

Kol Rina
An Independent Minyan
May 2, 2020 ** 8 Iyar, 5780
Acharei – Kedoshim

Acharei Mot – Kedoshim in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/2894/jewish/Acharei-Kedoshim-in-a-Nutshell.htm

Following the deaths of Nadav and Avihu, G-d warns against unauthorized entry “into the holy.” Only one person, the kohen gadol (“high priest”), may—but once a year, on Yom Kippur—enter the innermost chamber in the Sanctuary to offer the sacred ketoret to G-d. Another feature of the Day of Atonement service is the casting of lots over two goats, to determine which should be offered to G-d and which should be dispatched to carry off the sins of Israel to the wilderness.

The Parshah of Acharei also warns against bringing korbanot (animal or meal offerings) anywhere but in the Holy Temple, forbids the consumption of blood, and details the laws prohibiting incest and other deviant sexual relations.

The Parshah of Kedoshim begins with the statement: “You shall be holy, for I, the L-rd your G-d, am holy.” This is followed by dozens of mitzvot (divine commandments) through which the Jew sanctifies him- or herself and relates to the holiness of G-d. These include: the prohibition against idolatry, the mitzvah of charity, the principle of equality before the law, Shabbat, sexual morality, honesty in business, honor and awe of one’s parents, and the sacredness of life.

Also in Kedoshim is the dictum which the great sage Rabbi Akiva called a cardinal principle of Torah, and of which Hillel said, “This is the entire Torah, the rest is commentary”—“Love your fellow as yourself.”

Haftarah in a Nutshell: Amos 9:7 -15

https://www.chabad.org/library/article_cdo/aid/877057/jewish/Haftarah-in-a-Nutshell.htm

This week's *haftarah* foretells the exiles and punishments that will befall the Jews because they strayed after the ways of the heathens — behavior that this week's Torah reading proscribes.

The prophet Amos delivers G-d's message, reminding the people of G-d's kindness to them — taking them out of Egypt and singling them out as His chosen nation.

Nevertheless, because of their misdeeds, . G-d will destroy the Northern Kingdom of Israel; but will not completely destroy the house of Jacob. The Jews will be scattered amongst the nations, but eventually they will return to their land — on the day of the redemption. G-d will then reinstall the House of David to its former glory and there shall be peace and abundance upon the land.

The *haftarah* ends with G-d's promise: "And I will return the captivity of My people Israel, and they shall rebuild desolate cities and inhabit [them], and they shall plant vineyards and drink their wine, and they shall make gardens and eat their produce. And I will plant them on their land, and they shall no longer be uprooted from upon their land, that I have given them, said the L-rd your G-d."

The Ethic of Holiness (Acharei Mot – Kedoshim 5780) by Rabbi Jonathan Sacks

<http://rabbisacks.org/acharei-mot-kedoshim-5780/>

Kedoshim contains the two great love commands of the Torah. The first is, “Love your neighbour as yourself. I am the Lord” (Lev. 19:18). Rabbi Akiva called this “the great principle of the Torah.” The second is no less challenging: “The stranger living among you must be treated as your native-born. Love him as yourself, for you were strangers in Egypt. I am the Lord your God” (Lev. 19:34).

These are extraordinary commands. Many civilisations contain variants of the Golden Rule: “Do unto others as you would have them do to you,” or in the negative form attributed to Hillel (sometimes called the Silver Rule), “What is hateful to you, do not do to your neighbour. That is the whole Torah. The rest is commentary; go and learn.”[1] But these are rules of reciprocity, not love. We observe them because bad things will happen to us if we don’t. They are the basic ground-rules of life in a group.

Love is something altogether different and more demanding. That makes these two commandments a revolution in the moral life. Judaism was the first civilisation to put love at the heart of morality. As Harry Redner puts it in *Ethical Life*, “Morality is the ethic of love. The initial and most basic principle of morality is clearly stated in the Torah: Thou shalt love thy neighbour as thyself.” He adds: “The biblical “love of one’s neighbour” is a very special form of love, a unique development of the Judaic religion and unlike any to be encountered outside it.”[2]

Much has been written about these commands. Who exactly is meant by “your neighbour”? Who by “the stranger”? And what is it to love someone else as oneself? I want to ask a different question. Why is it specifically here, in Kedoshim, in a chapter dedicated to the concept of holiness, that the command appears?

