

Kol Rina
An Independent Minyan
Parashat Toldot
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Aufruf of Noah Hessdorf & Marisa Parnes

Toldot in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/3178/jewish/Toldot-in-a-Nutshell.htm

The name of the Parshah, "Toldot," means "Generations" and it is found in Genesis 25:19.

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; G-d tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

Esau emerges first; Jacob is born clutching Esau’s heel. Esau grows up to be “a cunning hunter, a man of the field”; Jacob is “a wholesome man,” a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father’s favorite food, Rebecca dresses Jacob in Esau’s clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father’s blessings for “the dew of the heaven and the fat of the land” and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

Jacob leaves home for Charan to flee Esau’s wrath and to find a wife in the family of his mother’s brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael.

[Toldot Haftarah in a Nutshell: Malachi 1:1 - 2: 7](https://www.chabad.org/parshah/article_cdo/aid/587261/jewish/Haftarah-in-a-Nutshell.htm)

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This week's haftarah opens with a mention of the tremendous love G-d harbors for the children of Jacob, and the retribution He will visit upon the children of Esau who persecuted their cousins. This follows the theme of this week's Torah reading, whose two protagonists are Jacob and Esau.

The prophet Malachi then rebukes the kohanim (priests) who offer blemished and emaciated animals on G-d's altar: "Were you to offer it to your governor, would he be pleased or would he favor you? . . . O that there were even one among you that would close the doors [of the Temple] and that you would not kindle fire on My altar in vain!"

The haftarah ends with a strong enjoinder to the kohanim to return to the original covenant that G-d had made with their ancestor, Aaron the High Priest. "True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity."

[Nutshell for "Machar Chodesh" Haftarah -I Samuel 20:18-42.](#)

When Shabbat falls on the day before Rosh Chodesh, the head of the Jewish new month, as is the case this week, we may read a special haftarah that begins with the words "machar chodesh" — "[And Jonathan told David,] 'Tomorrow is the new moon...'".

David, King Saul's son-in-law, fears that his father-in-law views him as competition for his throne, and wishes to have him killed. David enlists his dear friend Jonathan, Saul's son, to ascertain whether indeed Saul has such evil designs. Together they devise a plan, according to which David will be absent from the monthly new moon feast hosted by Saul. At this feast, Jonathan will discover Saul's true intentions with regards to David. Jonathan and David will then rendezvous at a predetermined meeting point where Jonathan will convey to David whether he should return to the royal household or flee.

When everyone is seated at the royal feast, the king notices David's absence and asks Jonathan for his whereabouts. When told that he has gone to Bethlehem to be with his family, the king becomes furious, telling Jonathan to fetch David as he is condemned to death. "And Jonathan knew that it had been decided upon by his father to put David to death."

Jonathan leaves the royal table in anger. The next morning he travels to David's hiding place and the two separate amidst an emotional farewell, promising each other eternal devotion and friendship.

FOOD FOR THOUGHT

[The Tragedy of Good Intentions: Toldot by Rabbi Jonathan Sacks z"l \(5772\)](https://rabbisacks.org/covenant-conversation/toldot/the-tragedy-of-good-intentions/)
<https://rabbisacks.org/covenant-conversation/toldot/the-tragedy-of-good-intentions/>

It is the deep, reverberating question at the heart of Toldot. Why did Rebecca tell Jacob to deceive Isaac and take Esau's blessing? Her instruction is brisk and peremptory:

“Now, my son, listen carefully and do what I tell you: Go now to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it. Then take it to your father to eat, so that he may give you his blessing before he dies.” [Gen. 27:8-10](#)

Rebecca's swift action is extraordinary. The situation had only just arisen – she could not have known in advance that Isaac was about to bless Esau, or that he would request some venison first – yet her plan was immediate, detailed and complete. She had no doubts or hesitations. She was determined to seize the moment. When Jacob raised concerns (What if Isaac is not deceived? What if he touches my skin and knows immediately that I am not Esau?) her reply is brief and blunt.

“My son, let the curse fall on me. Just do what I say; go and get them for me.” [Gen. 27:13](#)

Our question tends to be, how could Jacob deceive his father? Yet the real question is about Rebecca. It was her plan, not his. How did she consider it permissible [1] to deceive her husband, [2] to deprive Esau of his father's blessing, and [3] to order Jacob to commit an act of dishonesty? Jacob on his own would not have conceived such a plan. He was an *ish tam*, meaning “a simple, straightforward, plain, quiet, innocent man, a man of integrity” ([Gen. 25:27](#))? How then did Rebecca come to do what she did?

