

Kol Rina
An Independent Minyan
Parashat Naso
June 3, 2023 *** 14 Sivan, 5783

Naso in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/2166/jewish/Naso-in-a-Nutshell.htm

The name of the Parshah, "Naso," means "Count" and it is found in Numbers 4:22. Completing the headcount of the Children of Israel taken in the Sinai Desert, a total of 8,580 Levite men between the ages of 30 and 50 are counted in a tally of those who will be doing the actual work of transporting the Tabernacle.

G-d communicates to Moses the law of the sotah, the wayward wife suspected of unfaithfulness to her husband. Also given is the law of the nazir, who forswears wine, lets his or her hair grow long, and is forbidden to become contaminated through contact with a dead body. Aaron and his descendants, the kohanim, are instructed on how to bless the people of Israel.

The leaders of the twelve tribes of Israel each bring their offerings for the inauguration of the altar. Although their gifts are identical, each is brought on a different day and is individually described by the Torah.

Haftarah in a Nutshell: Judges 13: 2-25

https://www.chabad.org/parshah/article_cdo/aid/681090/jewish/Haftarah-in-a-Nutshell.htm

This week's haftarah describes the birth of Samson, a lifetime nazirite. A condign haftarah for this week's reading, which discusses all the laws of the nazirite.

Manoah and his wife, members of the Tribe of Dan, were childless. One day an angel appeared to Manoah's wife, informing her that she will give birth to a child. This child, the angel instructed, was to be a lifetime Nazirite. In addition, the angel instructed her to abstain from all foods forbidden to a nazirite — such as wine or ritually impure foods — from the moment she would conceive. The angel further informed the woman that her son will save the Jewish people from the Philistine oppression they were enduring at that time.

The soon-to-be-mother told her husband the good news. He entreated G-d to send His messenger again — they were unaware at the time that the messenger was an angel. G-d sent the angel again, and he repeated his instructions. Manoah and his wife then invited the angel to partake of a special meal they would prepare, but he declined. Instead he encouraged Manoah to offer the goat he wished to slaughter for the meal as a sacrifice to G-d. The angel then ascended to

the heavens in the flame that devoured the sacrifice.

The haftorah ends with the birth of Samson: "And the lad grew, and G-d blessed him."

[FOOD FOR THOUGHT](#)

[The Blessing of Love: Naso by Rabbi Jonathan Sacks z"l](#)

<https://www.rabbisacks.org/covenant-conversation/naso/the-blessing-of-love/>

At 176 verses, Naso is the longest of the *parshiyot*. Yet one of its most moving passages, and the one that has had the greatest impact over the course of history, is very short indeed and is known by almost every Jew, namely the priestly blessings:

The Lord said to Moses:

"Tell Aaron and his sons, 'Thus shall you bless the Israelites. Say to them "May the Lord bless you and protect you; May the Lord make His face shine on you and be gracious to you; May the Lord turn His face toward you and give you peace." Let them set My name on the Israelites, and I will bless them."

[Num. 6:23-27](#)

This is among the oldest of all prayer texts. It was used by the priests in the Temple. It is said today by the Kohanim in the reader's repetition of the Amidah, in Israel every day, in most of the Diaspora only on festivals. It is used by parents as they bless their children on Friday night. It is often said to the bride and groom under the *chupah*. It is the simplest and most beautiful of all blessings.

It also appears in the oldest of all biblical texts that have physically survived till today. In 1979 the archaeologist Gabriel Barkay was examining ancient burial caves at Ketef Hinnom, outside the walls of Jerusalem in the area now occupied by the Menachem Begin Heritage Center. A thirteen-year-old boy who was assisting Barkay discovered that beneath the floor of one of the caves was a hidden chamber. There the group discovered almost one thousand ancient artefacts including two tiny silver scrolls no more than an inch long.

They were so fragile that it took three years to work out a way of unrolling them without causing them to disintegrate. Eventually the scrolls turned out to be *kemayot*, amulets, containing, among other texts, the priestly blessings. Scientifically dated to the sixth century BCE, the age of Jeremiah and the last days of the First Temple, they are four centuries older than the most ancient of biblical texts known hitherto, the Dead Sea Scrolls. Today the amulets can be seen in the Israel Museum, testimony to the ancient connection of Jews to the land and the continuity of Jewish faith itself.