Nowhere else in all Tanach are we commanded to love our neighbour. And only in one other place (Deut. 10:19) are we commanded to love the stranger. (The Sages famously said that the Torah commands us thirty-six times to love the stranger, but that is not quite accurate. Thirty-four of those commands have to do with not oppressing or afflicting the stranger and making sure that he or she has the same legal rights as the native born. These are commands of justice rather than love).

And why does the command to love your neighbour as yourself appear in a chapter containing such laws as, “Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material”? These are *chukim*, decrees, usually thought of as commands that have no reason, at any rate none that we can understand. What have they to do with the self-evidently moral commands of the love of neighbour and stranger? Is the chapter simply an assemblage of disconnected commands, or is there a single unifying strand to it?

The answer goes deep. Almost every ethical system ever devised has sought to reduce the moral life to a single principle or perspective. Some connect it to reason, others to emotion, yet others to consequences: do whatever creates the greatest happiness for the greatest number. Judaism is different. It is more complex and subtle. It contains not one perspective but three. There is the prophetic understanding of morality, the priestly

perspective and the wisdom point of view.

Prophetic morality looks at the quality of relationships within a society, between us and God and between us and our fellow humans. Here are some of the key texts that define this morality. God says about Abraham, “For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right [tzedakah] and just [mishpat].”[3] God tells Hosea, “I will betroth you to Me in righteousness [tzedek] and justice [mishpat], in kindness [chessed] and compassion [rachamim].”[4] He tells Jeremiah, “I am the Lord, who exercises kindness [chessed], justice [mishpat] and righteousness [tzedakah] on earth, for in these I delight, declares the Lord.”[5] Those are the key prophetic words: righteousness, justice, kindness and compassion – not love.

When the Prophets talk about love it is about God’s love for Israel and the love we should show for God. With only three exceptions, they do not speak about love in a moral context, that is, vis-à-vis our relationships with one another. The exceptions are Amos’ remark, “Hate evil, love good; maintain justice in the courts” (Amos 5:15); Micah’s famous statement, “Act justly, love mercy and walk humbly with your God” (Mic. 6:8) and Zechariah’s “Therefore love truth and peace” (Zech. 8:19). Note that all three are about loving abstractions – good, mercy and truth. They are not about people.

The prophetic voice is about how people conduct themselves in society. Are they faithful to God and to one another? Are they acting honestly, justly, and with due concern for the vulnerable in society? Do the political and religious leaders have integrity? Does society have the high morale that comes from people feeling that it treats its citizens well and calls forth the best in them? A moral society will succeed; an immoral or amoral one will fail. That is the key prophetic insight. The Prophets did not make the demand that people love one another. That was beyond their remit. Society requires justice, not love.

The wisdom voice in Torah and Tanach looks at character and consequence. If you live virtuously, then by and large things will go well for you. A good example is Psalm 1. The person occupied with Torah will be “like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.” That is the wisdom voice. Those who do well, fare well. They find happiness (ashrei). Good people love God, family, friends and virtue. But the wisdom literature does not speak of loving your neighbour or the stranger.

The moral vision of the Priest that makes him different from the Prophet and Sage lies in the key word kadosh, “holy.” Someone or something that is holy is set apart, distinctive, different. The Priests were set apart from the rest of the nation. They had no share in the land. They did not work as labourers in the field. Their sphere was the Tabernacle or Temple. They lived at the epicentre of the Divine Presence. As God’s ministers they had to keep themselves pure and avoid any form of defilement. They were holy.

Until now, holiness has been seen as a special attribute of the Priest. But there was a hint at the Giving of the Torah that it concerned not just the children of Aaron but the people as a whole: “You shall be to Me a Kingdom of Priests and a holy nation” (Ex. 19:6). Our chapter now spells this out for the first time. “The Lord said to Moses, “Speak to the entire assembly of Israel and say to them: Be holy because I, the Lord your God, am holy” (Lev. 19:1-2). This tells us that the ethic of holiness applies not just to Priests

but to the entire nation. We, too, must to be distinctive, set apart, held to a higher standard.

