butler
Vic Jacobson*

*The engagement of
Diane and Marc Englehart's
son Benji to Dana
Sabine and Chaim Himmelfarb
Nurite and Craig Rosin
Michelle and Jonathan Schneck*

*Rabbi Yaakov Bieler
Alex Meirowitz and Lindsay
Behrens*

*Alan and Elaine Minzer
Joel Sebbg*

*The birth of a grandson
to Craig and Nurite Rosin
Sue and Arnie Schwartz*

*The birth of a granddaughter
to Betsy and Alan Chaneles
Claire and Adi Haramati*

REFUA SHELAIMA

*Carole Pancer
Sharon and Larry Dyckman*

*Allan Topolosky
Alan Katz*

*Gordon Lederman
The Rosenbaums*

*Cynthia Abrams
Phyllis and Marty Fingerhut
Nurite and Craig Rosin*



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