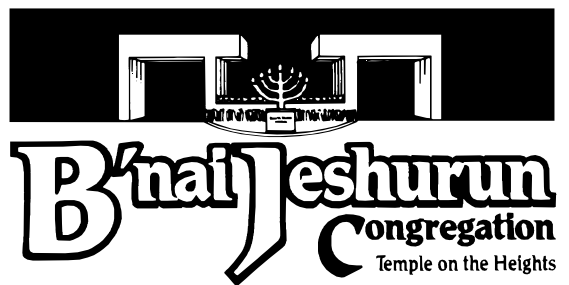


Shabbat Shalom!

27501 Fairmount Boulevard
Pepper Pike, Ohio 44124
Tel: 216-831-6555 Fax: 216-831-4599
www.bnaijeshurun.org
Condolence/Event Cancellation Tel:
216-831-6556



Welcome to the **David J. Moskowitz Sanctuary** on behalf of Rabbi Stephen Weiss, Rabbi Hal Rudin-Luria, Cantor Aaron Shifman, Rabbi Emeritus Stanley J. Schachter, Rabbi Emeritus Michael Hecht, President David Shifrin and Executive Director Jay Ross.

Our Mission is "To ensure the flourishing of Jewish life through educational, social and Conservative religious experiences in a warm and dynamic community."

Parashat Ki Tetze כִּי תֵצֵא

August 16/17, 2013 - 11 Elul 5773

	<u>Hertz</u>	<u>Etz Hayim</u>	<u>Verse</u>
Rishon	852	1130	Deut. 24:14 - 24:16
Sheni	853	1131	24:17 - 24:19
Shlishi	853	1131	24:20 - 24:22
Revi'i	853	1132	25:1 - 25:4
Chamishi	855	1133	25:5 - 25:10
Shishi	856	1134	25:11 - 25:16
Shvi'i	856	1135	25:17 - 25:19
Maftir	856	1135	25:17 - 25:19
Haftarah	857	1138	Isaiah 54:1 - 54:10

Thank you to our Torah readers: Adam Zelwin, Robert Zelwin, Jeremy Zelwin, Seth Vilensky, Aaron Steiger, Shulamith Erenberg and Na'ama Wolkoff. Thank you to Na'ama Wolkoff for chanting the Haftarah.

DAILY MINYAN

MONDAY—THURSDAY 7:00 am & 7:30 am & 6:00 pm
FRIDAY 7:00 am & 7:30 am & 7:00 pm *
SATURDAY 9:00 am & 6:00 pm
SUNDAY & HOLIDAYS 8:00 am & 6:00 pm

*unless otherwise noted in the calendar of events; in the Abraham Family Courtyard, weather permitting.

Your presence adds to the joy of our service!

The flowers on the bima are a gift from Laura & Daniel Geller in honor of the Mincha Bar Mitzvah of their son, Joshua.



FRIDAY

Mazal tov to all of our couples who are celebrating anniversaries this month!

Thank you to David Levin, our Board member on the bima.

Following the Benediction, please join us for oneg in the **Gross Atrium**, sponsored by the Officers & Board of Trustees.



SATURDAY

Thank you to the women who prepare the Kiddush refreshments: Barbara Amper, Fay Blumenthal, Ruth Dobres, Betty Fishman, Judy Goodstein, Laura Katzner, Sylvia Rose, Paula Schaffer-Polakof, Sonya Shultz, Cheryl Spira and Nancy Tresser.

Our Starbucks, Bread & Torah teacher this week is Rabbi Stanley Schachter. Thank you to Barbara Amper for preparing the refreshments.

Thank you to our Board member on the bima, Michael Milgrom, our greeter, Dale Nash and our ushers: Sue & Vic Amster, Morrie Bordman, David Cohen, Maury Greenstein, David Kaplin, Nelson Pole and Henrik Sperling.

Today's Torah portion, Ki Tetze, was dedicated in the New Torah Scroll by Ronald S. and Faye Lieberman-Cohen in honor of their 35th anniversary.

Following the Benediction, please join us for kiddush in the **Gross Atrium**, sponsored by the Officers and Board of Trustees.