What gives the priestly blessings their power is their simplicity and beauty. They

have a strong rhythmic structure. The lines contain three, five, and seven words respectively. In each, the second word is “the Lord”. In all three verses the first part refers to an activity on the part of God – “bless”, “make His face shine”, and “turn His face toward”. The second part describes the effect of the blessing on us, giving us protection, grace, and peace.

They also travel inward, as it were. The first verse, “May the Lord bless you and protect you” refers, as the commentators note, to material blessings: sustenance, physical health, and so on. The second, “May the Lord make His face shine on you and be gracious to you” refers to moral blessing. *Chen*, grace, is what we show to other people and they to us. It is interpersonal. Here we are asking God to give some of His grace to us and others so that we can live together without the strife and envy that can so easily poison relationships.

The third is the most inward of all. There is a lovely story about a crowd of people who have gathered on a hill by the sea to watch a great ship pass by. A young child is waving vigorously. One of the men in the crowd asks him why. He says, “I am waving so the captain of the ship can see me and wave back.” “But,” said the man, “the ship is far away, and there is a crowd of us here. What makes you think that the captain can see you?” “Because,” said the boy, “the captain of the ship is my father. He will be looking for me among the crowd.”

That is roughly what we mean when we say, “May the Lord turn His face toward you”. There are over seven billion people now living on this earth. What makes any of us more than a face in the crowd, a wave in the ocean, a grain of sand on the seashore? The fact that we are God’s children. He is our parent. He turns His face toward us. He cares.

The God of Abraham is not a mere force of nature, or even all the forces of nature combined. A tsunami does not pause to ask who its victims will be. There is nothing personal about an earthquake or a tornado. The word *Elokim* means something like “the force of forces, cause of causes, the totality of all scientifically-discoverable laws.” It refers to those aspects of God that are impersonal. It also refers to God in His attribute of justice, since justice is essentially impersonal.

But the name we call Hashem – the name used in the priestly blessings, and in almost all the priestly texts – is God as He relates to us as individuals, each with our unique configuration of hopes and fears, gifts and possibilities. Hashem is the aspect of God that allows us to use the word “You”. He is the God who speaks to us and who listens when we speak to Him. How this happens, we do not know, but that it happens is central to Jewish faith.

That we call God ‘Hashem’ is the transcendental confirmation of our significance in the scheme of things. We matter as individuals because God cares for us as a

parent for a child. That, incidentally, is one reason why the priestly blessings are all in the singular, to emphasise that God blesses us not only collectively but also individually. One life, said the Sages, is like a universe.^[1]

Hence the meaning of the last of the priestly blessings. The knowledge that God turns His face toward us – that we are not just an indiscernible face in a crowd, but that God relates to us in our uniqueness and singularity – is the most profound and ultimate source of peace. Competition, strife, lawlessness, and violence come from the psychological need to prove that *we matter*. We do things to prove that I am more powerful, or richer, or more successful than you. I can make you fear. I can bend you to my will. I can turn you into my victim, my subject, my slave. All of these things testify not to faith, but to a profound failure of faith. Faith means that I believe that God cares about me. I am here because He wanted me to be. The soul He gave me is pure. Even though I am like the child on the hill watching the ship pass by, I know that God is looking for me, waving to me as I wave to Him. That is the most profound inner source of peace. We do not need to prove ourselves in order to receive a blessing from God. All we need to know is that His face is turned toward us. When we are at peace with ourselves, we can begin to make peace with the world.

So the blessings become longer and deeper: from the external blessing of material goods to the interpersonal blessing of grace between ourselves and others, to the most inward of them all, the peace of mind that comes when we feel that God sees us, hears us, holds us in His everlasting arms.

One further detail of the priestly blessings is unique, namely the blessing that the Sages instituted to be said by the *Kohanim* over the mitzva:

“Blessed are You... who has made us holy with the holiness of Aaron and has commanded us to bless His people Israel *with love*.”

It is the last word, *be’ahavah*, that is unusual. It appears in no other blessing over the performance of a command. It seems to make no sense. Ideally, we should fulfill *all* the commands with love. But an absence of love does not invalidate any other command. In any case, the blessing over the performance of a command is a way of showing that we are acting intentionally. There was an argument between the Sages as to whether mitzvot in general require intention (*kavanah*) or not.^[2] But whether they do or not, making a blessing beforehand shows that we do have the intention to fulfil the command. But intention is one thing, emotion is another. Surely what matters is that the Kohanim recite the blessing and God will do the rest. What difference does it make whether they do so in love or not? The commentators wrestle with this question. Some say that the fact that the Kohanim are facing the people when they bless means that they are like the cherubim in the Tabernacle, whose faces “were turned to one another” as a sign

of love. Others change the word order. They say that the blessing really means, “who has made us holy with the holiness of Aaron and with love has commanded us to bless His people Israel.” “Love” here refers to God’s love for Israel, not that of the Kohanim.