There are three possible answers. The first: Rachel loved Jacob ([Gen. 25:28](#)). She preferred him to Esau, but she knew Isaac felt otherwise. So she was driven by maternal instinct. She wanted her beloved son to be blessed.

This is an unlikely answer. The patriarchs and matriarchs are role-models. They were not driven by mere instinct or vicarious ambition. Rebecca was not Lady Macbeth. Nor was she Bathsheba, engaging in court politics to ensure that her son, Solomon, would inherit David's throne (see [1 Kings 1](#)). It would be a serious misreading to interpret the narrative this way.

The second possibility is that she believed strongly that Esau was the wrong

person to inherit the blessing. She had already seen how readily he had sold his birthright and “despised” it ([Gen. 25:31-34](#)). She did not believe a “hunter” and “a man of the field” fitted the template of the Abrahamic covenant. She knew that this was one of the reasons why God chose Isaac not Ishmael, because Ishmael was destined to be “a wild ass of a man” ([Gen. 16:12](#)). She knew that Isaac loved Esau but felt – for various reasons, depending on which commentary one follows – that he was blind to his son’s faults. It was vital to the future of the covenant that it be entrusted to the child who had the right qualities to live by its high demands.

The third possibility is simply that she was guided by the oracle she had received prior to the twins’ birth:

“Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.” [Gen. 25:23](#)

Jacob was the younger. Therefore, Rebecca must have assumed, he was destined to receive the blessing.

Possibilities two and three make sense, but only at the cost of raising a more fundamental question. Did Rebecca share her thoughts with Isaac? If she did, then why did Isaac persist in seeking to bless Esau? If she did not, then why not?

It is here that we must turn to a fundamental insight of the Netziv (R. Naftali Zvi Yehudah Berlin, 1816-1893). What is fascinating is that Netziv makes his comment, not on this week’s Parsha, but on last week’s – the first time Rebecca set eyes on her husband-to-be. Recall that Isaac did not choose his wife. Abraham entrusted that task to his servant. Servant and bride-to-be are travelling back by camel, and as they approach Abraham’s tents, Rebecca sees a figure in the distance

Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. He went out to the field one evening to meditate, and as he looked up, he saw camels approaching. Rebecca also looked up and saw Isaac. She got down from her camel and asked the servant, “Who is that man in the field coming to meet us?” “He is my master,” the servant answered. So she took her veil and covered herself. [Gen. 24:62-65](#)

On this Netziv comments,

“She covered herself out of awe and a sense of inadequacy as if she felt she was unworthy to be his wife, and from then on this trepidation was fixed in her mind. Her relationship with Isaac was not the same as that between Sarah and Abraham or Rachel and Jacob. When they had a problem they were not afraid to speak about it. Not so with Rebecca.”

Commentary to [Gen. 24:65](#)

Netziv understood that in this description of the first encounter between Rebecca and Isaac, nothing is incidental. The text emphasises distance in every sense. Isaac is physically far away when Rebecca spots him. He is also mentally far away: meditating, deep in thought and prayer. Rebecca imposes her own distance by covering herself with a veil.

The distance goes deeper still. Isaac is the most withdrawn of the patriarchs. Rarely do we see him as the initiator of a course of action. The events of his life seem to mirror those of his father. The Torah associates him with *pachad*, “fear” ([Gen. 31:42](#)). Jewish mysticism connected him with *gevurah*, best understood as “self-restraint.” This is the man who had been bound as a sacrifice on an altar, whose life had been reprieved only at the last moment. Isaac, whether because of the trauma of that moment or because of the inhibiting effect of having a strong father, is a man whose emotions often lie too deep for words.

No wonder, then, that he loves Rebecca on the one hand, Esau on the other. What these two very different people have in common is that they are so unlike him. They are both brisk and action-oriented. Their “native hue of resolution” is not “sicklied o’er by the pale cast of thought.”^[1] No wonder, too, that Rebecca hesitates before speaking to him.

Just before the episode of the blessing, another scene takes place, apparently unrelated to what follows. There is a famine in the land. Isaac and Rebecca are forced into temporary exile, as Abraham and Sarah had been twice before. On God’s instructions, they go to Gerar. There, just as Abraham had done, Isaac passes off his wife as his sister, afraid that he might be killed so that his wife could be taken into the royal harem. Something happens, however, to disclose the truth:

“When Isaac had been there a long time, Abimelech king of the Philistines looked down from a window and saw Isaac caressing [*metzachek*] his wife Rebecca. [Gen. 26:8](#)

We tend to miss the significance of this scene. It is the only one in which Isaac is the subject of the verb *tz-ch-k*. Yet this is the root of Isaac’s name – Yitzchak - meaning “he will laugh.” It is the one scene of intimacy between Isaac and Rebecca. It is the only episode in which Isaac, as it were, is true to his name. Yet it nearly brings disaster. Abimelech is furious that Isaac has been economical with the truth. It is the first of a series of disputes with the Philistines.