Mazal tov to Abbie Greenberger & Brian Bailey on their aufruf and upcoming wedding, and to their parents, Penny & Bob Greenberger and Barbara & Jan Bailey and grandmothers Eleanor Schwartz, Tema Greenberger, Yvette Cohen and Phyllis Bailey.



Congregational Fiesta Picnic
Sunday, August 18 from 4 - 7 pm
An event the whole family will love!
Picnic Dinner • Car Show • Magic Show
Cost: \$10/adult; \$5/child payable at the door.

SELICHOT

SATURDAY, AUGUST 31, 2013

B'NAI JESHURUN CONGREGATION



Featuring the Film

KOL NIDRE

כל נדרי

NEW RESTORATION OF THE LOST YIDDISH FEATURE FILM
by The National Center for Jewish Film

Kol Nidre is an inventive pastiche of themes and styles, combining family drama and romance with songs and cantorial music.

USA 1939

In Yiddish with English subtitles.

8:55 pm Havdallah

9:05 pm Film Screening

10:30 pm Dessert reception

11:00 pm Selichot service featuring



Cantor Aaron Shifman and the
B'nai Jeshurun Choir

Free and Open to the Community

27501 Fairmount Boulevard
Pepper Pike, Ohio 44124
216.831.6555
info@bnaijeshurun.org
www.bnaijeshurun.org



This program is made possible through the generosity of the R. H. Mohrman Cultural Foundation.

CALLING ALL GREETERS!

Greeter Training August 20 at 7pm at B'nai Jeshurun

For the first time, we are hosting a greeter training just for YOU! Get inside information on all the High Holy Day options, where to greet and other welcoming tactics to know. Refreshments will be served. RSVP so we can prepare your official B'nai Jeshurun Greeter name tag!
Please RSVP to Susan Amster (susanamster@nacs.net).

Blue Jeans Shabbat - August 24

Enjoy the same Shabbat morning service, but with a more casual dress code. Please, no shorts, and shoulders still must be covered.

BJUSY kickoff event

Sunday, August 25 at 2 pm @ Kendall Cliffs

We'll have mixers, snacks and climbing! Kickoff is open to incoming freshmen through incoming seniors. If you have any questions contact Sarah Shaw (shawsm919@gmail.com) or Dana Blocker (danablocker123@yahoo.com) or go to www.bjusy.weebly.com.

Spend the Day with Sisterhood and Lolly the Trolley Sunday, August 25 • 12:30 pm



The B'nai Jeshurun parking lot is the starting place for this fascinating and educational excursion. Enjoy a narrated tour of Cleveland landmarks including Playhouse Square, Public Square, University Circle, the Cultural Gardens, Ohio City and the Gateway District, just to name a few. \$23 per person. RSVP with payment by August 18 to Grace Brower, 29275 S. Woodland Rd., Pepper Pike, OH 44124.

Atid

B'nai Jeshurun 20's & 30's Looking Forward

Kosher Wine Tasting

Wednesday, August 28 from 7 – 9:30 pm

The Patio @ Constantino's Market

University Circle, 11473 Euclid Ave., Cleve.

Sample kosher wines and snacks. A professional sommelier will be on hand to answer questions. \$15 in advance/\$18 at the door. RSVP with payment by Monday, August 26 to Anne Brower.

Questions? Contact Elyse Willen (edwillen@gmail.com).

College Outreach - Freshmen are Free!

Our college outreach program sends packages to your college students for the High Holy Days, Hanukkah, Purim and Pesach. Through the generosity of our members, Natalie & Ron Titlebaum, as well as Sisterhood, incoming freshmen students will be free this year. For all other students, both undergraduate and graduate, the cost remains just \$36 for this program. Forms available on the synagogue website or on the back cover of August *Tidings*. We also welcome monetary and goods donations to support the program. For more information, contact Marcy Rosenthal (Erosent100@yahoo.com).

