

# CONGREGATION AGUDATH JACOB

NOVEMBER 2024 TISHREI/HESHVAN 5785

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*From the Desk of  
Rabbi Ben-Zion Lanxner*

## **So, what do we do now that the festivals of the month of Tishrei are over?**

### **Starting From the Very Beginning**

We may think that we fall from the uplifting atmosphere and joy into a dull, boring routine. But just the opposite is true. It is specifically now that we are really beginning the year – and with renewed energies! Now we are bringing all the energies that we absorbed during the holidays into the arena of reality.

The festivals of the busy month of Tishrei may be behind us, but we still have every Shabbat, which illuminates the days of the week. And every Shabbat has its own Torah reading. The Sages and luminaries said that one should “**live with the times**”.

In other words, we should live by the light of the Torah portion of the week, because we always will find some truth which we can relate today as we could 3300 years ago. For the next few weeks, we will be treading the paths of the Book of Genesis, together

with Adam, Noah and Abraham. These are all stories of new beginnings, beginnings that we are experiencing now.

The first Torah portions of the Book of Genesis also replay the holidays that we have just celebrated. Each Torah portion bestows upon us a renewed understanding of a particular holiday.

This week's Torah portion of **Bereishit** opens with the creation of the world and the first man Adam and continues with his sin. This is the story of *Rosh Hashanah*, the beginning of the year. On Rosh Hashanah we commemorate the beginning of creation.

Blowing the *Shofar* alludes to the creation of man, into whose nostrils G-d breathed the breath of life, his Soul. Instead of falling into sin, however, like Adam, we repent and return to G-d and coronate Him over all of creation.

It is interesting to realize that Adam and Eve could have repented from their "Original Sin", making Teshuva, returning to their Creator in recognizing their error in taking "Responsibility", and all of the history of the world, could have been totally different...(Question to ponder: **How could they? Free will was not yet part of their choice or was it?**).

The Torah portion of **Noah** is about the flood. The world was destroyed, and Noah's family congregated and flocked together in the ark.

Time stood still and the few representatives of mankind understood that they were in G-d's hands and waited for His compassion. This is the story of *Yom Kippur*, the day that we refrain from tending to our physical needs.

Instead, we gather together in the *Teivah*, which in Hebrew means 'ark', but also means 'word'—the words of prayer—and anticipate G-d's compassion and forgiveness.

The Book of **Jonah**, which we also read on Yom Kippur, reminds us of the Torah portion of Noah as well. Yonah in the ship and inside the fish reminds of Noah, alone in the Ark, until the **Yonah** (dove) heralds the end of the flood.

We set out on our journey, but it did not take very long for the earth to be destroyed in the flood. Things were not looking much better after the flood, either, with the Tower of Babel.

It is only in the third Torah portion of the Book of Genesis, **Lech Lecha**, that we achieve a new, correct and stable beginning.

Abraham, Isaac and Jacob established the treasured nation that is responsible for rectifying the world. After the flood, Noah managed to achieve some level of rest, but Abraham, on the contrary, does not rest for a moment.

He goes from place to place, constantly progressing. This is the secret of the Jew, who is never satisfied with existing reality, but always aspires to be better and to be his best.

**Lech Lecha** is the story of the holiday of **Sukkot**. We left our comfortable homes to spend a week in the flimsy **Sukkah**, like the travelers on the long journey to the Promised Land. We held and waved the Four Species—that grow abundantly in the land of Israel—in every direction, similar to Abraham's perpetual walking and progress.

At the end of the holiday season, it is customary to announce, "And Jacob went on his way...**ויעקב הלך לדרכו**".

In other words, now is the time to embark on a journey, to perpetuate Abraham's "**Lech Lecha**" ("Go forth")—to progress more and more and to illuminate every corner of reality with the holy lights of the holidays of Tishrei.

This coming Shabbat is called Shabbat Rosh Chodesh as we already announced last Shabbat, and blessed the new month of MarCheshvan, which falls on Friday and Saturday, November 1 and 2, 2024.