However, it seems to me that the explanation is this: The Torah explicitly says that though the Kohanim say the words, it is God who sends the blessing. “Let them put My name on the Israelites, and I will bless them.” Normally when we fulfil a mitzva, we are doing something. But *when the Kohanim bless the people, they are not doing anything in and of themselves. Instead they are acting as channels through which God’s blessing flows into the world and into our lives.* Only love does this. Love means that we are focused not on ourselves but on another. Love is selflessness. And only selflessness allows us to be a channel through which flows a force greater than ourselves, the love that as Dante said, “moves the sun and the other stars,”^[3] the love that brings new life into the world.

To bless, we must love, and to be blessed is to know that we are loved by the One vaster than the universe who nonetheless turns His face toward us as a parent to a beloved child. To know that is to find true spiritual peace. ^[1] See [Mishna Sanhedrin 4:5](#). ^[2] See [Rosh Hashanah 28b](#). ^[3] Dante Alighieri, *Divina Commedia*, Paradiso p. 33.

[Naso: “And the Woman Shall Say: ‘Amen, Amen’” by Julia Knobloch](#)

<https://truah.org/resources/julia-knobloch-parshat-naso-moraltorah2023/>

Parshat Naso deals with head-counts, consecrations, restitutions, sacrifices, impurities, vows, and blessings. At the center of this heavy content we read about the ritual of the “sotah” — a woman suspected of adultery by her husband, who brings her to the priest for a — dubious — ritual of fact-finding. (Numbers 5:12-15) “Sotah” comes from the Hebrew root סָוָה, which gives modern Hebrew words like “to go astray, to digress” or the more drastic “pervert, perverse, deviant.” It is one of those instances when I wonder just how much more visceral the Torah must sound to native Hebrew speakers.

Once the woman is brought before the priest, the Torah outlines the procedure, which is infamous for requiring her to drink a concoction of bitter waters that either won’t affect her — thus proving her innocence — or,

as the priest goes on to say to the woman: ‘May THE ETERNAL make you a curse and an imprecation among your people, as THE ETERNAL causes your thigh to sag and your belly to distend; may this water that induces the spell enter your body, causing the belly to distend and the thigh to sag.’ And the woman shall say: ‘Amen, Amen.’ (Numbers 5:19-22)

Amen, Amen. I agree. I believe in the legitimacy of this procedure. I defer to you, High Priest. And God be with me.

Tractate Sotah in the Talmud discusses the details of the ritual, and we learn that

the ingestion of the bitter waters is only the last step in a process designed to humiliate and wear out the designated antagonist, the suspected woman. For example, pages 7a-8a describe two scenarios that make clear how the woman doesn't have a dignified choice.

In one scenario, she admits (or agrees to admit) that she has committed what she is accused of. She then renounces her marriage contract, gets divorced, and disappears from the scene, destitute and disgraced.

In the other scenario, she insists on her innocence, which leads to the ordeal of going through the actual ritual:

The priest grabs hold of her clothing and pulls them, unconcerned about what happens to the clothing. If the clothes are torn, so they are torn; if the stitches come apart, so they come apart. And he pulls her clothing until he reveals her heart [i.e., her chest]. And then he unbraids her hair. (Sotah, 7a/b)

The woman is shamed in public. Covering one's head is very important in traditional Judaism. Men wear a kippah or hat; married women often cover their hair in one way or another. The precious significance of our hair finds expression in different realms as well: (Male) mourners or people ostracized from the community don't cut their hair; they leave their head uncovered, let their hair go wild and unkempt, or are forbidden from putting on tefillin. From a secular perspective, when people begin to lose their hair, it is a sensitive matter. Baldness may appear like a symbol of vulnerability. It might almost feel like being naked — and in fact the analogy works in the case of the suspected woman: By ripping her clothes and by uncovering and unbraiding her hair, her honor is taken away, her status tainted. Her appearance is turned into that of an outcast, and her naked vulnerability is doubly exposed.