Parashat Ki Tetze
August 17, 2013 – 11 Elul 5773

Annual: Deuteronomy 21:10-25:19 (Etz Hayim p. 1112; Hertz p. 840)
Triennial: Deuteronomy 24:14-25:19 (Etz Hayim p. 1130; Hertz p. 852)
Haftarah: Isaiah 54:1-10 (Etz Hayim p. 1138; Hertz p. 857)

Prepared by Rabbi Joseph Prouser
(Temple Emanuel of North Jersey; Franklin Lakes, NJ)

Parashat Ki Tetzei has the greatest number of mitzvot than any other parasha in the Torah, though the exact number is disputed. Among the commandments and legal categories addressed are the following: the treatment of women taken captive in time of war; the treatment of the "stubborn and rebellious son"; return of lost property; obligation to assist the owner of an animal that has fallen under its burden; the requirement to chase off a mother bird before taking its eggs or its young and the reward for fulfilling this imperative; the requirement to build a parapet on your roof and to remove analogous safety hazards from your property; the commandment to wear fringes; laws about slander; the legal ramifications of adultery and rape and a variety of marital restrictions; conduct and sanitation in a military camp; the treatment to be accorded an escaped slave; sexual conduct deemed immoral and therefore prohibited; the prohibition against usury; mandates about vows; the legal parameters guiding someone working in a vineyard or field of crops; the fundamental laws of divorce; the special obligations and military exemption attending the first year of marriage; the securing of a debt; the legal treatment of kidnapping; the authority of priests in cases of leprosy; the fair treatment of laborers and the obligation to provide prompt payment of workers. Fundamental legal principles are addressed: individual responsibility and the principle that people are punished only for their own sins, not the sin of their parents or children; the obligation to deal justly with the stranger, the fatherless, and the widow. The obligation to provide justice for society's most vulnerable finds specific expression in the requirement to leave forgotten sheaves and gleanings for the desperate poor. Concern for animals is given expression through the prohibition against muzzling a plow animal at work, keeping it from eating. The law of levirate marriage and its circumvention by the ritual of chalitzah is introduced. The requirement of honest weights and measures, and the more general principle of integrity in commerce are detailed. The parashah concludes with the requirement to "remember what Amalek did" – that bellicose nation's merciless attack on the weakest parts of the Israelite camp. Israel is to "blot out the memory of Amalek from under heaven." These final verses are read as the eponymic maftir aliyah on Shabbat Zachor, just before Purim.

Theme #1: "Kith 'n Cousins"

"You shall not abhor an Edomite, for he is your kinsman. You shall not abhor an Egyptian, for you were a stranger in his land." (Deuteronomy 23:8)

Derash: Study

"Despite the hostility between Israel and Edom, Edomites are not permanently excluded from the assembly because they are the Israelites' kin. The Edomites were traced back to Esau, brother of Jacob... Despite their enslavement of the Israelites, the Egyptians had provided a haven in a time of famine, for which Israel was to recognize a continuing debt of gratitude." (Chumash Etz Hayyim)

"The expression Edomite (deriving as it does from adam; 'red') may be taken as an allegory for sin, for it is written in the Book of Isaiah (1:18) 'Though your sins be red as crimson.' Hence the Scriptural verse may be interpreted: 'Do not regard your sins as wasted threads of crimson, for you can turn them into your brothers by transforming them into merits through repentance, and they will speak in your favor, as the Sages say: 'Acts of insolence will become as merits for him.'" (Yesod Ha-Torah)

"Even the vivid memory of centuries of enslavement in Egypt does not lead to hatred. The Egyptians were judged at the time of liberation and suffered for the injustice they had inflicted on the Jews, but the episode was not to result in an eternal gulf between two peoples. The verse proscribing hatred adds a reason: 'for you were a stranger in his land.' Perhaps therein lies a suggestion that Jewish memory focus instead on the good that happened in Egypt... Here is an attempt to search memory and to recall the good." (Rabbi Sheldon Lewis)

"The key to convincing the other side that reconciliation is possible is to give an unequivocal signal of turning one's back on the past." (Rabbi Irving "Yitz" Greenberg) "Those who say we should forgive and forget, have nothing to forgive and nothing to forget. I cannot forgive. I cannot forget." (John Klein, Holocaust survivor and partisan fighter, quoted in *When They Came to Take My Father: Voices of the Holocaust*)

Questions for Discussion

Is it true that the defining collective Jewish memory of Egypt is that of a safe haven in the Patriarchal Period? Do not the years of peaceful coexistence and Israelite loyalty to their hosts actually render their subsequent betrayal by Egypt all the more abhorrent?

