

Shabbat Shalom!

27501 Fairmount Boulevard
Pepper Pike, Ohio 44124
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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,
Education Director Rabbi Josh Foster,
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 Nitzavim/Vayelech נְצַבִּים-וַיֵּלֶךְ

August 30/31, 2013 - 25 Elul 5773

	<u>Hertz</u>	<u>Etz Hayim</u>	<u>Verse</u>
Rishon	888	1174	Deut. 31:7–31:9
Sheni	888	1174	31:10–31:13
Shlishi	889	1175	31:14–31:19
Revi'i	890	1177	31:20–31:22
Chamishi	890	1177	31:22–31:24
Shishi	890	1178	31:25–31:27
Shvi'i	890	1178	31:28–31:30
Maftir	890	1178	31:28–31:30
Haftarah	893	1180	Isaiah 61:10–63:9

Thank you to Matthew Mangel for reading Torah
and 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!

We welcome your children in the Main Sanctuary!

The flowers on the bima are a gift from the parents of Matthew Mangel in honor of his Bar Mitzvah.



FRIDAY

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



SATURDAY

Welcome to our Rabbinic Intern, Erica Miller!

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 Josh Foster. Thank you to Cindy Brodsky for preparing the refreshments.

Thank you to our greeters, Lynn Katz Danzig and Tom Mart, and our ushers: Sue & Vic Amster, Morrie Bordman, David Cohen, Maury Greenstein, David Kaplin, Nelson Pole and Henrik Sperling.

Today's Torah portion, Nitzavim, was dedicated in the New Torah Scroll by Rosalyn & Harry Abraham in honor of Brian Abraham. Today's Torah portion, Vayelech, was dedicated in the Holocaust Torah Scroll by Cari & Gary Gross in honor of Rachel Gross's birthday.

Following the Benediction, please join us for an extended kiddush in the **Gross Atrium**, sponsored by Lisa & Jeffrey Mangel in honor of their son's Bar Mitzvah.



Mazal tov to Matthew B. Mangel on celebrating becoming a Bar Mitzvah, and to his parents, Lisa & Jeffrey Mangel, siblings Alexandra and Zachary Mangel and grandparents Helen & Michael Lansky and Lillian & Roman Mangel.

Cemetery Memorial Services - Sunday, September 8

One of the customs of the High Holy Day season is to visit the graves of our loved ones. Join our clergy for our annual memorial services:

- 10:30 am Chesterland Memorial Park
- 12:00 pm Glenville Cemetery

SELICHOT

SATURDAY, AUGUST 31, 2013

B'NAI JESHURUN CONGREGATION



Featuring the Film

KOL NIDRE

כל נדר

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.

The Dead Sea Scrolls:

Revealing Religious Beginnings of Christianity and Rabbinic Judaism
with Dr. Adolfo Roitman, Curator of the Shrine of the Book

Tuesday, September 17 • 12 pm

Siegal Lifelong Learning, 26500 Shaker Blvd, Beachwood

\$15 for Sisterhood members includes lunch (dietary laws observed).

Register at www.case.edu/lifelonglearning or call 216-368-2091.

Co-sponsored by the Sisterhoods of B'nai Jeshurun and Park Synagogue.

EREV ROSH HASHANAH – Wednesday, September 4

Halpern Hall	6:00 pm
David J. Moskowitz Sanctuary	8:00 pm

1ST DAY ROSH HASHANAH – Thursday, September 5

David J. Moskowitz Sanctuary	8:15 am
Gross Schechter Day School Auditorium	8:15 am
Starbucks, Bread & Torah (Gross Schechter Library).....	9:00 am
Atid Coffee Talk w/Jerry Isaak-Shapiro (Schechter Library).....	10:00 am
Family Programming.....	11:00 am
Newborn–2nd Grade (Halpern Hall)	
3rd–6th Grades (Gottlieb Auditorium)	
7th–8th Grades (Rooms 21/23)	
9th–12th Grades (Rooms 20/22)	
Dennis Children's Library open.....	12:30 pm
Gather for Tashlikh	4:45 pm
Mincha/Ma'ariv (Nickman Chapel)	6:00 pm