You've noted that the month of "Cheshvan" has another word added to it, the word "Mar" which means "bitter" in Hebrew, because during this month, there is no particular holiday to celebrate and enjoy, and therefore we are a little bitter and disappointed not being able to celebrate any holiday. But the truth of the matter is that as I heard some congregants this last week, share with me how happy they are to be Jewish! So, maybe we should simply celebrate being Jewish, how about that?

The reason it got me by surprise is that one does not hear this comment too often and I was so happy to hear people showing how they really and sincerely were happy to be Jewish, because, in all honesty, I believe it is a privilege to be a Jew. To be a Jew is to realize we are here for a purpose, we are here to bring G-d's Torah, His Will and His Words to the entire nations of the world. That is The Jewish People's mission....to be a Light to the Nations.

So, why don't we engage a little bit and see how it is so special and why we so much love being Jewish?

So, let us take a moment to appreciate this most precious gift.

I did an informal survey a couple of months ago asking some Jews what they love about being Jewish. Many overlapping themes emerged in the replies. Here are the top 10 in no particular order.

## **1. The Jewish people is one Happy Big Family.**

Wherever we go around the world, we feel that instant connection when we “bagel each other”. We stand for the principle that we Jews, regardless of how observant or affiliated we are, we have this powerful need to connect with one another.

And being part of this big global family means, each of us has an international network of people who genuinely care and will help each other.

**"All Jews are responsible for one another (kol Yisrael arevim zeh la-zeh)"** (Talmud, Tractate Sanhedrin 27b). The Midrash tells the story of a passenger on a boat who takes out a drill and begins drilling a hole under his seat. The passenger next to him sees what he is doing and says, “Are you out of your mind? What on earth are you doing?!”

The man with the drill replies, “It’s none of your business. I’m only drilling under my own seat”. (That story could actually be attributed to the people of Chelm).

We are all in the same boat. Every Jew is my responsibility; we are different parts to an organic whole. What you do could have a consequence for the rest of us.

## **2. Learning the Will and the Word of G-d, the Torah.**

The Jewish people received G-d's instruction manual for living in a just and ethical society, on Mount Sinai 3300 years ago through Moses, the blueprint to the universe whose wisdom and values have changed the world. We have the privilege to plumb its endless depths and refine ourselves by wrapping our heads around the source of Truth, "EMET" which is the Will and the Word of G-d, His Attributes that transcends this world.

### **3. The 7<sup>th</sup> day of Rest, the Shabbat.**

One day a week we unplug and decompress ourselves from the incessant noise and hard work of 'doing' to refocus on just 'being', going back to the essence of our primordial being so to speak. Shabbat brings an inner peace within oneself, it is like a "Palace in Time" as Rabbi Abraham Joshua Heschel, would call it, a very special place in time, and provides a weekly opportunity to connect, to recharge the battery so to speak, and relate to family, friends, community and mostly to G-d.

### **4. Being Jewish means you are a revolutionary.**

Starting with our forefather Abraham who went against the entire polytheistic civilization and brought monotheism to the world, Jews are part of a revolutionary movement charged to change the world. With the national mission to be a light unto nations, every Jew can lead by example and deed. We are partners with G-d in fixing the world, this is what in other words is TIKKUN OLAM.

### **5. Part of a chain of history that defies all odds.**

The Jews are one of the oldest nations in the world, and by natural law we should have ceased to exist. We have survived despite

being exiled from our land – twice! – scattered across the globe and persecuted with a vengeance. This tiny nation miraculously returned to their homeland, revived their language and is making a mark on the world that far surpasses its numbers.

As Leo Nikolaivitch Tolstoy wrote in 1908:

*"The Jew is the emblem of eternity. He who neither slaughter nor torture of thousands of years could destroy, he who neither fire, nor sword, nor Inquisition was able to wipe off the face of the earth. He who was the first to produce the Oracles of God. He who has been for so long the Guardian of Prophecy and has transmitted it to the rest of the world. Such a nation cannot be destroyed. The Jew is as everlasting as Eternity itself".*

And as Mark Twain reported in 1899, as he penned a famous essay entitled "Concerning the Jews", Twain wrote:

*The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?*

Each Jew is part of this eternal chain that includes such luminaries as Abraham, Moses, Rabbi Akiva, Maimonides, Rashi, the Vilna Gaon... We are the current link in the chain; we are writing our chapter of the continuing Jewish story.