What are the practical, political implications of our verse's mandate to offer consideration and a measure of reconciliation to Esau's (or by extension, say, Ishmael's) descendants? Is distant common ancestry sufficient cause to keep "back channels" open... and to stop short of total rejection? Is lack of such common origins license to "abhor" our detractors and historic foes?

What models of Jewish reconciliation with former enemies should drive our national ethos... or Israeli geo-politics? Israel's diplomatic and economic ties with Germany? The "peace" with Egypt? Jordan? How do we observe the verse under study in an age when we cannot identify the Edomites? How do the limitations to the ideal of reconciliation articulated by John Klein apply to these relationships?

How are the national relationships discussed in our verse applicable to our personal experiences with conflict and reconciliation? Are there family betrayals that are beyond our ability to forgive? Consider Yesod Ha-Torah: are there personal sins which we commit that are beyond the reach of sincere Teshuvah? Are there sins for which we cannot forgive ourselves?

Theme #2: "Give 'em 2.5 cm, and they'll take 1.6 km"

"You must have completely honest weights and completely honest measures, if you are to endure long on the soil that the Lord your God is giving you. For everyone who does those things, everyone who deals dishonestly, is abhorrent to the Lord your God." (Deuteronomy 25:15-16)

Derash: Study

"The punishment for the person who uses false measures is more severe than the punishment for licentious sexual behavior, for the latter is a sin between one person and another, and this is a sin between a person and God. Whoever denies the mitzvah of just measures is considered as if he denied the Exodus from Egypt, which is the first of God's (ten) commandments. Conversely, one who accepts the mitzvah of just measures is considered as if he acknowledges the Exodus from Egypt, which brought about all of God's commandments." (Maimonides, Mishneh Torah)

"The Torah is indeed concerned about false weights and measures, but these are only symbols of all kinds of falsity and duplicity that exist in our lives, as the Torah itself concludes in the last verse of our parashah – 'For the Lord your God detests anyone who does these things, anyone who deals dishonestly.' Notice that when the Torah speaks of a dishonest weight, the location is in the pouch or bag, whereas the false measure is located in the house. What Scriptures is telling us is that honesty and uprightness must be found not only when we are on the outside... but also at home, when we are dealing with our family and our loved ones." (Rabbi Isaac Mann)

"Fair enough. Straightforward, clear. Be an honest business owner. Just after that, we read, 'Remember what Amalek did to you after you left Egypt....you shall blot out the memory of Amalek...do not forget!' ...The Amalekites fought dirty, and everyone knew it. They attacked from the rear, picking off the weak and the elderly, the stragglers who were most vulnerable... There are social threats from within and from outside. Dishonest and unscrupulous business dealings also pick out the most vulnerable in society... When a society has stopped trying to root out such evildoers from their midst... society can begin to crumble from within. We have only to look at the burst bubbles and houses of cards that our economy is still trying to rebuild from to see what ensues when the people who are supposed to be keeping their eyes on the ball, blink... This is no less threatening to a just society than the opportunistic picking off of the stragglers in battle." (Anita Silvert)

"Confidence... thrives on honesty, on honor, on the sacredness of obligations, on faithful protection and on unselfish performance. Without them it cannot live." (Franklin D. Roosevelt)

Questions for Discussion

What is the connection between honest weights and measures and the prospect of "enduring long" in the Land of Israel? The erosion of confidence in society and its economy and personal relationships born of deception (see FDR)? The slippery slope from economic exploitation to the physical abuse of the vulnerable (a la Silvert)? The denial of God implicit in dishonest interpersonal dealings (Maimonides)?