After wearing her out in such a manner, the woman is asked once more to admit to her guilt before she is made to drink the mixture. Why? Because the curse the priest spoke to the woman ("May THE ETERNAL make you a curse, etc. ...") will be written on parchment and then dissolved into the bitter waters, thus destroying the name of God. Hence the logic is that it is better to confess before the priest must commit a sacrilege for the sake of truth-finding. Once that's done, the woman must swallow it, because otherwise the priest would have erased the name of God in vain. In modern terms, that's abusive coercion and victim-blaming: You made me do this. Because of you, I had to dissolve the name of God. And it is your fault if drinking the mixture harmed you, because you deserve it.

Amen, Amen.

There are more details than the ones I sum up here, but let's focus on the Catch-22 in which the woman finds herself.

The classical rabbis understand this ritual to restore “shalom bayit,” peace in the home, but I find that impossible. If the woman is unharmed by the mix and her innocence therefore restored — how would it be possible to continue living under the same roof in peace, after such public shaming at the request of her husband? Usually, I am not drawn to comparing archaic procedures and ancient contexts with our modern sensitivities and ethical norms. I generally don’t even feel so outraged as a woman, as I tend to keep these two realities separate. Yet this passage hits a nerve. Also, being in Israel over the last several months has shown me almost daily how easy it is to defile something that’s important to us because of zealotry and jealousy.

Let’s assume the man who suspects his wife of adultery is suspicious because he cares about her, loves her. To be clear, that’s no excuse for bad behavior, but let’s posit that she is precious to him. To free himself from the evil spirit of jealousy he brings a meager “meal-offering of remembrance,” but primarily he subjects his wife to an inhuman procedure that is bound to harm whatever connection there was between them forever. Talk about destroying something you hold dear in order to save it.

I thought about Parshat Naso and these pages from Tractate Sotah as I was walking home from the Pesach seder, long after midnight. Coming from East Talpiot, my path took me along the promenade with the panoramic view of Jerusalem. I noticed that the Temple Mount was lit up more than usual — police spotlights so glaring they felt like an alarm, an S.O.S signal. It was a day after and days before the clashes, raids, and conflicts in and around the Al-Aqsa Mosque on the Temple Mount. The Temple Mount, where the sotah was tried near one of the gates of the Temple. I couldn’t help but think how bareheaded and disgraced Jerusalem was sitting there in the middle of the night of redemption, how bereaved, how lonely, and how naked.

Amen, Amen. *(Julia Knobloch is a third-year rabbinical student at the Ziegler School of Rabbinic Studies. She was a T’ruah summer fellow last year.)*

[The End of the Amidah: A Blessing from God: Naso](https://www.hadar.org/torah-resource/end-amidah)
<https://www.hadar.org/torah-resource/end-amidah>

In Parashat Naso we read what is known as the Priestly Blessing, or Birkat Kohanim (Numbers 6:24-26). This is a moment in which God blesses Israel, through the medium of the priests. This 15-word blessing became one of the most important liturgical pieces in Jewish tradition. Indeed, this serves as part of the conclusion to the public recitation of the morning Amidah.¹ How are we meant to understand this blessing in the context of our prayers?

The Amidah is structured as a direct communication by the worshiper to God, marked by the second person address “You.” Indeed, the second word of the

Amidah is “You,” and every blessing in the series concludes with “Blessed are You.” When we pray to God, we speak to God, not about God. We all have direct access to God through our words.

But is this a monologue with only one speaking partner, or a dialogue in which God also addresses us? Structurally, Birkat Kohanim answers this question. It is God’s response to us—a direct address to the people (mediated by the priests) in which God blesses us.

This mediated encounter between the people and God is emphasized in the talmudic discussion about how the priests are meant to direct themselves when channeling the blessing to the people.² The Talmud considers the possibility that the priests should not face the people when reciting this blessing in the synagogue, but rather face the back of their necks.³ This would symbolize an inability to directly encounter the Divine presence in prayer, either because of the potential intensity or the respect due to God. But the Talmud rejects this option explicitly:

Talmud Bavli Sotah 38a

Another teaching: “Thus shall you [priests] bless [the children of Israel; say to them]”—face to face. You say face to face, or perhaps it is face to the back of the neck? Scripture teaches: “Say to them”—like a person who speaks to their fellow.