## **6. Revolutionary views on women.**

When ancient civilization degraded women, viewing them essentially as chattel, the Torah gave women full protection of their rights in marriage, obligating the husband to honor and cherish his wife. The respect for women's internal strengths – deep insight, spirituality and intellectual prowess, steadfast commitment to Judaism's moral vision – is obvious from many biblical accounts of Jewish women. "In the merit of righteous women, the Jewish people were redeemed from Egypt," (Talmud, Sotah, 11b).

## **7. The Jewish family.**

The heroes of the Jewish people are the generations of committed mothers and fathers who embraced the sacred task to create a vibrant, loving home and instill Jewish values in their children. In Judaism it is the home, not the synagogue, that plays the most central role. Jewish life is built around the family coming together – to eat, to learn, to celebrate, to mourn, and most importantly to transmit the torch of our shared heritage to the next generation.

## **8. G-d-consciousness.**

Judaism nurtures the awareness that G-d is actively involved in everything. There are no accidents; everything that happens to us is purposeful and for the better. We can feel secure knowing that we are wrapped in G-d's loving embrace.

## **9. Enjoy the physical world.**

Jews are not ascetics; living a Jewish life requires a full immersion in the world. The challenge is to use the physical as a means to an



end, elevating it towards the spiritual, and not let the physical take control of you. So, enjoy that vanilla Frappuccino. The Talmud teaches that in the World to Come, the Almighty will take us to task for not partaking in any permissible pleasure that was available. (Jerusalem Talmud, Kiddushin)

## 10. Action is paramount.

While feeling and intent are obviously important in everything we do, the Torah is most concerned about our actions. Do the **Mitzvah**, the commandment, even if your heart isn't it. An encounter with the "Rebbe" (Menachem Mendel Schneerson z"l from Chabad) reminded me about this young man (recently a Convert to Judaism) who met with the Rebbe and could not understand why he was now required to don the Tefilin every morning? The Rebbe told him: do yourself a favor and for thirty days, put those Tefilin on every morning...and if after thirty days you still need an explanation, come back to see me! Guess what? This young Convert never came back for an explanation. He got it himself. He understood the importance of wearing Tefilin every day. It helped him connect more with G-d!

Being good is too important to be conditioned upon those rare moments of inspiration and pure motivation. That's why Judaism's terminology for charity is '**Tzedaka**,' which comes from the Hebrew root '**Tzedek**,' justice. The word 'charity' comes from the Latin word '*caritas*' – affection, dearness, since charity connotes an act of kindness that stems from love and concern.

**Tzedaka** doesn't rely on feelings of love to kick in. Do the just and right thing and write that check. And by forcing yourself to do the right thing, chances are your feelings will get in on the act.

So, by all means, please continue to be Happy and Proud to be Jewish.

## **SHABBAT SHALOM & Rosh Chodesh Tov!**

*Rabbi Ben-Zion Laxner*

### **PRESIDENT'S MESSAGE**

“The Scandal of *Shul*: Annual Presidential Address, 5785”

Dr. Jeff Levin

*L'shanah tovah. G'mar chatimah tovah.*

As we're all aware, it seems like a treacherous time lately for us, for Jews, in Israel and throughout the world. We all know the details. But here's a question: when hasn't it been? So much of the world doesn't like us. It's an old story. Not to be flip, but we get it. We believe in one G-d—not many, not none, but one—and we believe that with the Torah He gave us a gold standard for moral and ethical behavior, how to comport ourselves and how to live our lives. One G-d and an eternal standard of behavior. The rabbis call this ethical monotheism. And the world has been angry at us ever since.