2ND DAY ROSH HASHANAH – Friday, September 6

David J. Moskowitz Sanctuary	8:15 am
Family Programming	11:00 am
Newborn-2nd Grade (Halpern Hall)	
3rd–6th Grades (Gottlieb Auditorium)	
7th–12th Grades (Youth Lounge)	
Dennis Children's Library open.....	12:30 pm
Mincha (Nickman Chapel)	6:00 pm

KOL NIDRE / TORAH PROCESSION – Friday, September 13

David J. Moskowitz Sanctuary	7:00 pm
Gross Schechter Day School Auditorium	7:00 pm
Candle lighting	7:22 pm
Following opening prayers: 3rd–6th Grades (Gross Schechter)	
Teen Program (Youth Lounge)	

YOM KIPPUR DAY – Saturday, September 14

David J. Moskowitz Sanctuary	9:00 am
Gross Schechter Day School Auditorium	9:00 am
Family Programming.....	11:00 am
(same schedule as 1st day Rosh Hashanah)	
Yizkor	11:30 am
Study Session begins after morning service.....	2:30 pm
Mincha (David J. Moskowitz Sanctuary)	5:00 pm
High Holy Day Forum	6:10 pm
Neilah-Ma'ariv	7:05 pm
Havdallah & Shofar (Yom Kippur ends)	8:20 pm

Parashot Nitzavim/Vayelekh
August 31, 2013 – 25 Elul 5773

Annual: Deuteronomy 29:9-31:30 (Etz Hayim p. 1165; Hertz p. 878)
Triennial: Deuteronomy 31:7-31:30 (Etz Hayim p. 1174; Hertz p. 888)
Haftarah: Isaiah 61:1-63:9 (Etz Hayim p. 1181; Hertz p. 883)

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

Parashat Nitzavim opens with the entire Israelite nation present at the confirmation, the ratification of the covenant with God: Israel is to be God's People, the Lord Israel's God. The covenant is accepted as binding on "those who are not with us here this day" – that is, also on future generations. Severe sanctions are pronounced against any who would contemplate excluding themselves from the covenanted community by neglecting its terms. Moses concludes these admonitions stating hidden sins will be redressed by God, while overt violations will be dealt with by the community, who would keep each other accountable for their collective covenantal responsibility.

A counterpoint to Moses' hortatory is provided in the prospect of divine forgiveness and redemption, both spiritual and material, that awaits those – and the nation as whole – who, although erring, returns to God and the covenantal mission.

The first parasha ends with the assurance God's instruction is accessible, no intercessor required; fidelity to God's will is a matter of free will. Israel is adjured to "choose life," to embrace the Covenant, to choose the path to God's blessing.

Parashat Vayelech begins with Moses preparing his people for national continuity following his death. The Israelites need not fear: God will champion their cause; Joshua will assume national leadership. They are instructed to read the "Teaching" to the assembled People Israel every seven years, during Sukkot in order to reintroduce future generations, to God's redemption and miracles, to learn devotion to God and to embrace the Covenant anew.

God also has Moses write out a poetic message adjuring Israel to faithfulness. Joshua is formally charged by his prophetic predecessor: "Be strong and resolute!" While the Biblical text is somewhat ambiguous and subject to divergent readings, Moses' written record of God's Teaching is placed beside the Ark of the Covenant for future consultation and testimony. From God's command to Moses to "write this song," the Rabbis derive the final mitzvah of the Torah: for every Jew to write a Sefer Torah.