Consider Rabbi Mann's homiletical approach. Is honesty in the workplace (in commerce) a more or less challenging demand than honesty with our loved ones and families? How do we demonstrate honest "measures" at home? Is honesty, indeed, an absolute value in our every family dealing?

Weights and measures are paradigmatic. In what other ways do we demonstrate "honesty, honor, the sacredness of obligations" in the workplace? In our relationships to our broader community and country? In our relationships to the State of Israel? In the congregational setting?

Historic Note

Parashat Ki Tetzei, read on August 17, 2013, deals extensively with laws of warfare: treatment of captives, maintenance of the military camp, and draft exemptions. On August 17, 1943, seventy years ago today, General George Patton entered Messina, Italy, completing the allied conquest of Sicily. British Field Marshal Bernard L. Montgomery and his 8th Army arrived several hours later.

Halachah L'Maaseh

Jewish divorce law and the "get" – the document of divorce through which marriage is dissolved – find their origins in our parashah: Deuteronomy 24:14. The Rabbinical Assembly maintains a compulsory "Standard of Rabbinic Practice" stating that a Conservative rabbi may not solemnize the marriage of a previously married, divorced man unless he has given a get to his former wife... nor of a divorced woman if she has not received a get from her former husband. Plans to enter a second marriage are thus often the catalyst to securing a get. It is proper, however, to execute a get immediately upon dissolution (or irretrievable breakdown) of a marriage, whether or not either party plans to remarry. Notwithstanding their status in civil law, Jewish Law views a "divorced" couple's marriage as intact until a get is properly executed: that is, despite their civil divorce, the couple is still married. (See Rashi on 24:1 for the get as a mitzvah, a commanded obligation.)

Mi shebeirach avoteinu
M'kor hab'racha l'imoteinu
May the source of strength,
Who blessed the ones before us,
Help us find the courage to make our lives a blessing,
and let us say, Amen.

Mi shebeirach imoteinu
M'kor habrachah l'avoteinu
Bless those in need of healing with *r'fuah sh'leimah*,
The renewal of body, the renewal of spirit,
And let us say, Amen

(melody and lyrics by Debbie Friedman)

MISHABERAH

PIE-YEE BAT MIRIAM
SHAUL BEN LEAH
ARIYEH TZVI BEN MINDEL
ESTHER BAT HANA
VALERIE KARBELING
JAYDEN BARBER
CHAIM BEN SARAH
MOSHE BARUCH BEN RIVKA
DOVID BEN STANLEY
DARYN BROWN
JENNIE BOWERSOX
YITA FRAYDEL BAT ETEL
YISRAEL BEN TZVI
LARRY SIMON
BEN-TZION PESACH BEN YETTA
YITZHAK MICHAEL BEN DINAH
AVRAM DAVID BEN DINAH
FRUMA BAT JANETTE
RAFAEL GAVRIEL SIMCHA CHAIM
BEN SHULAMIT
MALKAH BAT MORDECHAI
YISRAEL BEN MEIRA
MATANA DVORAH BAT SARAH
HANAN BEN TEMA MALKA
BAYLA RIVKA BAT HANA LEAH
CHAYA BAT VARDA
ZELIG BEN DOROTHY
DAVID BEN MICHAEL HAKOHEN
DAVID BEN LEAH
LIBA RUCHEL BAT BAYLAH
DINA RIVKA BAT LEAH
GITTEL CHANA BAT ESTHER
MASHA TSIRIL BAT BASHA
TZIPPORAH BAT YENTA
SHANDEL BRACHA BAT ESTHER
SARA MALKA BAT BATSHEVA
DYLAN CHAIM BEN PESIA HINDA
AVIGAIL BAT HADAR MIRIAM

