

Kol Rina
An Independent Minyan
Parashat Lech Lecha
October 16, 2021 * 10 Cheshvan, 5782**

Lech Lecha in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/3161/jewish/Lech-Lecha-in-a-Nutshell.htm

G-d speaks to Abram, commanding him, "Go from your land, from your birthplace and from your father's house, to the land which I will show you."

There, G-d says, he will be made into a great nation. Abram and his wife, Sarai, accompanied by his nephew Lot, journey to the land of Canaan, where Abram builds an altar and continues to spread the message of a one G-d.

A famine forces the first Jew to depart for Egypt, where beautiful Sarai is taken to Pharaoh's palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek the king of Salem (Jerusalem).

G-d seals the Covenant Between the Parts with Abram, in which the exile and persecution (galut) of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage.

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation. Ishmael is born in Abram's eighty-sixth year.

Thirteen years later, G-d changes Abram's name to Abraham ("father of multitudes"), and Sarai's to Sarah ("princess"), and promises that a son will be born to them; from this child, whom they should call Isaac ("will laugh"), will stem the great nation with which G-d will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a "sign of the covenant between Me and you." Abraham immediately complies, circumcising himself and all the males of his household.

Lech Lecha Haftarah in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/579794/jewish/Haftarah-in-a-Nutshell.htm

The haftarah for this week discusses Abraham's journey to the land of Canaan

at G-d's behest, and touches upon Abraham's miraculous battle against the four kings, both of which are described in this week's Torah reading. The prophet Isaiah addresses Israel's complaint: "'My way [of serving G-d] has been ignored by the Lord, and from my G-d, my judgment passes [unrewarded]." Isaiah reminds Israel of the Creator's greatness. The time will come when "He will give the tired strength, and to him who has no strength, He will increase strength. Youths shall become tired and weary, and young men shall stumble, but those who put their hope in the Lord shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire." Nevertheless, "there is no comprehension of His wisdom," and as such, at times we cannot understand why He chooses to delay the reward of the righteous. The haftorah then turns its attention to the idolatrous nations of the world. Isaiah reminds them of Abraham's greatness, how after arriving in Canaan he pursued and defeated four mighty kings. "The islands saw and feared; the ends of the earth quaked." Nevertheless, the nations who witnesses these miracles did not abandon their ways. "The [idol] craftsman strengthened the smith, the one who smooths [the idol] with the hammer strengthened the one who wields the sledge hammer; the one who glues its coating says, "It is good," and he strengthened it with nails that it should not move..." G-d promises the Jewish nation to reward them for their loyalty to G-d. "Do not fear for I am with you; be not discouraged for I am your G-d. . . Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as naught and be lost."

Food For Thought

How Perfect were the Matriarchs? (Lech Lecha) by the office of Rabbi Jonathan Sacks z'l

<https://rabbisacks.org/lech-lecha-covenantconversation/>

In an extraordinary series of observations on this week's parsha, Ramban (Nahmanides, 1194 – 1270) delivers harsh criticisms of Abraham and Sarah. The first has to do with Abraham's decision to leave the land of Canaan and go to Egypt because "there was a famine in the land" (Gen. 12:1). On this Ramban says:

Know that Abraham our father unintentionally committed a great sin by bringing his righteous wife to a stumbling-block of sin on account of his fear for his life. He should have trusted that God would save him and his wife and all his belongings, for God surely has the power to help and to save. His leaving the Land concerning which he had been commanded from the

beginning, on account of the famine, was also a sin he committed, for in famine God would redeem him from death. It was because of this deed that the exile in the land of Egypt at the hand of Pharaoh was decreed for his children.[1]

According to Ramban, Abraham should have stayed in Canaan and had faith in God that He would sustain him despite the famine. Not only was Abraham wrong to leave, he also put Sarah in a position of moral hazard because, as a result of going to Egypt, she was forced to tell the lie that she was Abraham's sister not his wife, and consequently she was taken into Pharaoh's harem where she might have been forced to commit an act of adultery.

This is a very harsh judgment, made more so by Ramban's further assertion that it was because of this lack of faith that Abraham's children were sentenced to exile in Egypt centuries later.