Theme #1: "...and Mr. Hide"

"Concealed acts concern the Lord our God; but with overt acts, it is for us and our children ever to apply all the provisions of this Teaching." (Deuteronomy 29:28 – Nitzvavim)

Derash: Study

"Redemption will be ushered in by two distinct eras. The first is the 'concealed one,' the time ordained for the actual coming of our deliverance, which is known only to God. But there is also another era which will be 'revealed' (made 'overt') and known before us: an era which will begin when the Jewish people will repent of their sins... The Messiah might come this very day, if only we would heed the voice of God. When this day will come depends entirely on us and our deeds." (Ketav Sofer)

"In scrolls and printed volumes of the Torah (humashim), dots appear above some of the letters in this challenging verse. The dots, which probably indicate the Sages' perplexity over this verse, have prompted several interpretations: God will punish secret sins, but society must punish sins committed openly (Targum). We cannot always understand God's will, but we must do what we are called on to do nonetheless (or do what we can understand and accept)... And most imaginatively: Anonymous saints are a source of pleasure to God, but society needs role models whose virtuous lives escape anonymity and are conspicuous, that we might learn from them (Meir Yehiel of Ostrowiec)." (Humash Etz Hayyim)

"The revealed world is for us. Within that world, we get to make choices about how we will behave and we are given some assurances about the outcomes we should expect, good and bad... The Torah has given us a basic moral structure... and it is up to us to implement it... The hidden world, though, is not ours. There is an aspect of reality over which we have no control... We cannot control the millions of seemingly random variables that effect our lives—what unforeseeable events will test us, challenge us, or torment us. Part of life is learning to accept that we don't get to control everything. Part of how the world works is hidden from us. It belongs to God. The greatest test of human character is how we reconcile these two ideas. What do we do with the power we have to affect the world? Do we use it for good or evil? How do we deal with the things that are beyond our control? ... Sometimes the best thing we can do is to accept what is real and what is true." (Rabbi Jeffrey Goldwasser)

"In the most intimate, hidden and innermost ground of the soul, God is always essentially, actively, and substantially present. Here the soul possesses everything by grace which God possesses by nature." (Johannes Tauler)

Questions for Discussion

There is a difference between the assertion that "we must do what we are called on to do" and the idea that we should "do what we can understand

and accept." How does the latter reflect a covenantal theology? Is it a defensible understanding of our verse in the grander context of the parashah? Is it consonant with the principles of Conservative Judaism? Is there virtue in submitting ourselves even to aspects of our Tradition which we may not fully understand? Or concerning which we may be less than fully enthusiastic?

Is the idea that there is a "hidden" world that "belongs to God" comforting? Satisfying? Does it strengthen or threaten your faith? How does the hidden nature of redemption relate to the divine responsibility for punishing hidden sin?

When have you acted virtuously in anonymity? Did that magnify or limit the impact of your act? How does Rabbi Yehiel's dictum regarding "anonymous saints" relate to financial support of worthy causes? Is anonymity and privacy a greater virtue than public giving? Is this prospective influence on others what generally motivates public givers? In what areas of Jewish life is "conspicuous (i.e. very public) virtue" most valuable?

Theme #2: "Go Tell It of the Mountain"

"Their children, too, who have not had the experience, shall hear and learn to revere the Lord your God as long as they live in the land that you are about to cross the Jordan to possess." (Deuteronomy 31:13 – Vayelekh)

Derash: Study

"and that their children... may hear, and learn. Their presence in such an assembly would mean their initiation into the knowledge of the Torah, and of the duties which it prescribes. Here we have another instance of the vital importance of religious education, so characteristic of the Book of the Farewell Orations of the Lawgiver" (Rabbi Joseph H. Hertz)

"your children... That is, your children who have not known, have not witnessed, all these great signs and portents that you have seen with your own eyes." (Robert Alter, The Five Books of Moses)

"Their children, too... That is, especially their children, who have not had the experiences of the present generation, need to hear of those experiences and the lessons they taught... Singling out the effect of the reading on the children reflects Deuteronomy's repeated concern with shaping their character and Moses' present concern with preparing for the future." (Jeffrey Tigay)

"There is no greater reward than having our children participate in the gathering of the Jewish people, even if they are too young to understand what is happening. We toil for many years planting the seeds that will nourish others." (Rabbi Jay Kelman)

"There can be no keener revelation of a society's soul than the way in which it treats its children." (Nelson Mandela)

"Children have never been very good at listening to their elders, but they have never failed to imitate them." (James Baldwin)

Questions for Discussion

Jews under 50 years of age do not remember the State of Israel before the victory in the Six Day War and the concomitant unification of Jerusalem. Jews under 70 do not personally recall a world without a sovereign Jewish State! What is the effect on "those who have not had the experience" of these "great signs and portents"? What is the impact on Jewish communal life and politics? What steps need be taken to address this experiential gap? For a vast majority of the Jewish world, the Holocaust is, similarly, "merely" history, rather than a personal memory. What is the proper form – and objectives – of Holocaust education... and to whom is it properly directed?