What in practice does this mean? A decisive clue is provided by another key word used throughout Tanach in relation to the Kohen, namely the verb b-d-l: to divide, set apart, separate, distinguish. That is what a Priest does. His task is “to distinguish between the sacred and the secular” (Lev. 10:10), and “to distinguish between the unclean and the clean” (Lev. 11:47). This is what God does for His people: “You shall be holy to Me, for I the Lord am holy, and I have distinguished you [va-avdil] from other peoples to be Mine.” (Lev. 20:26).

There is one other place in which b-d-l is a key word, namely the story of creation in Genesis 1, where it occurs five times. God separates light and dark, day and night, upper and lower waters. For three days God demarcates different domains, then for the next three days He places in each its appropriate objects or life-forms. God fashions order out of the *tohu va-vohu* of chaos. As His last act of creation, He makes man after His “image and likeness.” This was clearly an act of love. “Beloved is man,” said Rabbi Akiva, “because he was created in [God’s] image.”[6]

Genesis 1 defines the priestly moral imagination. Unlike the Prophet, the Priest is not looking at society. He is not, like the wisdom figure, looking for happiness. He is looking at creation as the work of God. He knows that everything has its place: sacred and profane, permitted and forbidden. It is his task to make these distinctions and teach them to others. He knows that different life forms have their own niche in the environment. That is why the ethic of holiness includes rules like: Don’t mate with different kinds of animals, don’t plant a field with different kinds of seed, and don’t wear clothing woven of two kinds of material.

Above all the ethic of holiness tells us that every human being is made in the image and likeness of God. God made each of us in love. Therefore, if we seek to imitate God – “Be holy because I, the Lord your God, am holy” – we too must love humanity, and not in the abstract but in the concrete form of the neighbour and the stranger. The ethic of holiness is based on the vision of creation-as-God’s-work-of-love. This vision sees all human beings – ourselves, our neighbour and the stranger – as in the image of God, and that is why we are to love our neighbour and the stranger as ourself.

I believe that there is something unique and contemporary about the ethic of holiness. It tells us that morality and ecology are closely related. They are both about creation: about the world as God’s work and humanity as God’s image. The integrity of humanity and the natural environment go together. The natural universe and humanity were both created by God, and we are charged to protect the first and love the second. [1] Shabbat 31a.

[2] Harry Redner, *Ethical Life: The Past and Present of Ethical Cultures*, Roman and Littlefield, 2001, 49-68.

[3] Genesis 18:19. [4] Hosea 2:19. [5] Jeremiah 9:23. [6] Mishnah Avot 3:14.

Holiness Through Restraint by Joshua Rabin
<http://www.jtsa.edu/holiness-through-restraint>

I am a rabbi who works with teenagers, and you cannot talk to adults about teenagers without the conversation quickly focusing on smartphones and social media. And it quickly turns depressing.

In The App Generation, Howard Gardner and Katie Davis argue that the frequency with which one uses Facebook significantly shapes his or her perceptions of other people's happiness, arguing that teenagers "spend hours looking at the achievements of peers whom they know only through Facebook and that this voyeuristic activity makes them feel both competitive and vulnerable."

Frankly, the authors could just as easily be talking about anyone who uses social media, the great force multiplier of status anxiety. What I am describing is not a surprise, at this point; any moderately informed person knows that it is chic to criticize social media, as if digital tools are the cause of depression and social disfunction, to say nothing of racism, anti-Semitism, and political vitriol.

However, part of me feels that the conventional wisdom about social media lets people off the hook too easily. In reality, social media is a tool, and we decide how to use it. We may take the easy path and make a laundry list of every way these devices can hurt our world, and yet, in a time where most of us are confined to our homes with no end in sight, it makes those critiques seem quaint, almost naive. Furthermore, a close read of this week's parashah reveals that the sanctity of something is much more in our hands than we would like to believe.

Chapter 19 of Vayikra opens with God's command that Moses speak to the Israelites and say, "You shall be holy, for I, the Lord your God, am holy" (Lev. 19:2). When our Medieval commentators examine this verse, Rashi and Ramban debate whether or not this verse should be read narrowly or broadly. Rashi writes:

"You shall be holy": abstain from forbidden relations and from sin. [The concept of] holiness always accompanies the laws of sexual relations

Rashi's commentary asserts that the statement "You shall be holy" must be connected to the forthcoming prohibitions of illicit sexual relationships, associating the broad principle with the specific laws that the Torah lists. If we read the verse from our parashah narrowly, we can see the appeal in Rashi's interpretation, as it limits the principle of "You shall be holy" to that which immediately follows it.