Further in the parsha, Ramban also criticises Sarah's actions. In her despair that she might never have a child of her own, she asks Abraham to sleep with her handmaid Hagar in the hope that she might bear him a child. Abraham does so, and Hagar becomes pregnant. The text then says that Hagar "began to despise her mistress" (Gen. 16:4). Sarah complains to Abraham, and then "afflict[s]" Hagar (Gen. 16:6), who flees from her into the desert. On this, Ramban writes:

Our mother [Sarah] transgressed by this affliction, as did Abraham by allowing her to do so. So God heard her [Hagar's] affliction and gave her a son who would be a wild ass of a man to afflict the seed of Abraham and Sarah with all kinds of affliction. (Ramban, Commentary to Genesis 16:6)

Here the moral judgment is easier to understand. Sarah's conduct does seem volatile and harsh. The Torah itself says that Sarah "afflicted" Hagar. Yet Ramban seems to be saying that it was this episode in the ancient past that explains Jewish suffering at the hands of Muslims (descendants of Ishmael) in a much later age.

It is not difficult to defend Abraham and Sarah in these incidents, and other commentators do so. Abraham was not to know that God would perform a miracle and save him and Sarah from famine had they stayed in Canaan. Nor was he to know that the Egyptians would endanger his life and place Sarah in a moral dilemma. Neither of them had been to Egypt before. They did not know in advance what to expect.

As for Sarah and Hagar, although an Angel sent Hagar back to the household, later when Ishmael and Isaac were born Sarah once again banished Hagar. This time, though Abraham protested, God told him to

do what Sarah said. So Ramban's criticisms are easily answered. Why then did he make them?

Ramban surely did not make these comments lightly. He was, I believe, driven by another consideration altogether, namely the justice of history. Why did the Israelites suffer exile and slavery in Egypt? Why in Ramban's own age were Jews subject to attack by radical Islamists, the Almohades, who brought to an end the Golden Age of Spain they had enjoyed under the more tolerant rule of the Umayyads.

Ramban believed, as we say in our prayers, that "because of our sins we were exiled from our land," but what sins had the Israelites committed in the days of Jacob that merited exile? He also believed that "the acts of the fathers are a sign for the children" (Commentary to Gen. 12:6), and that what happened in the lives of the patriarchs foreshadowed what would happen to their descendants. What had they done to Ishmael to earn the scorn of Muslims? A close reading of the biblical text pointed Ramban in the direction of Sarah's treatment of Hagar. So Ramban's comments make sense within his reading of Jewish history. But this, too, is not without its difficulties. The Torah states explicitly that God may punish "the children and their children for the sin of the parents to the third and fourth generation" (Ex. 34:7) but not beyond. The Rabbis further restricted this to cases where "the children continue the sins of the parents." (Rashi to Ex. 34:7, Jeremiah 31:28, and Ezekiel 18:2) Jeremiah and Ezekiel both said that no one would any more say, "the parents have eaten sour grapes and their children's teeth are set on edge." The transfer of sins across the generations is problematic, Jewishly and ethically.

What is deeply interesting about Ramban's approach to Abraham and Sarah is his willingness to point out flaws in their behaviour. This answers a fundamental question as far as our understanding of the narratives of Genesis is concerned. How are we to judge our biblical ancestors when their behaviour seems problematic: Jacob taking Esau's blessing in disguise, for example, or Shimon and Levi's brutality in the course of rescuing their sister Dina?

The stories of Genesis are often morally perplexing. Rarely does the Torah pass an explicit, unequivocal verdict on people's conduct. This means that it is sometimes difficult to teach these narratives as a guide to how to behave. This led to the Rabbis' systematic reinterpretation in Midrash so that black and white take the place of subtle shades of grey. For example, the words "Sarah saw the son of Hagar the Egyptian ... mocking" (Gen. 21:9), were understood by the Sages to mean that the thirteen-year-old Ishmael was guilty of idolatry, illicit sex or murder. This

is clearly not the plain sense of the verse. It is, instead, an interpretation that would justify Sarah's insistence that Ishmael be sent away.

Rabbi Zvi Hirsch Chajes explained that the entire tendency of Midrash to make the heroes seem perfect and the villains completely evil is for educational reasons. The word Torah means "teaching" or "instruction," and it is difficult to teach ethics through stories whose characters are fraught with complexity and ambiguity.