But what's sustained us throughout our glorious history is our *emunah* and *bitachon*, our faith and trust in G-d. It will sustain us now and, in the future, just as it always has. Let's remember: we're in a partnership with G-d; He's our ultimate *chavruta* partner. And our community—our union, our association, our society—the Hebrew word is *agudat* (sound familiar?)—is centered

in our congregations, in our *shuls* and temples, like, here in Waco, in Agudath Jacob and Rodef Sholom. Our wonderful *shul* is our spiritual home, our *makom kodesh* or holy place, and it's the place where we live out together, in community, the Jewish lives that we've been called to by G-d.

And why do we do this? Well, for one, we do this, of course, because G-d has told us that He wants us to, and as observant Jews we wish to be observant of what G-d commands us. That's a given for a *halachic* congregation. Observance for us includes *t'filah* & *avodah* and Torah learning and acts of *g'milut chasadim*, all things that we do in *shul* and with our Jewish *chaverim*. After all, what's a *shul*? It's a *bet midrash* (a house of study), a *bet kneset* (a house of gathering), and a *bet t'filah* (a house of prayer), and more, including a *bet mussar* (a house of the cultivation of good *middos*, or character traits). All well and good, yes. But to what end?

In a broader sense, we maintain a *shul*, a community, and do *mitzvot*, both “vertical” and “horizontal,” because we're joined together in a communal work of *geulah*, or redemption, and we all have a vital part to play, every one of us here. Moreover, so long as we fulfill this charge, maintaining our *shul*, our community, and worshipping G-d together and living moral and ethical Jewish lives, then even in troubling times we needn't be overwhelmed by fear. Sometimes terrible things do happen, but if we come together and close ranks and help our brothers and sisters maintain our *emunah* and *bitachon*—there are those words again, faith and trust in G-d—then ultimately, we'll be safe and secure, spiritually if not always in a worldly sense.

As Jews, we have a special charge, a special assignment from G-d, and we carry out this mission collectively, communally through the religious life of our *shul*. In his comments on *D'varim* 32:46, Rashi said that each Jew “must have his eyes, and his heart, and his ears directed towards the words of the Torah.” This is a pretty simple and straightforward spiritual charge, and our *shul* exists to enable us to do this as a community, as a union or association of people, as an *agudat*. A principal function of a *shul* or temple, then, is to support its members in fulfilling this charge, in order that our hearts be inclined to do *mitzvot* and help to spread *kedushah* throughout the world.

This is a mighty work, and it takes and will take all of us in our community. It will take us here at Agudath Jacob, and it will take our Reform friends, as well, and also the unaffiliated Jews of Central Texas. The divisions that separate Jews—here and throughout the world—are, in some senses, real and tangible, certainly, but in other, deeper ways they're not real—they're not *halachically* meaningful and they're not practically helpful. Orthodox vs. Conservative vs. Reform; Ashkenazic vs. Sephardic; Jew by birth vs. Jew by choice; and so on. We are one people, *am Yisrael*, and all of us are welcome here at *shul*, no matter what type of Jew we self-identify as or what flavor or variety of Judaism we are drawn to, including none at all.

Now, as President of a congregation, I would be remiss if I didn't note that we wish for as many Jews as possible to become dues-paying members. This is the almost universal, obligatory statement of every synagogue or church president in every religious congregation in the world in every annual presidential address! We need to keep the doors open and the lights on and the books in order and to maintain our rabbinic leadership. Of course. But, to repeat, everyone is welcome here. To *davven*, to say *kaddish*, to learn with us, whatever. Please join with us. And to those who used to come regularly, please come back. You are welcome here—this is your spiritual home and there is much work for us to do together.