LEAH BAT YEHELET
YEHELET SEVIA BAT BRINA
AVRAHAM BEN MALKA
YITZHAK MORDECHAI BEN
SARAH RACHEL
YAKOV BEN MIRIAM
RONI BEN RACHEL
YAFFA BAT SHOSHANA
TOVA ELKA BAT RAISEL MALKA
TOVA BAT SARAH GITTEL
RIVKA LEAH BAT HANA LEAH
BENDEL BAT RAISA FRAIDA
RIVKA CHANA BAT LILA
RIVKA BAYLA BAT RACHEL
YEHUDIT BAT MIRIAM
YISRAEL BEN FRIEDA
MICHAL VERED TOVA BAT SARAH GILA
LEAH BAT RAIZEL
YONIT ABRA BAT HAYA
MOSHE BEN HANA
YEHUDA SHLEMA BEN ZLOTI
HAYA TZIPPORAH BAT ITTA
YOHANANA BAT HAYA YITTA
DANYA MICHEL BAT CARI
YAKOV ELIYAHU BEN GALIA
ZUCHA LAYB BEN BRACHA BRANDEL
RAIZEL BAT MARY
MIRIAM BAT BLUMA
FAYGE BAT SARA YENTA
DONNA ROSEN
AVRAHAM MATISIYAHU BEN DVORAH
MORDECAI BEN FAIGE
TZURI BEN SARAH
MASHA BAT HEINCHA
ZEV TZVI BEN SARAH MALKA
YOEL BEN KREINDEL
SHAINA LIEBE BAT CHAVA MIRYAM
SHIFRA BAT GITEL
SHMUEL BEN OSNAT

RACHEL BAT SARA
BILL DORF
MIMI DORF
BONNIE POLSTER
YAKIRA AVIGAYIL BAT RIFKA LEAH
JUDY TESTA
KAREN CAPUTO
SHMUEL AHARON BEN GITTEL PESSI
MIRIAM BAT ITA
MOSHE BEN SARAH
TOVA ELKA BAT RAIZEL MALKA
AHARON BEN RUCHEL
GERSHON BEN LEAH
PAULINE JACOBSON
SARAH GILA BAT LEAH
SIMON BEN AVRAHAM
HADAR MIRIAM BAT ESTHER
RACHEL SARAH BAT MIRIAM
MEYER YIDDEL BEN YOCHEVET
BILL COHEN
LAURA MCCONNELL
MIRIAM BAT SARAH
DOVID BEN FLORENCE
LYNN WOLFORD

May He who blessed our ancestors and is the source of all healing bless and heal those who are ill. May the Holy One Praised Be He mercifully restore them to vigor and lift the burden of anxiety from their loved ones and friends.

On this (Sabbath, Festival, Judgment or Penitence) day we pray that they be spared further pain. May God grant them health of body and health of spirit and mind. May we speedily be privileged to greet their return to good health by welcoming them once again into our midst. Let us say: Amen.

Anyone wanting to add a name to the list should contact Diane Shalom (216-831-6555 ext. 104 or dianeshalom@bnaijeshurun.org) by Thursday afternoon at the latest for inclusion in that Shabbat's program. We will also pause during the prayer for people to recite additional names from their seats.

chico's

Support Sisterhood & Young Families
with two opportunities to splurge:

Buy at Chico's Beachwood Place

Sunday, August 18 from 11 am - 5 pm

Sisterhood will receive 10% of the store's profits on this day.

No flier needed; just tell the salesperson you are shopping on behalf of B'nai Jeshurun Sisterhood.



Menchie's Eton Collection - Sunday, August 25 all day

Our Young Families will benefit with 20% of the store's sales from redeemed fliers, which are available for download on the synagogue website or on the information table in Gross Atrium.

We welcome your children in the Main Sanctuary!

Please turn off your beepers and cellular phones
before entering the synagogue on Shabbat.

What's Coming Up

Fridays 10:15 am Kinder Shabbat & Open Playroom

Saturdays 9:00 am Starbucks, Bread & Torah

Sunday, August 18

9:30 am Cemetery Clean-up, Lansing Cemetery, 3933 E. 57th St.,
register at volunteer@jcfccleve.org, or 216.593.2900 ext. 227

11-5 Shop Chico's @ Beachwood Place and Support Sisterhood

4:00 pm Congregational Fiesta Picnic

7:00 pm White Rose Black Rose @ Cedar Lee (also on 8/19 & 20)