Yet the Torah does paint its characters in shades of grey. Why so? He gives three reasons.

The first is that the moral life is not something we understand in depth all at once. As children we hear stories of heroes and villains. We learn basic distinctions: right and wrong, good and bad, permitted and forbidden. As we grow, though, we begin to realise how difficult some decisions are. Do I go to Egypt? Do I stay in Canaan? Do I show compassion to my servant's child at the risk that he may be a bad influence on my child who has been chosen by God for a sacred mission? Anyone who thinks such decisions are easy is not yet morally mature. So the best way of teaching ethics is to do so by way of stories that can be read at different levels at different times in our life.

Second, not only are decisions difficult. People are also complex. No one in the Torah is portrayed as perfect. Noah, the only person in Tanach to be called righteous, ends drunk and dishevelled. Moses, Aaron and Miriam are all punished for their sins. So is King David. Solomon, wisest of men, ends his life as a deeply compromised leader. Many of the prophets suffered dark nights of despair. "There is none so righteous on earth," says Kohelet, "as to do only good and never sin." No religious literature was ever further from hagiography, idealisation and hero-worship.

In the opposite direction, even the non-heroes have their saving graces. Esau is a loving son, and when he meets his brother Jacob after a long estrangement, they kiss, embrace and go their separate ways. Levi, condemned by Jacob for his violence, counts Moses, Aaron and Miriam among his grandchildren. Even Pharaoh, the man who enslaved the Israelites, had a moral heroine for a daughter. The descendants of Korach sang psalms in the Temple of Solomon. This too is moral maturity, light-years removed from the dualism adopted by many religions, including some Jewish sects (like the Qumran sect of the Dead Sea Scrolls), that divides humanity into children of light and children of darkness.

Lastly and most importantly, more than any other religious literature, the Torah makes an absolute distinction between earth and heaven, God

and human beings. Because God is God, there is space for humans to be human. In Judaism the line dividing them is never blurred. How rare this is was pointed out by Walter Kaufmann:

In India, the Jina and the Buddha, founders of two new religions in the sixth century BCE, came to be worshipped later by their followers. In China, Confucius and Lao-tze came to be deified. To the non-Christian, Jesus seems to represent a parallel case. In Greece, the heroes of the past were held to have been sired by a god or to have been born of goddesses, and the dividing line between gods and men became fluid. In Egypt, the Pharaoh was considered divine.[2]

In Israel, says Kaufmann, “no man was ever worshipped or accorded even semi-divine status. This is one of the most extraordinary facts about the religion of the Old Testament.” [3] There never was a cult of Moses or any other biblical figure. That is why “no man knows Moses’ burial place to this day” (Deut. 34:6), so that it could never become a place of pilgrimage.

No religion has held a higher view of humanity than the Book that tells us we are each in the image and likeness of God. Yet none has been more honest about the failings of even the greatest. God does not ask us to be perfect. He asks us, instead, to take risks in pursuit of the right and the good, and to acknowledge the mistakes we will inevitably make. In Judaism the moral life is about learning and growing, knowing that even the greatest have failings and even the worst have saving graces. It calls for humility about ourselves and generosity towards others. This unique blend of idealism and realism is morality at its most demanding and mature. [1] Ramban on Genesis 12:10, based on Zohar, Tazria, 52a.

[2] Walter Kaufmann, *The Faith of a Heretic* (Princeton, NJ: Princeton University Press, 2015), pp. 187–88. [3] *Ibid.*, p. 188

Unlikely Origins of Prayer: Parashat Lekh Lekha 5782

<https://www.hadar.org/torah-resource/unlikely-origins-prayer>

Where does prayer come from? Do you have to feel close to God to pray? Even as God talks to multiple prominent figures in the first chapters of the Torah, none of them utter words we would recognize as prayer. Instead, prayer comes from less obvious sources. 1 In this week’s parashah we encounter Avram “calling upon God’s name,” presumably some kind of formal worship as he builds an altar (Genesis 12:8). The picture we get is that you do have to feel close to God to pray—Avram only “calls upon God’s name” after God called has already called to him.