But I say this not just to be welcoming—and I've said what I have with all the earnestness that I can muster—everyone, please know that you're welcome here—but I also say this because, as alluded to earlier, we have to maintain our synagogue. Our building, literally, and our employees—our wonderful rabbi and wonderful administrator—and all the functions that we perform, including, especially, our religious services. Every year at some point, for as long as I've been a member here—going on 15 years—we reach a time when we have to draw down on our endowment. Now in and of itself this is not out of the ordinary for any congregation or civic organization. Anyone who has ever served on an institutional board knows this. And, for the record, we have a healthy endowment, *baruch Hashem*. But, and here's the big issue for us, as our membership continues on the whole to age and to get smaller, the time of year in which we have to start drawing on endowment funds has started creeping up in the year. From late fall or the end of the year—no huge deal—to the early fall, to even during the summer; clearly, this is something that merits our attention and concern. We need to find ways to arrest this trend and to push the draw-down date, if you will, back toward the latter part of the year, if at all. This will require the work of all of us together to accomplish.

If that sounds like a more serious note, a bit different than the tone of the earlier part of this address, well, yes, I cop to that. Guilty. You know, it's easy to be a member of an organization, even of the board of an organization, but once you're sitting in the chair that I'm in now, things change in a hurry. A synagogue president has many responsibilities, foremost of which, like it or not, is fiduciary responsibility for the maintenance of the organization—its physical structure, its personnel, and its activities. I wish that weren't so; it was so much more fun to just be a member and not have to deal with all the *tsurises*, all the challenges, big and little, that come with this job, but, hey, *c'est la vie*.

On the other hand, there's so much to be grateful for and hopeful about, as I mentioned in my President's Message in the latest issue of our newsletter. Just in the past couple of months, so many of you have stepped up—with your time, your donations, your hard work, your participation, your ideas—that I've actually been overwhelmed by this, in the good sense of the word. (Also, in the negative sense of word—literally overwhelmed—but that's not pertinent here!) I promised that I would try to list everything and everyone in this address, but I have to confess that there's far more than I can recall. If I were to start to enumerate stuff—contributions and people—I know that I'd end up leaving someone out, and I don't want to do that. So, suffice it say that I'm unbelievably heartened and thankful for how the membership has come together. I believe that, moving forward, we'll indeed endure and flourish. So, count me as very optimistic.

This is your *shul*, our *shul*—it belongs to all of us collectively, communally. It does not belong to the President or the Board or the spiritual leader or to a denominational body—like how it is for so many other religious denominations and congregations in Central Texas and throughout the country. Rather, our *shul* is ours; we are not the property of the United Synagogue of Conservative Judaism, although we pay them dues. We are not beholden to the Rabbinical Assembly, although we accept their *halachic* rulings as interpreted by our wise and magnificent *mara d'atra*, Rabbi Lanxner. To reiterate: all of this before us—this building, this congregation, this spiritual community, this *agudat*—is ours. And we owe it to our *shul* and to ourselves to keep the ball in the air as long as we possibly can, for years and decades to come.

How we accomplish this is not all that complicated, even if the devil is in the details. I'm going to crib a few bullet points from my address in 2016, when I was briefly President the first time. Here now is what we need, specifically, from everyone. Consider this my vigorous call to action. We need the following things:

- We need your time.
- We need your labor, including some literal *schlepping*, heavy lifting.
- We need your financial support to keep our doors open.
- We need your religious fellowship to make *minyanim*.
- We need your efforts to assist our great rabbi.
- And, most of all, we need your involvement, your active participation in what goes on here.

Time, labor, money, prayers, assistance, participation. A *shul* does not exist without the efforts of its members. Without us, this is simply a building, a box. But because of what all of us do here—voluntarily and without compensation—this box becomes a *Bet El*, a House of G-d. It's my hope and prayer that every member and every attendee will find something, anything, that they feel especially drawn to and that they can contribute in service to our *shul* and our community. Whatever that is. Whether related to maintaining the building and grounds or helping to plan or run special events or being involved in services or simply supporting the work of the *shul*, financially or through prayer. Let's not forget prayer! Everyone here can find some way to connect. And, as I noted, this has already been happening in a big way. Thank you!