Tuesday, August 20

7:00 pm Greeter Training

Friday, August 23

7:00 pm Service

Saturday, August 24

9:00 am Service; Blue Jeans Shabbat

5:15 pm Mose Simon Mincha Bar Mitzvah

Sunday, August 25

All day: enjoy Menchie's @ Eton Collection & Support Young Families

10:00 am Men's Club Breakfast & Meeting

12:30 pm Sisterhood Lolly the Trolley

2:00 pm USY Kick-off Program

Wednesday, August 28

7:00 pm Atid Wine Tasting

Friday, August 30

7:00 pm Service

Saturday, August 31

9:00 am Service; Matthew Mangel Bar Mitzvah

9:00 pm Selichot

Monday, September 2 - Labor Day; office closed

12:00 - 5:00 pm Gross Schechter Day School Rib Burnoff

Wednesday, September 4 - Erev Rosh Hashanah; office closes at noon

6:00 pm Service (Halpern Hall)

8:00 pm Service (David J. Moskowitz Sanctuary)

Thursday, September 5 - 1st day Rosh Hashanah; office closed

8:15 am Service (B'nai Jeshurun and Gross Schechter Day School)

9:00 am Starbucks, Bread & Torah

10:00 am Coffee Talk with Atid

11:00 am Family Programming options

4:45 pm Gather for Tashlikh

Yahrzeits: August 17 - 23, 2013

Harold Fred Amster	Helmut Isaak	Lawrence Ostrofsky
Isadore Apple	Aaron Jacob	Joseph Paul Payner
Lillian Goldie Atkins	Rae Jaffe	Jeanette Pearlman
Julius M. Bayer	Rabbi Jacob Kahan	Dr. Aladar Revesz
Max Bayer	Dr. Theodore M. Kanter	Harris Rockman
Shaiva Berenstein	Herman Kanton	Leah Ronder
Paul Bernzweig	Sam T. Katz	Milton J. Rosenberg
Dr. Joseph Bubis	David A. Kaufman	Isidor Rosenfeld
Nathan Cadkin	Samuel W. Kaufman	Gerard Sanders
Ruth C. Candela	Andrew Keller	Edith Schaffer
Rose Cohen	Rose Klein	Melvin H. Schneider
Abraham Cohen	Albert Korman	Esther Schoenberg
Charles Cohen	Joseph Koslovsky	Alvin Schreibman
Carrie Devay	Rachel Kowan	Harry Shafron
Celia R. Englander	Rae Kutash	Bernard Sherman
Sam Feldman	Jeanette Leeson	Dora V. Simalevitz
Morris Forstein	Rose Lettofsky	Joseph Max Solomon
Leon Frankel	Simon Lieberman	Eleanor Tenenbaum
Philip Gerson	Michael Liebman	Phil Thal
Saul Gobstein	Julius Loeb	Simon Trattner
Rebecca Gold	David Loewenstein	Manuel Tudela
Sarah Golland	William R. Loveman	Flora Vicstein
Sonia Gordon	Jack Markowitz	Leon Wald
Pablo Granek	Janet Mednik	Gerald L. Weinberger
Samuel Gwartzman	Claire Meinwald	Lillian Weintraub
Samuel Herzlinger	Hazzan Saul Meisels	Harry Weiss
William Hibshman	R.H. Mike Mohrman	Sam Weiss
Gertrude Hoffman	David Neiger	Milton A. Wiener
		Nathan Zimmerman

If you would like a name read from this week's yahrzeit list and have not already informed the office, please notify one of the ushers.

It is customary to make a donation to the Aliyah Fund when honored with an aliyah. Thank you for your support.

Kiddush or Oneg Sponsorships

"May He who blessed our ancestors bless those who give funds for kiddush." (excerpted from A Prayer for our Congregation)

The mitzvah of a donation for sponsorship of a kiddush or oneg is a beautiful way to share the happiness of your milestone or remember a loved one with the congregation. Sponsorships are acknowledged in the Shabbat handout and in *Tidings*. The cost of a kiddush is \$500 and an oneg is \$250. Partial sponsorships are available. Please contact Paula Botkin at 216-831-6555, ext. 109 or paulabotkin@bnaijeshurun.org.