But this generic phrase doesn't actually give us any sense of meaningful words of prayer, and calls our attention to the fact that we don't see Adam, Noah, or Avram articulating words of prayer to God. There are multiple moments where we might have expected spontaneous prayer to emerge. Adam being kicked out of the garden, perhaps praying to return. Noah on the ark, praying for the waters to end. Avram when famine first strikes, praying for food. In the midrash collection Bereishit Rabbah, the first moment of prayer is none of these. The first prayer comes when Sarai is abducted by Pharaoh, upon Avram and Sarai's arrival in Egypt (12:17). Earlier traditions, prior to Rabbinic sources, also saw this distressing moment as an occasion for prayer. One of the writings found in the Dead Sea Scrolls relates that Avram "prayed and besought and implored" when Sarai was taken away. He beseeches God, the "Lord and Ruler 3 over everything," levels an accusation at Pharaoh, and asks God to save Sarai, and to "manifest [God's] great power against him." This prayer has familiar tropes to our own prayer 4 book—recognizing God as Ruler and beseeching God with a specific request. Yet, Rabbinic teachings adopt an entirely different approach to the origins of prayer in this tense narrative. Stuck in the depths of Pharaoh's palace—and in the depths of a text that gives her no voice—it is Sarai who gives birth to prayer in this moment. She is the first to pronounce the formula "Master of the Worlds" to introduce a personal prayer in response to her circumstances. What does she have to say? She does not pray to go home. She does not 5 level an accusation at Pharaoh. She does not pray for God's name to be made known to the world. She hurls a critique of the unfairness of her situation:

Bereishit Rabbah (Theodor-Albeck) 40:2 ...And that whole night, Sarah prostrated herself on her face saying: "Master of all the Worlds!

Avraham went out with a guarantee, and I went out on blind faith.

Avraham is outside the prison, but I am in the prison?!"

Sarai here points out that she has received no assurances from God about her own future—and yet she must face adversity over and above Avram. God has guaranteed Avram descendents, wealth, and blessing, promises that would offer comfort and perspective if he was taken captive. How is she supposed to get through the difficulty of the moment when God has never spoken to her or promised her anything? We know Sarai becomes Sarah our foremother, but for all Sarai knows, her part in the story may end here, helping to enrich Avram from Pharaoh's wealth and remaining in Pharaoh's palace forever. In the text of the Torah where Sarai has no voice—and on the backdrop of pre-Rabbinic texts that give Avram a voice but not Sarai—it is remarkable to

see our Sages draw out Sarai's voice in this narrative. In the midst of a situation where she is objectified for her beauty, and deprived of any agency, Sarai's voice emerges loud and strong, uttering the first words of prayer. The textual catalyst for the midrash is the phrase "שרי דבר על" / al devar Sarai" (Genesis 12:17). At face value, this means "about the matter of Sarai," where she is the object of discussion, but the midrash takes it instead as "due to the word of Sarai," where she becomes a subject who speaks, finding her voice in this context of total degradation. This is where prayer comes from. Not from a figure who is in direct relationship and regular conversation with God, but from someone who has no reason to believe God will do anything for her. In Avivah Zornberg's words, hers is a faith of "grim realism." God has never spoken to her and never indicated an interest in her own future. Nonetheless she decides to articulate the fragility of her position, and the untenable nature of her reality, directly to God.

Who are we in this story? Are we Avram, going through the travails of life with divine assurance of blessing? Or are we Sarai, essentially going on nothing as we face the intense challenges life throws our way? On the one hand, we are descendants of Avraham, born into the "guarantee" of covenant. On the other hand, we may feel more affinity to Sarai at times, going on faith alone without any direct assurances from God, seeing our world unravel and unsure of our place in the larger arc of the Jewish people and of history. Sarai is the matriarch who teaches us to pray from exactly that place. Sarai beckons us into prayer from the reality of where we are, even if that is rooted in uncertainty and cynicism. With Sarai as a model, we might overcome some of the common barriers of entry into prayer. How can I pray if I don't feel like I'm in any kind of relationship with God? What's the point of prayer if I don't believe God will answer me? Sarai teaches that us prayer can come from not having a clear sense of a relationship with God. Prayer runs on the fumes of an uncertain faith, not the resonant lingering of divine promises in our ears. What is the point of prayer if it isn't cementing a steadfast relationship with God or getting what we pray for? Perhaps the primary purpose of prayer is actually to draw out the power of our own voices, as we articulate that our reality is not as it should be, and day-in, day-out adamantly refuse to give up on the more perfect vision our silent God inspires.