Before closing, let me add one more thing. I titled these remarks, "The Scandal of *Shul*." What do I mean by that? We come here every week, some of us more than once, some of us less than that, but, still, we come here to worship and gather together with our fellow Jews even though so many of us have other important responsibilities. And what do we do? For one, we pray to an invisible Being or Force Who, we take it on faith, created the universe, sustains us, and brings us together for such special occasions, to paraphrase our *shehecheyanu* blessing. Think about it: we do this, in part because we wish to worship this Being; in part because we may have fellow congregants who need a *minyana* to say *kaddish*; and in part because we wish to hear a wonderful *d'var* from our rabbi expounding on the words of a text that, so we're told, originated thousands of years ago on a mountaintop that no one seems to be able to locate and that were transmitted through the leadership of a man that none of us ever met. We could be doing anything else: working, reading, playing sports, partying, sleeping in, going to a movie, you name it. Instead, we come to this building to be together and do this spiritual work in community. What an odd and inexplicable thing this must seem to the rest of the world who doesn't share our background and beliefs. Is this not the very epitome of *emunah* and *bitachon*, of faith and trust in G-d? What a remarkable and persistent and resilient people we Jews are.

It's a privilege to maintain this sacred place, this *makom kodesh*, and to participate in the sacred life of our community. As some of you know, my own medical research for over 40 years has shown that this matters for us—spiritually, of course, that goes without saying, but also by uplifting us mentally and emotionally. The world may not understand, and some may even hate us, but this shouldn't deter us. Of course, we must remain vigilant, and we do, but we must also remain unshaken and go joyously forward fulfilling our *brit*, our covenant, with G-d and with each other. Central to this, vital and irreplaceable, is our commitment to maintain our *shul*.

To close, let me personally thank our Board of Trustees; our Executive Committee; our immediate past president, Judy Hersh; our spiritual leader and *mara d'atra*, Rabbi Lanxner; our office administrator, Shannon Reynolds; those among us who provide security for our services and for our *shul*—a special thank you; and all of our many volunteers for all of your assistance and support. And thank you most of all to the membership of Agudath Jacob for your continued investment in the life of our *shul* as we move into the Year 5785.

*L'shanah tovah. G'mar chatimah tovah.* And may we all be inscribed and sealed for a sweet new year.

## November Service Schedule

### Friday, November 1

Kabbalat Shabbat	6:00 pm
Candle Lighting	6:21 pm

### Saturday, November 2

Shacharit	10:00 am
Shabbat Ends	7:15 pm

### Friday, November 8

Kabbalat Shabbat	6:00 pm
Candle Lighting	5:16 pm

### Saturday, November 9

Shacharit	10:00 am
Shabbat Ends	6:11 pm

### Friday, November 15

Kabbalat Shabbat	6:00 pm
Candle Lighting	5:11 pm

### Saturday, November 16

Shacharit	10:00 am
Shabbat Ends	6:07 pm

### Friday, November 22

Kabbalat Shabbat	6:00 pm
Candle Lighting	5:09 pm

### Saturday, November 23

Shacharit	10:00 am
Shabbat Ends	6:05 pm

### Friday, November 29

Kabbalat Shabbat	6:00 pm
Candle Lighting	5:07 pm

### Saturday, November 30

Shacharit	10:00 am
Shabbat Ends	6:04 pm



November 1

Benjy Bauer

November 4

Raylene Silver

November 16

Harriet Stupał

November 17

Carol Jortner

November 30

Louçes Perez

## ANNOUNCEMENTS

❖ Offices will be closed November 27-28 for the holiday.

**THANK YOU** for your donations in October!

### *Shabbat*

Javis Howeth

Judy Hersh

George E

Kathleen Keller

Susan Raphael

Joseph Settle

Deborah Hersh

Jeff Levin

Steven Draher

Susan Lanxner

Michael Pesses

Henry Hacker

Inez Bonneville

## *In Memory Of*

Estelle Goldfeder

Jeff Levin

Bernard Jortner

Jeff Levin

Mrs Max Harelík

Harry Harelík

## *In Honor Of*

Loren Schwartz

Stuart and Elizabeth Smith

High Holidays

Michael Stupak

## Yahrzeits

The following names of dearly departed will be read aloud by the Rabbi preceding the Mourner's Kaddish on Shabbat morning. It is fitting and customary that the nearest of kin be present in the synagogue for the recitation of this special prayer in their memory. Attendance not only honors the departed but also enhances and guarantees that a Minyan is present to recite the Kaddish.