What about the Book of Deuteronomy might account for its unique focus on "initiation" of the younger generation? "Nourishing" and "shaping the character" of our children?

Were he to contemplate our verse, what would Nelson Mandela say about the "soul" of Jewish society?

Consider the dilemma identified by Baldwin. How are we most effectively to communicate through our actions alone the significance, lessons, and the moral and spiritual mandates of our history?

Historic Note: At the end of parashat Vayelekh, read in conjunction with parashat Nitzavim on August 31, 2013, Moses is instructed by God to "write down this poem (or "song," shirah) and teach it to the people of Israel... in order that this poem may be My witness against the people of Israel." On August 31, 1976, George Harrison was found guilty of having plagiarized his song "My Sweet Lord" from Ronnie Mack's 1963 hit, "He's So Fine."

Halachah L'Maaseh: There is a widespread and commendable custom of visiting the graves of loved ones (especially parents) and "Tzadikim" in the days preceding Rosh Hashanah (See BT Ta'anit 16A; Shulchan Aruch Orach Chaim 581:4). This serves as a cogent reminder of our own mortality. The practice, known as "Kever Avot," is also understood to add the merit of the deceased to our own, thereby enhancing the efficacy of our Holiday prayers (See Igrot Moshe Orach Chaim 5:43-6). Other authorities hold that one may (while not praying to the deceased) ask the departed to intercede with God through prayers on our behalf (See Pri Megadim, Orach Chaim 581:16 and Maharam Shick Orach Chaim 293). It should be noted that through such cemetery visits we also attend to the Mitzvah of Kibbud Av V'Em – honoring our parents – a religious and moral duty that endures even after their death.

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
KAREN CAPUTO
SHMUEL AHARON BEN GITTEL PESSI
MIRIAM BAT ITA
MOSHE BEN SARAH
TOVA ELKA BAT RAIZEL MALKA
AHARON BEN RUCHEL
HADAR MIRIAM BAT ESTHER
BILL COHEN
LAURA MCCONNELL
MIRIAM BAT SHIFRA
DOVID BEN FLORENCE
LYNN WOLFORD
AVRUM REUVAIN BEN NAOMI
YISROEL MOISHE BEN HENDEL
BOB ALTMIRE
MINDI MAGDEN
DANA BAT SARAH
AHUVA RAYA BAT KALYA
SARA RUT BAT FREIDL
GAVRIEL ADAM BEN MICHAL
FRED POHTO

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.

Chesed Kosher Food Drive for the JFSA Pantry

"This is My chosen fast...Share your bread with the hungry, take the homeless into your home; clothe the naked when you see them, do not turn away from people in need." - Isaiah 58:6

Between Selichot and Sukkot, we ask each family to bring in nonperishable food to the synagogue and place it in the collection bins in the Gross Atrium or at the school entrance. All food will be donated to the JFSA Food Pantry. Please do not bring in expired food.

The Chesed Committee is requesting student volunteers to hand out donation bags on Rosh Hashanah and Yom Kippur. Donation bags will be available beginning on Labor Day at the Gross Schechter Rib Burn Off. Please fill the bags with staples such as: canned fruit and vegetables, soup, peanut butter, jelly, sauces, dried fruits, beans, canned tuna or salmon, hot and cold cereals, rice, crackers. Please place your donation in the designated area in the Gross Atrium.

If you are interested in volunteering, contact Ed Horowitz (edward_horowitz@yahoo.com) or Rachel or Joel Schwarz (rachelschwarz@sbcglobal.net or schwarzhome1@sbcglobal.net).