We are meant to receive this blessing while directly facing the priests. Just as when a person speaks to another person, they face each other, so, too, this blessing is delivered as part of a face to face dialogue. Our relationship with God as expressed in prayer is one in which we stand and face each other, as opposed to lying prostrate or bowing throughout the recitation.⁴

However, the choreography of the priestly blessing has the potential to be confusing: it might look like the priests—rather than God—are blessing us. After all, it is the priests who recite the liturgy, and whom God directs to bless the people (“Thus shall you [priests] bless Israel”). But a number of midrashim, based on a later verse that states “And I [God] will bless them” (Numbers 6:27), emphasize: it is God who blesses us:

Sifrei Bemidbar #43, ed. Kahana, p. 126

“I will bless them”—so that Israel won’t say: our blessings depend on the priests, Scripture taught “I will bless them.”

So that the priests won’t say: “we bless Israel,” Scripture taught: “I will bless them”—I will bless My nation Israel.

It is God, not the priests, who is the source of the blessing. Applied to the Amidah, it is God, not the priests, who responds to our prayers with a blessing. Another midrash offers a clear—if daring—image of what is happening in the

moment of priestly blessing: God stands behind the priests and is channeled through them:

Midrash Tanhuma Naso 8

Israel said to the Holy Blessed One, “Master of the universe: You told the priests to bless us, but we need Your blessing, to be blessed directly from Your mouth...!” The Holy Blessed One responded, “Even though I told the priests to bless you, I stand with them and bless you.”

In this *midrash*, Israel begs God for a direct blessing; they are disappointed that the priests—not God—seem to be offering a blessing. But God reassures them that the blessing actually comes from God, who is, in fact, very close. Indeed, as described in the continuation of this text, God is standing right behind the priests, as it were.

Therefore the priests spread their fingers in order to say: The Holy Blessed One stands behind us. Thus it says, “Behold this one stands behind the wall, looking through the window, peering through the cracks” (Song of Songs 2:9). Through the fingers of the priests God “peers through the cracks”—when the priests spread their hands...

The priests are meant to stretch out their hands and spread their fingers in such a way that it resembles a lattice work.⁵ In this midrash, God peers through their hands—like the lover peers through the lattice in Song of Songs—looking directly at the people of Israel during the blessing. God is positioned behind the priests as they bless, and the priests are simply the conduit through which God blesses us directly.⁶

The structure of the 19 blessings of the Amidah, then, is one in which I offer praise (blessings 1-3), then make requests of God (blessings 4-17), and finally offer my gratitude to God (Modim, blessing 18); next, I receive a blessing from God in response (Birkat Kohanim). Sim Shalom (blessing 19) functions as a coda to Birkat Kohanim. This structure of the end of the Amidah is made explicit in one part of the Mishnah that describes the order of the Amidah:

Mishnah Rosh HaShanah 4:5

The order of the blessings are:

Avot (Ancestors), Gevurot (Powers), and Kedushat HaShem (the holiness of the name)... and say: Avodah (Service), Hoda'ah (Thankfulness), and Birkat Kohanim.

Notice that, as the Mishnah describes it, Birkat Kohanim (not Sim Shalom) is the final part of the Amidah. It follows directly on the heels of the Modim

blessing.⁷ Sim Shalom, the final blessing in today's Amidah, is more of a literary coda to Birkat Kohanim than a separate blessing.⁸ Indeed, Birkat Kohanim ends by asking God to grant peace (וישם לך שלום), and the next prayer reinforces that

request with similar language (שים שלום). The essence of the end of the Amidah is in fact the priestly blessing, a moment when God's voice of blessing emerges.⁹ Prayer is meant to be an intimate conversation with God. For me, it is sometimes hard that I, and not God, am doing all the talking; I am the one saying "You." God sometimes feels like a silent partner in this supposed conversation. The role of Birkat Kohanim in the context of the Amidah offers another view: God does respond to my requests—with a blessing. The priests themselves are not offering a blessing to the children of Israel, but instead are the channel through which God responds directly to my prayer. It is true that God's voice, as it were, is moderated through human priests (as it is in Parashat Naso as well). And yet, God's blessing emerges. To me, this is a powerful way to conclude Judaism's most central prayer. (*Rabbi Elie Kaunfer is President and CEO of the Hadar Institute. Elie has previously worked as a journalist, banker, and corporate fraud investigator. A graduate of Harvard College, he completed his doctorate in liturgy at the Jewish Theological Seminary, where he was also ordained.*)