1 The phrase "השם בשם לקרא" / to call out in God's name" first appears in Genesis 4:26, but it is generally interpreted as negative. As a typical example, see Rashi's comment on that verse. 2 The lack of any spontaneous prayer in these instances is likely due to the fact that the style of the Torah does not tend to focus on the interior of any character. This is oen the

work of midrash. Even so, there are some examples of more extensive prayer later in the Torah (one will be the topic for my essay on Parashat Hayyei Sarah), and it is striking that we don't have any kind of articulated prayer in these earlier chapters. 3 The Genesis Apocryphon, one of the first scrolls to be found, but only properly identified much later. Although extremely fragmented, it contains retelling of the early parts of Genesis and the narratives of the patriarchs. 4 Genesis Apocryphon, column 20, translation by John C. Reeves, retrieved here (October, 2021): [https://pages.charlotte.edu/john-reeves/course-materials/rels-2104-hebrew-scripturesold-testament/translatio n-of-1q-genesis-apocryphon/](https://pages.charlotte.edu/john-reeves/course-materials/rels-2104-hebrew-scripturesold-testament/translatio%20n-of-1q-genesis-apocryphon/). 5 כל (רבוך), a common refrain in Rabbinic prayer. Bereishit Rabbah has Adam and Avram invoking this formula to recite a verse from Tanakh, rather cryptically. These are not, however, prayers in any real sense. 6 Aviva Zornberg, Genesis: The Beginnings of Desire (New York: JPS, 1996), p. 113.

Listening to Our Calling by Rabbi Karyn D. Kedar

<https://reformjudaism.org/learning/torah-study/torah-commentary/listening-our-calling>

Where might I go to find You,
Exalted, Hidden One?
Yet where would I not go to find You,
Everpresent, Eternal One?
My heart cries out to You:
Please draw near to me.
The moment I reach out to You,
I find you reaching in for me.
- Yehuda Halevi

And Adonai said to Abram, "Go forth from your native land and from your father's house to the land that I will show you. I will make of you a great nation, And I will bless you; I will make your name great, And you shall be a blessing (Genesis 12:1-2).

There is a place about a 30-minute drive from Jerusalem. You travel south and then stray from the asphalt to a dirt road. You climb and climb the mountains of the Judea Wilderness. And just above Wadi Kelt there is an overlook with views of vast, rugged beauty. The utter silence of this place slows my breath every time.

I like to take visitors to Israel here. We sit on the mountain's edge several feet above the flight line of the birds. I tell the story of Abram and Sarai leaving Mesopotamia to travel to the Negev, a desert even more vast than these hills. I asked them to sit a while, quietly. Occasionally we hear the sound of a Bedouin's dog herding sheep. Sometimes we hear the sound of a lone car from afar. I tell them. "Hear the noise and then try to listen to the quiet beyond the noise. We sit a

while. And sometimes, if we are really still, our breath settles, our heartbeats slow, and we hear the quiet beyond the quiet.

I wonder what Abram heard. We know what God said, lech l'cha, you go. But what did he hear? Did he hear words, phrases, fragments of words like the whisper that sometimes comes to you when you are quiet enough to pay attention. Or perhaps it was like a tug in your heart, a sensation, an invitation to take a step, one step away. Or maybe he had a dream that was so real that he woke with a start and knew what he had to do. There was no hesitation, no conversation, no wavering. Abram said nothing, asked nothing. With clarity and faith, he was compelled into motion.

Abram was called -- called upon to leave all that he knew, to discover a new way of being in the world, to evolve into a leader, a visionary a man who hears the will of God and aligns himself with the Creator. The 19th-century Chassidic master and biblical commentator Sfat Emet imagines that God's call to Abram was a call toward greater and consequential purpose: Now surely [each] person was created for a particular purpose. There must be something we are set to right. We are all called to live in alignment with our life's purpose. This is at once comforting and confounding. We want what Abram was promised, a life that is abundant with blessing. We are all called into being. There is a myriad of possibilities to self-actualize, to discover our purpose, to have a meaningful life, to impact our world, making it safer and more compassionate.