However, when the Ramban examines the same verse, he argues that Rashi construes the verse too narrowly, and ignores the broad principle that is explicated through this entire passage. The Ramban states:

In my opinion, this "separation," is not, as Rashi holds, confined to separating from forbidden sexual relations, but rather that which is referenced throughout the Talmud with its adherents called Perushim [i.e., abstemious, saintly]. This is so because the Torah forbids certain relations and foods, and permits intercourse with one's wife and the consumption of meat and wine . . .

.Therefore, after outlining absolute prohibitions, we are given a general command of restraint [even] from things that are permitted.

According to the Ramban, the purpose of this commandment is command people to exercise restraint even when something is permitted. For example, while the Torah prohibits specific sexual relationships, the Torah also states that it is a mitzvah to procreate. Similarly, while Torah describes that the nazir must completely abstain from alcohol, the Torah does not completely prohibit alcohol consumption. In each case, the Ramban argues the verse from this week's parashah provides a powerful lesson about

creating holiness through restraint.

Applying these commentaries to social media, we are free to limit our digital consumption at all costs, yet for most of us this is neither practical nor desirable. Instead, most of us are more likely to take the Ramban's approach, where social media is permitted and ubiquitous, and those who use it wisely are those who use it with restraint.

Mircea Eliade of the University of Chicago was one of the most important religious thinkers of the twentieth century, changing how we understand what it means to call something "sacred." In *The Sacred and the Profane*, he writes:

"By manifesting the sacred, any object becomes something else, yet it continues to remain itself . . . A sacred stone remains a stone . . . nothing distinguishes it from all other stones. But for those to whom a stone reveals itself as sacred, its immediate reality is transmuted into a supernatural reality."

According to Eliade, anything can be made holy if we imbue it with sanctity. However, anything holy can also be made profane, if our actions serve to deny the sanctity of that same item. As such, the choice to sanctify or not sanctify something lies with us.

Attempting to provide a paradigm for how to utilize social media, Gardner and Davis argue that we must use social media in an "enabling spirit," enhancing our collective accomplishments and understanding, and resist the temptation to use social media in a "dependent spirit," leading ourselves on a path that causes us to assume that perceived presence in cyberspace is the only barometer of professional and personal success. Watching social media over the past month, when most of us are confined to our homes, shows how that enabling spirit is possible, and not just in moments of crisis. My happiest moments living in this era of unprecedented connectivity occur when I found a Jewish text I needed by simply posting the question to my Facebook friends; watched people who would never set foot in a brick-and-mortar synagogue attend a virtual minyan; or watched hundreds of people help raise money for a dear friend going through cancer treatment: moments when technology allowed us to achieve collectively what we could not achieve alone.

Someday, and hopefully soon, we will return to a pre-COVID-19 world, and will not be confined to our homes and our screens. Will we use these powerful tools as we do under duress, or will return to the world where they represent the worst of the human condition? That choice is ours, and ours alone. (*Joshua Rubin is Senior Director of USY,USCJ*)

[Parashat Aharei Mot Kedoshim by Cantor Sandy Horowitz](https://ajrsem.org/teachings/divreitorah/)

<https://ajrsem.org/teachings/divreitorah/>

Parashat Kedoshim consists of a series of commandments which God wants Moses to convey to the Israelite people. As is God's wont, God has a lot to say as the verses in this parashah jump from one topic to another— keep My sabbaths; when you reap your harvest, leave the corners of your field for the poor and stranger; do not curse the deaf; do not cross-breed your cattle; and so on. These are a few of the laws which appear just in the first two aliyot of the Torah reading. Imagine how the Israelites might have listened to this series of commandments while trying to remember it all; it must have felt overwhelming, and perhaps a bit confusing. What harvest? What stranger?

Then we arrive at the beginning of the third aliyah: "When you come into the land and plant any tree for food..." (Lev 19:23).

"When you come into the land", V'khi tavo'u el ha'aretz – what a promise!

The Israelites would have heard about this promise since before their departure from Egypt (Ex 12:25). But only now does it begin to feel real, as these former slaves might imagine actually planting their own trees for the very first time. The words would resonate in their imaginations like the very breeze that would someday, baruch haShem, blow through the leaves of those trees.

The image of the land and its trees is placed in context within the laws of holiness in these chapters of Leviticus, as the text continues:

When you come into the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten.