What's Coming Up

Tuesdays at 10:30 am Torah Study with Susan Wyner

Fridays 10:15 am Kinder Shabbat & Open Playroom

Saturdays 9:00 am Starbucks, Bread & Torah

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

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

Friday, September 6 - 2nd day Rosh Hashanah; office closed

6:00 pm Service; Birthday Shabbat

Saturday, September 7

9:00 pm Service

See page 4 for
High Holy Day
schedule of services

Sunday, September 8 - Fast of Gedaliya

10:30 am Cemetery Memorial Service @ Chesterland Memorial Park

12:00 pm Cemetery Memorial Service @ Glenville Cemetery

2:00 pm Community Cemetery Memorial Service @ Zion

Tuesday, September 10 - 1st day Bet Limmud

7:30 pm Board of Trustees Meeting

Wednesday, September 11

7:30 pm Jewish Genealogy meeting @ Menorah Park with
Dr. Sean Martin, *"The Geography of Eastern Europe"*

Friday, September 13 - Kol Nidre; office closes at noon

10:15 am Kinder Shabbat/Open Playroom

Saturday, September 14 - Yom Kippur

Sunday, September 15

11:00 am Congregational Sukkah Decorating & Lunch

Tuesday, September 17

4:15 pm Sukkah Raising

12:00 pm Sisterhood Program @ Siegal College

7:00 pm Sisterhood Board Meeting

Wednesday, September 18 - Erev Sukkot; office closes at noon

Thursday, September 19 - 1st day Sukkot; office closed

Condolences to:

Shirlee Adelstein & family on the death of her husband,
our member, Herbert Adelstein

Yahrzeits: August 31 - September 6, 2013

Rae Stone Abraham	Sanford Gottsegen	Marcus Sapphire
Marian Moss Amster	Annette Gottsegen	Rose Savitt
Michael Benjamin	*Max J. Greenwald	Esther Schermer
Lois Bernbach	Mae Gross	Julia Schlesinger
Stella Bernstein	Dorothy Herzberg	Donald B. Schultz
Julia Blaustein	Mike Ickowicz	George Schwebel
Benjamin L. Bonn	Walter Jaslow	Beatrice K. Shafron
Irwin Borover	Samuel Katz	Bernard (Berny) Shepard
Jack Borwick	Annette S. Klausner	Shirley Slobodkin Silvers
Edward Aaron Botnick	Sam W. Kleinman	Pearl Smylie
Della Brown	Eleanor Schon Kretch	Nathan Solof
Morris S. Endlich	Hyman Lederman	Dorothy Solof
Marilyn Ruth Engel	Marvin M. Lerman	Max Solon
Richard Engel	Morice Levin	Pearl M. Stein
Mollie Englander	Joseph Lukin	Pearl B. Strauss
Bertha Faigin	Nathan Mager	Joseph Tramer
Walter Falk	Louis Mendelson	Edith Vendeland
Bertha Farber	Robert H. Olen	Ruth Vinney
Hannah K. Feierman	Lillian Ozan	Riva Vinokur
Jack Feldman	Robert Palkovitz	Morris Weisberger
Sam E. Finesilver	Clara Perla	Helen Weiss
Kelly Firestone	William Peterfreund	Florence Weissman
Leonard M. Fishel	Alan R. Piccus	Mania Wikas
Dennis Fried	Miriam Pinchuk	Milton M. Wish
Maurice Friedman	Joseph Polachek	Beth Wocjiak
Joseph S. Friedman	Louis Robbins	Lydia Woldman
Nat Gilbert	Jerome E. Rose	Anna Wolkoff
Meyer Ginsburg	Esther Rosenberg	Helen Wynbrandt
Perry (Buddy) Glick	Sol Rosenberg	*Edward D. Wyner
Frank S. Glueck	Max Rosenblum	Anna Ina Zamok
Emma Goldberg	Bennie Rothenberg	Anna Zellen
Robert Golden	Carole Naomi Rubin	Mary Ziff
Jack David Golland	Jeanette Rosenstein Rubin	Abe Zimerman
Julius Golub	Meyer Rubin	Joe Zoler
Irving A. Goodman		<i>*president</i>

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.

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