The rabbis understand lech l'cha as command to manifest the good and power within. They quote Psalm 45:12: O my daughter; look and give ear...The King desires your beauty. (Rashi quoting Bereshit Rabba). Step into the light of who you are, the psalmist says. Lech l'cha, embark on a journey of self-awareness and manifest your life's purpose. You need only listen to discover that purpose. Within your spirit is great beauty. The Sovereign desires your beauty.

But listening is hard. It takes discernment, many moments of listening to the quiet behind the quiet. Listening is an act of courage. We must be brave to hear that we are essentially beautiful and that we are called to great things. It takes an open heart and a strong will to hear lech l'cha, journey forth to a place the I will show you.

We struggle with clarity, as the path towards self-actualization is often undecipherable. Fear and negativity distract us from hearing the quiet beyond the quiet. Go forth... to the land that I will show you. Abram journeyed by stages toward the Negeb (12:9). Stage by stage we build a life. Every moment, stage by stage, is opportunity for growth and

spiritual deepening. Lech I'cha is a call to courageous living. Discernment is the practice of sorting out words and assumptions, tendencies and habits, people and surroundings. In my book *Omer: A Counting* (CCAR Press), I write: "like the farmer separates wheat from stalk and grain from chaff, a discerning heart examines, scrutinizes, searches, sorts, and sifts. Living well is a process; it takes refinement and practice. That which is life-draining must fall away. And all that is life affirming is the foundation of a life well lived." There is a beautiful Buddhist teaching; the word nowhere has within in it now here. This is the human dilemma. We are now either here --, present for the miracle of daily living -- or we are nowhere -- distracted, anxious, bored, paying little attention to the beauty of the present moment. Lech I'cha commands us to be present.

The poet Erica Jong writes,

You are there.
You have always been
there.
Even when you thought
you were climbing
you had already arrived.

|- *The Poetry of Presence: An Anthology of Mindfulness Poetry*,
(Grayson Books, 2017)

The spiritual journey is not a destination but rather it is a manifestation of our life's purpose. It is now and here that we can listen to the quiet beyond the quiet. Every day is an invitation to align ourselves with the blessings of life, to find the beauty and live in the truth of it. To heed what our hearts know to be true, that life is at once a struggle and magnificent. And beyond the noise of everyday living, beyond the fear and anxiety, we can hear the quiet beyond the quiet. And then we can know that we are called to be our true and beautiful selves. (*Rabbi Karyn D. Kedar is the senior rabbi of Congregation B'nai Jehoshua Beth Elohim in Deerfield, IL.*)

Yahrtzeits

Linda Chandross remembers Robert's father Samuel J. Chandros on Sat. Oct. 16th
R. Lisa Vernon remembers her father Dr. Chester M. Vernon on Sun. Oct. 17th
Blossom and Jeremy Primer remember Blossom's father Jack Rappaport on Mon. Oct. 18th
Lisa Small remembers her father Joseph Small on Wed. Oct. 20th

Coming Up At Kol Rina

Friday Torah study and service, October 15

Our monthly Friday evening program will begin at 5:15 with Torah study led by Len Levin. Kabbalat Shabbat, led by Rich (and maybe Treasure) Cohen, and Maariv, led by Nikki Pusin, will follow, beginning at 5:45. Willa Bruckner will present a talk on "Rural Judaism: A Spiritual Challenge to Ritual." We hope you will join us!

Please note that there will be no Shabbat morning service this week. The next Shabbat morning service will be October 23.

Use the following Zoom link to attend on October 15:

<https://zoom.us/j/533517572?pwd=dVFHR2NGZFBCYWp1Yzd6ald0bzFRdz09>

Meeting ID: 533 517 572

Password: 003293

Monday evening minyan

Our regular weekday evening minyan will take place on Monday, October 18, beginning at 8:00. Your presence allows mourners and those observing yahrzeits to say Kaddish. Please support your Kol Rina friends by attending.

Use the following Zoom link to attend:

<https://zoom.us/j/97663987468?pwd=NjFhaVZUZkpSZ3pxQWJjOU5UWFR4QT09>

Meeting ID: 976 6398 7468

Password: 080691