### Kaddish will be read on November 1

Tishrei 30	Faga Bergman
	Mrs Louis Gerson
	Harvey Goldfeder
	Mrs Max Harris*
	Yisrael Podrizki
Heshvan 1	Mrs B Bauer*
	Reina Bauer
	Stanley R Chodorow*
	Julius Genecov*
Heshvan 2	Irving Berkman*
	Herman Rosenbaum
	Ida Segal

	Edythe Segal
Heshvan 3	Harold Fitterman*
	Aaron Kalber
	Elayne Stein Lynn*
	Mrs Harry Udashen*
Heshvan 4	Lazare Heyman
	Hymie Hoffman*
Heshvan 6	Israel Ellis

### Kaddish will be read on November 8

Heshvan 7	Louise Busch
	Willie Lipinsky
	Mary Settle



Heshvan 8 Daniel Adams\*  
Yaakov Belove  
Esther Hoffman  
Solomon Shifrin  
Heshvan 9 Mariano Joseph Fusco  
Mrs Max Harelik\*  
Heshvan 10 William Ellis\*  
Mrs Ruben Gandler \*  
Heshvan 11 Louis Lipsitz  
Heshvan 12 Esther Beerman  
Betty Greenbaum  
Bettylee Greenberg  
L Rosen\*  
Hyman Rosenberg  
Mrs Max (Mollie) Segal\*  
Heshvan 13 Max Beerman\*  
Morris Comer\*  
Helen Fred\*  
Anna Rae Frindell\*  
Sarah Hoppenstein\*  
Nathan Wolf Koss\*  
Mrs Toby Novich  
Margaret Ida Fusco Sevick

**Kaddish will be read on November 15**

Heshvan 14 Mrs Sophie Levy\*  
Heshvan 15 Abe Cohen  
Jennie Greenberg  
Sam Reed  
Heshvan 16 Johnnie N Campbell  
Ida Wolkoff Harris\*  
Jennifer Lanxner  
Joseph Lebowitz  
Rabbi Max Zucker  
Heshvan 18 Evelyn Burchman  
Aaron Esserman\*  
Jack Shaw  
Heshvan 19 Elaine Berman  
Maynard J Wizig\*  
Heshvan 20 Abe Lowich\*

**Kaddish will be read on November 22**

Heshvan 21 Kittie Heineman  
Max Schwartz\*  
Heshvan 22 Betty Hershkovitz\*  
Heshvan 23 Mrs Dave Adams  
Ida Goldreyer

Carl Meyers  
Benjamin Vince Schiller, Sr  
Heshvan 24 Gershon Epstein  
E Levin\*  
Betty Budin Rosen\*  
Heshvan 25 Al Budin  
Anna Korsch  
Mayer Lipshitz  
Heshvan 26 Joseph Levine  
Joe Harry Lewis\*  
Mollie Roberts\*  
Max F Starr\*  
Heshvan 27 Nathan Feldt\*  
Jennie Rubin

**Kaddish will be read on November 29**

Heshvan 28 Anne Goodman Feldt\*  
Hyman Lyons\*  
Harry Smith\*  
Heshvan 29 Hyman Wolf Fink  
Sarah Smolensky\*  
AL Torchin\*  
Kislev 1 George Cohen\*  
Max Ellis  
Mrs J Kuttner  
Frank Lipinsky\*  
Sam Raphael  
Kislev 2 Mrs Cecil Chazanow\*  
Cecilia Fleischman\*  
Kislev 3 B Kaplan\*  
Charles Handelman  
Rachel Lachman  
Minnie Meinstein  
Eva Cohen Adler\*  
Kislev 4 Secil Chazanow  
Geraldine Harelik  
Ethan Koppman\*