In the fourth year all its fruit shall be holy for giving praise to Adonai;

and in the fifth year may you eat its fruit, that it may yield to you its produce:

I am Adonai your God. (Leviticus 19:23-25)

Contained in the promise is the commandment to wait. When they come to the land and plant their trees, the Israelites are told to practice restraint, waiting until the fifth year before they can partake of their own sweet fruit. What's more, they must not simply sit idly and wait, for in that fourth year they are commanded to praise God's holiness with their fruit offering, as a reminder of the Divine source of their produce.

This image of coming into the land, a literal promise for our ancestors, can also serve as a metaphoric promise for us during these uncertain and fearful times.

The Israelites are told that when they come into the land, only in due course will they eat the fruit from the trees they have planted. So too will we need to practice restraint as the threat of Covid-19 subsides. We must wait until it's safe to sit in restaurants again, likely with tables spaced far apart. Perhaps we will be able to visit with friends only after we've all tested negative for the virus. And those of us who are older may have to wait even longer before we can be in the same room with our children and grandchildren. But we will get there. V'khi tavo'u el ha'aretz is our promise, just as it was for our ancient ancestors.

When we come to the land, and in due course, we will eat the fruit from the trees we have planted. When we come to the land of health and safety, and in due course, we will hug our loved ones from whom we've been separated. When we come to the land of health and safety, and in due course, we will sit once again in our places of worship, and in our physical workplaces, in our classrooms and in theatres and concert halls. And when we can finally do all these things, even as we learn to accept new restraints which may well be in place, may we praise God's holiness with our offerings of gratitude for a promise fulfilled.

Postscript. This has been written with an acute awareness of those who will not make it to the promised land of health and safety. On April 3, 1968, Martin Luther King Jr. said, "I may not get there with you. But I want you to know, tonight, that we, as a people, will get to the Promised Land." As we hold on to the promise of a time post-coronavirus, we remember those who have suffered and died, the victims and fighters of this pandemic.

(Cantor Sandy Horowitz (AJR '14) is an independent cantor and tutor who has served as AJR faculty)

[Parashat Achrie Mot-Kedoshim by Dr. Emily \(Michal\) Michelson](#)

<https://docs.google.com/document/d/1uCuFqe5Up1b1YDriQTxSwfhsTVvsZsOmdD42p-FKG5E/edit>

Last week's double parsha, Tazria-Metzora, deals with pernicious diseases; it seems like nothing could beat it for immediate applicability. But Acharei Mot-Kedoshim remains equally relevant. What might appear to be a hodgepodge of prohibitions and injunctions coheres into a set of enduring themes that resonate particularly with our daily lives at the moment: community and exclusion; self-scrutiny and atonement; structure and stricture; planning ahead. Taken all together, the laws in this week's parsha send one message: that we must seek holiness as individuals in order to become a community, and that only

as a community will we find that holiness.

The pursuit of individual holiness begins on a pessimistic note. Perhaps we are struck by how low the bar seems to be for us. Surely we don't need to be told not to sleep with our aunties [Vayikra 18: 12-13]? Surely we don't need the Torah to spell out the weights and measures by name when it tells us not to fiddle with them [Vayikra 19:36]? But yes, we do. The historian in me knows: Laws like these are only written down because they have already been broken. They lay bare the extent of our potential to do wrong. They anticipate the worst.

Yet even in their embarrassing detail, these prohibitions contain a redemptive message. They remind us that we aren't expected to be perfect; we are expected to mess up, sometimes badly. In light of the deaths of Nadav and Avihu, the reminder that some mistakes are inevitable must have been a welcome relief. And so the Torah also lays out ways to redress our various sins. It teaches us that while mistakes will happen, in seeking to become holy, it is the atonement that matters most.

Atonement rituals remind us, above all, that we are bound up with our community. Many of them separate and then reintegrate us with our peers, or impose public performances of reconciliation. Some prohibitions exist only because they characterize other nations and muddy our communal affiliations. The worst punishment that the Torah can imagine is karet – complete and permanent exclusion. I won't suggest that our current social distancing resembles karet, but I do think we can understand its gravity better than before, now that our social connections have become so tenuous. And even karet has a redemptive reading. It tells us that community, our support for each other, is the most important thing we have. Loving our neighbor as ourselves, and doing justly with them, is the only way we can approach holiness – even if we keep messing it up.