¹ In most cases the blessing is not recited in the afternoon. For some exceptions, see Talmud Bavli Sotah 39b-40a. Contrast R. Meir's opinion that it was recited after all Amidot (Bavli Ta'anit 26b). For more on what serves as the conceptual end of the Amidah, see my essay on Parashat Tzav, "[The Eternal Nature of Gratitude.](#)" ² For more on the posture of the priests during Birkat Kohanim, see my colleague R. Shai's essay on Parashat Naso, "[On Channeling and Receiving Blessing,](#)" printed in *The Heart of Torah*, and [available on our website.](#)

³ This is Rashi's understanding in Bavli Sotah 38a, s.v. או אינו: the people would turn their back to the priests. For the possibility that the priests would turn their back to the people (and face the sanctuary), see Ma'aseh Rokei'ah to Mishneh Torah Hilkhhot Tefilah 14:3.

⁴ The Talmud considers the possibility that we should remain in a bowed position when we recite God's name in the Amidah, but rejects this in favor of an orientation in which we are standing tall before God. See Bavli Berakhot 12a. For this understanding of the Amidah generally, see Uri Ehrlich, *The Nonverbal Language of Prayer*, trans. Dena Ordan (Tubingen: Mohr Siebeck, 2004). ⁵ The five spaces between their fingers is a play on the word "החרכים - the cracks," which is read as ה-חרכים: five (the numerical value of the letter heh) cracks. See broadly on this point Daniel Sperber, *Minhagei Yisrael* (Jerusalem: Mossad HaRav Kook, 1998), vol. 6, pp. 23ff. ⁶ For more on this image, see my essay on Parashat Tetzaveh, "[The Intimacy of Wearing God's Name.](#)"

⁷ Some scholars attempted to understand "birkat kohanim" in this Mishnah as referring to Sim Shalom, not Birkat Kohanim (see, for example Joseph Heinemann, *Ha-Tefillah Bi-Tkufat Ha-Tannaim Ve-Ha-Amoraim* (Jerusalem: Magnes Press, 1966), p. 23, n. 10. See also Rambam *Perush Ha-Mishnah to Mishnah Tamid 5:1*, ed. Kafih, p. 277, who says this refers to Sim Shalom, because Birkat Kohanim itself comes later in Tamid 6:5. But others claim that "birkat kohanim" in this Mishnah refers to the Priestly Blessing. See Louis Ginzberg, *Perushim Ve-Hiddushim Be-Yerushalmi* (New York: JTS, 1941), vol. 3, p. 28, n. 34; Louis Finkelstein, "The Development of the Amidah," *Jewish Quarterly Review* 16 (1925-26), p. 21, n. 48, and p. 39, n. 86. Indeed, David Henschke definitively rejects the possible understanding of the Mishnah as referring to Sim Shalom: see "Le-Toldot Tefillat Ha-Amidah,"

Tarbiz 84 (2016), p. 363-365 and n. 89; Henschke, "Tefillat Kohanim U-Birkhatam Ba-Mikdash," in Ke-Tavor Be-Harim (Alon Shevut: Herzog, 2013), pp. 60-61. ⁸ See Mateh Moshe Laws of Prayer #176. See also the connection between Sim Shalom and Numbers 6:27 (the verse following Birkat Kohanim) identified in Bavli Megillah 18a. See further on the linguistic connections between Numbers 6:26 and Sim Shalom: R"l bar Yakar, ed. Yerushalmi, pp. 66-67; Seligmann Baer, Seder Avodat Yisrael, p. 103. David Henschke argues ("Le-Toldot Tefilat Ha-Amidah," p. 374) that Sim Shalom was a substitute—not a response—to Birkat Kohanim.

⁹ Although common practice is that the Birkat Kohanim is only recited by the leader performing the repetition, there were some communities in which the individual worshiper recited these verses in the silent Amidah. See Etz Hayyim of R. Yaakov Hazan, ed. Brodie, p. 90; Darkei Moshe to Orah Hayyim 127; Rema OH 127:3; Magen Avraham 121:3; Minhagot Vermaiza (Kirchheim), ed. Mordechai Peles (Jerusalem: Machon Yerushalayim, 1987), p. 36.

Yahrtzeits

Erwin Mevorah remembers his father Chaim Mevorah on Sunday, June 4th.

Russett Feldman and Nikki Pusin remember their mother Mildred Monheit Pusin on Tuesday, June 6th.