Did this reinforce Isaac’s belief that he could never relax? Did it confirm Rebecca’s belief that she could never be unequivocally intimate with her husband? Perhaps so, perhaps not. But Netziv’s point remains. Rebecca felt unable to share with Isaac the oracle she had received before the twins’ birth and the doubts she had

about Esau's suitability for the blessing. Her inability to communicate led to the deception, which brought a whole series of tragedies in its wake, among them the fact that Jacob was forced to flee for his life, as well as the counter-deception perpetrated against him by his father-in-law Laban.

It is hard to avoid the conclusion that the Torah is telling us that communication is vital, however hard it is. Rebecca acts at all times out of the highest of motives. She holds back from troubling Isaac out of respect for his inwardness and privacy. She does not want to disillusion him about Esau, the son he loves. She does not want to trouble him with her oracle, suggesting as it did that the two boys would be locked into a lifelong struggle. Yet the alternative – deception – is worse.

We have here a story of the tragedy of good intentions. Honesty and openness are at the heart of strong relationships. Whatever our fears and trepidations, it is better to speak the truth than practice even the most noble deception. [1] From Hamlet's 'To Be or Not To Be' soliloquy, Act 3, Scene 1.

[Toldot: All Famines Are Not the Same by Alex Weissman](#)

https://truah.org/resources/alex-weissman-toldot-moraltorah_2024/

A few days after the election, our neighbor, Michelle, knocked on our door with a loaf of banana bread in hand and the simple words, "For whatever ails you." In a moment of grief and despair, we felt nourished by this simple act of *chesed* (kindness) from our neighbor.

In Parshat Toldot, we encounter another moment of despair, a moment of famine, which has the potential to disrupt and destroy so much life. As Torah tells us,

There was a famine in the land — aside from the previous famine that had occurred in the days of Abraham — and Isaac went to Abimelech, king of the Philistines, in Gerar. HaShem appeared to [Isaac] and said, "Do not go down to Egypt; stay in the land which I point out to you." (Genesis 26:1-2)

There are two pieces of these verses that invite particular curiosity. The first — why does the text mention the "previous famine...in the days of Abraham?" The second — why does God tell Isaac not to go down to Egypt when Isaac doesn't even mention it?

One answer that ties these two curiosities together comes from the [Ramban](#), who says that the famine of Abraham's time was still fresh in the people's minds and that Abraham had been part of the solution by going to Egypt. According to the Ramban, God knew that Isaac thought he had to do the same thing that his father did — go to Egypt in the face of famine. Instead, God tells Isaac to stay in place, to stay in Gerar. ([Ramban on Genesis 26:2](#))

As we start to imagine, strategize, and plan around what the next four years will hold and how we will continue to defend human rights and advance justice, it might

be tempting to think back to a previous presidency and assume that all of our strategies then (regardless of their level of success) will be the strategies we need now. While there are some things that will remain consistent (e.g. build relationships, broaden our coalitions, cultivate hope), this time around will be different, and we don't yet know what that means, even as analysts and pundits try to predict the future.

We will need to draw not only on our resilience and determination, but also on our creativity and imagination — our willingness to experiment, to fail, and to try new things. In a famine, it is counterintuitive to stay in one place. As Abraham did, and as his descendants will later do, it makes sense to leave the land in search of a place with more resources. A place that is not experiencing a famine. Staying in the place of famine seems like an absurd act.

But Isaac did what God told him to do, and there is one short and simple verse to demonstrate it: “*Vayeishev Yitzhak bi'G'rar*” (“Isaac dwelt in Gerar”). (**Genesis 26:6**) This three-word sentence gets linked to a list of 13 other verses that are composed of three words, that become part of a piece of liturgy that some communities recite after *havdalah*. The final three-word phrase in this list is “*Baruch tanacha u'mishartecha*” — “Blessed shall be your basket and your kneading bowl.” (**Deuteronomy 28:5**). While the list contains other references to famine, it ends with this hopeful vision of divine blessing — that our baskets and kneading bowls will be full if we heed the sacred call. And it is truly an *if*.