Yet the holy community described in these parshiot was unfinished when these laws were given. Alone in their desert tents, the Israelites could not practice sowing their field crops separately, leaving the single grapes in their vineyards, or waiting five years to eat the fruit of their trees. They had never even done their own farming. Yet the Torah anticipated the settled life that the Israelites were planning for, and taught them to be ready for it even as they were isolated in Sinai.

We too are in a period of isolation, and we are watching our communities fray. Without our regular boundaries, we will make all kinds of new mistakes. Like the Israelites, we will need reminding that most of these, too, can be forgiven. Alone in our quarantined homes, we must find new ways to love our newly-distant neighbors and treat them justly (and also the people in our own homes, who might be driving us mad). We must do this because, like the Israelites, we are looking towards a more settled future. The lives we have been planning, though on hold now, will come, someday, in some form. This parasha suggests that our individual actions now, in an imperfect and isolated present, will determine how holy are the communities we will build then. *(Dr. Emily Michelson is a Conservative Yeshiva alumna (1997-1999) and historian at the University of St Andrews, in Scotland)*

[Haftarah: The Unitqueness of the Jews by Rabbi Mordechai Silverstein](https://docs.google.com/document/d/1uCuFqe5Up1b1YDriQTxSwfhsTVvsZsOmdD42p-FKG5E/edit#)

<https://docs.google.com/document/d/1uCuFqe5Up1b1YDriQTxSwfhsTVvsZsOmdD42p-FKG5E/edit#>

Is the choice of this week's Haftarah a counterpoint or a complement to the Torah

reading? Parshat Kedoshim opens with the famous verse: “You shall be holy, for I, the Lord your God, am holy” (Leviticus 19:2). This verse seems to imply that the Jewish people occupy a unique status in the eyes of God. They are “ha’am hanevhar” – “the chosen people”. Moreover, there are those who argue that this status is intrinsic to every individual Jew, not only to the people as a whole.

The Haftarah opens with a verse which challenges the very basis of this idea: “To me, Israelites, you are just like the Ethiopians, declares the Lord. True, I brought you up from Egypt, but also the Philistines from Caphtor and the Arameans from Kir” (Amos 9:7). Rashi understands this verse to be a rebuke. If we accept Rashi’s interpretation of this difficult verse, its message is that there is nothing quintessentially different about the Jewish people. God treats them the same as He treats other people. God redeemed the Israelites from Egypt, but He also brought the Philistines out of Caphtor and the Arameans from Kir! Even a people geographically distant from Israel like the Ethiopians benefit from God’s concern. Consequently the Israelites should not assume that they will go unpunished for any wrongs they might do. Amos teaches that “chosenness” is not a gift but a responsibility.

How then are we to reconcile the Torah’s message which emphasizes Jewish uniqueness with the message of Amos that Jews are no different than any other people? Jewish uniqueness is not simply a matter of ethnic identity or bloodline. Rather, it results from the unique relationship between Jews and God, based on Torah and mitzvot. Amos’ message emphasizes responsibility for one’s own actions. This message is clearly implied by Parshat Kedoshim with more than 50 mitzvot detailed in it. Jewish uniqueness is not a matter of shared fate. It is, rather, a potential destiny in which we all play a part. If our lives are not shaped by mitzvot, we undermine Jewish uniqueness. If our lives are shaped by mitzvot, we enhance it.

FYI

To coincide with Yom HaShoah, the day in the Jewish calendar dedicated to Holocaust remembrance, and the 75th anniversary of the liberation, Rabbi Sacks, in partnership with the Holocaust Educational Trust, has launched a series of videos offering his perspective on some of the biggest questions posed by the Holocaust.

There are ten different topics. Click on this link to bring you to it:

<http://rabbisacks.org/holocaust/>

Yahrtzeits

Steve Kissner remembers his mother Mollie Kissner on Sunday May 3rd (Iyar 9).

Dan Anbar remembers his mother Beba Minsky (Beba bat Israel and Hanna) on Sunday May 3rd (Iyar 9).

Elaine Berkenwald remembers her mother Jean Berkenwald on Thursday May 7th (Iyar 13)

Linda Dorf remembers her mother Jean Annette Pinkowitz Doef-Hills on Thursday May 7th (Iyar 13)