Famine, of some form or another, will likely be the reality for a while. And, if we are able to listen, be present, and truly tune in to what *this* moment is asking of us, while not confusing it with the past, perhaps we can find ways to fill our baskets and bowls. In the meantime, bringing each other banana bread is a good way to start. (*Rabbi Alex Weissman serves as the director of community life and mekhinah at the Reconstructionist Rabbinical College, where he teaches courses on Mishnah, Reconstructionism, and social justice. For the past two decades, he has been a Jewish social justice participant, (board) member, and staffer, including previously serving as the director of organizing at T'ruah.*)

Toldot: Dueling Nations – Judaism vs. Materialism

<https://www.accidentaltalmudist.org/table-for-five/2024/11/25/toldot-dueling-nations/>

Table for Five: Toldot – How can we overcome the warring urges within ourselves?

And the children struggled within Rebecca, and she said, “If [it be] so, why am I [like] this?” And she went to inquire of the Lord.

And the Lord said to her, “Two nations are in your womb, and two kingdoms will separate from your innards, and one kingdom will become mightier than the other kingdom, and the elder will serve the younger.” Gen. 25:22-23

Rivka's journey through pregnancy and internal struggle reveals deep psychological layers that resonate with many who face profound uncertainty. Her distress speaks to the universal fear of failing to live up to perceived spiritual or personal ideals. Rivka's agony is not merely physical; it's a crisis of self-worth and purpose. As she carries her long-awaited child, the battle within her womb seems to signify something much darker — a fear that perhaps she, with her complex lineage, isn't worthy to carry forward the divine mission. This anxiety may reflect an inner conflict, suggesting that when physical symptoms defy logic, they often ignite spirals of self-blame and questioning.

The tension Rivka feels also stems from a lack of external validation or clear understanding. Unable to rely on modern medical reassurances, Rivka interprets the strife as a reflection of her own spiritual flaws. This may be why she chooses not to confide in Yitzhak, fearing judgment or exposing perceived inadequacies. Her choice to seek guidance independently suggests her isolation but also her resilience. When she finally receives the prophecy, it provides clarity, alleviating her self-doubt by externalizing the struggle as part of a larger divine plan. This narrative illustrates how, in moments of profound doubt, self-compassion and seeking outside wisdom can help one confront their fears and see beyond immediate suffering.

[Rabbi Nicole Guzik, Co-Senior Rabbi of Sinai Temple](#)

The Torah reminds us that jealousy is innate. Like Jacob and Esau sharing their mother's womb, we all share the limited resources this world provides. While it may be natural to covet, Jewish tradition provides guidance as to how to resist living a life of envy.

Mishlei tells us, "Jealousy is rot to the bones." But the Talmud opens our eyes to a different way. Yoma 38b reads, "Everyone has a portion designated for him by God, and the individual is privileged to receive what is coming to him.... The principle is: No person may touch that which is prepared for another by God; everyone receives what is designated for him." The Talmud is not suggesting that one should refrain from pouring energy into one's pursuit of success. Climbing a ladder to grasp one's dreams is praiseworthy. However, climbing a ladder because your neighbor's ladder is higher than yours is what our tradition conveys as developing rot in our bones.

The Mishna even goes as far as cautioning our windows opening up towards a neighbor's. Lest we see something that causes envy to fester. We resist living a life of envy when we ask ourselves, "Do I want this path because it rivals my neighbor?" Or "Do I want this path because I know I walk in pursuit of something that will contribute positivity to the world?" It is the answer to that question that

allows for the cultivation of a good heart, the greatest characteristic of all.

[Rabbi Aryeh Markman, Executive Director, Aish LA](#)

Rebecca, the mother of Jacob and Esav, didn't know she had twins. She thought she had a schizophrenic child. She would pass by a house of Torah learning and feel the embryo inside her trying to escape and then she would go by the house of idol worship and have the same feeling. She went to see the prophet Shem, the son of Noah, and asked what would be? She was told, you have twins, and the older, Esav, will be more interested in the material world, but he will serve the younger, Jacob/the Jews. But only if the younger's priorities and task will be that of spiritual matters. Rome, the Church, the UN and E.U., to name a few, are the older brother. Get it?

If we care at least as much about excelling in the Yeshiva as in the Ivies, the older will serve us. But if otherwise, then the consequences are servitude under our non-Jewish masters.

Rebecca was relieved there would be two sons, and she would guide each to realize their potential and relationship, rather than one child with a duo nature. But as fate would have it, Jacob also had to excel in the material world to survive, as Esav had no interest in a partnership. Rebecca's original concern is our current challenge. Let's not lose track of our role in humanity, that being the moral compass before being the Start-Up Nation. Our destiny is ours to choose by understanding our true purpose and priorities.

[Salvador Litvak, Filmmaker, Humorist, Accidental Talmudist](#)

Pronouns matter, but prepositions matter even more. Pronouns describe identity. Prepositions describe a relationship. The translation offered here, "one kingdom will become mightier than the other," aligns with our Sages' understanding of Jacob and Esau's iconic relationship. They're not just brothers. They are forebears of Israel and Rome, and these nations will remain distinct for all time, one always ascending as the other descends, never in sync.

Israel represents Torah values – objective, eternal morality. Rome represents a barbaric drive towards power and pleasure at the expense of Torah values. As Rashi says, "They shall not be equal in greatness. When this one rises, that one falls."

But the Hebrew actually says *ul'om mil'om ye'ematz* – one kingdom will become stronger *from* the other. This is not a parasitic relationship – we've already been told they will remain separate. Rather, Rebecca senses within herself two warring urges: Esau/power/pleasure which shall emerge first, and Jacob/principle/conscience which emerges after. And the elder shall serve the younger.

Rebecca is a special person, the matriarch whose destiny was revealed when she not only offered to draw water for a stranger, but also for his many camels after their long journey. This, even though they were kneeling and at rest when she perceived their thirst.

Now she beseeches God for wisdom and realizes that our basest urges emerge first, but when we do the holy work of examining, challenging and overcoming them, we grow stronger from that very process, and rise toward a new and elevated destiny.

[Rabbi Shlomo Yaffe, Congregation B'nai Torah, Springfield, MA](#)

Rivkah is concerned by the actions of the children in her womb. Rashi writes:

Our rabbis expounded the word וַיִּתְרַצֵּצוּ as being an expression of רִיצָה “running”: When she passed by the entrances of the Torah academies of Shem and Ever, Jacob would hurry and wriggle to try and come out, and when she passed by the entrance of a place of idol-worship, Esau would wriggle to try and come out.

We ought to ask – why did this distress Rivkah so much to the extent that she questions the value of the pregnancy she had yearned so much for? One approach is that she did not realize she was expecting twins – so she thought this was one child who was inclined both to idol worship and the worship of G-d. Rivkah was concerned that this child would be inclined to whatever approach in life seemed most advantageous in the short term. Today -if he felt that idols gave good harvests and success, he'd worship idols. If he felt G-d would – he'd worship G-d. Rivkah was concerned that the child would not be driven by belief. Once she heard there were two children in her womb who might develop with inclination to different beliefs – if a person seeks truth – they can change once they are taught to recognize truth. If a person is built to pursue temporal advantage only – they are not even seeking truth and hence will have a much harder time recognizing it.

[The Fear of Scarcity, the Hope of Abundance by Rabbi Doris J. Dyen](https://jewishchronicle.timesofisrael.com/90932-2/)
<https://jewishchronicle.timesofisrael.com/90932-2/>

The word toldot can mean “generations,” “history” or even just “story.” All those meanings are relevant here. This parshah continues both the intergenerational story of Abraham’s family and the chronicle of the Jewish people’s spiritual history. It also offers a useful perspective on human development going forward.

Parshat Toldot has many narrative episodes: Rebecca’s troubled pregnancy; the birth of fraternal twins Esau and Jacob; sibling rivalry between the brothers for their father Isaac’s attention and affection; the birthright swindle between Jacob and Esau; a famine that forces Isaac’s family to migrate for survival; a tense struggle

between Isaac and the Philistine ruler Avimelech over wells and water rights; and Rebecca and Jacob's trickery to make Isaac give Jacob the blessing meant for Esau.

It is striking how much all the episodes in Toldot are linked by a central thread: the fear that there isn't enough — the assumption of scarcity. Rebecca fears she won't have enough strength to survive her painful (life-threatening?) pregnancy. Esau is so afraid he'll die from lack of food that he's willing to give Jacob his birthright as a firstborn son. The root of Jacob's name means not only "heel" of the foot, but also "supplanter," "(negative) consequence," "insidious" and "deceitful." Jacob grabs Esau's heel at birth and later schemes to supplant him. During the famine, Isaac fears starvation and so he risks moving his family into dangerous Philistine territory to find food. There he must contend with King Avimelech's fear that there won't be enough water for both their groups. Rebecca convinces Jacob that he won't have enough resources to survive unless he resorts to deceiving Isaac over the blessings. Finally, although blessings are meant to be life-affirming, Isaac's blessings to his sons, marred by deception, result only in fear and anger: The blessings give Jacob a promise of Divine favor, but they instill in Esau a hatred so deep that he swears to kill Jacob. The parshah ends as Jacob flees in fear for his life.

Toldot teaches that the fear of scarcity generates many evils: self-centered, "me-first" attitudes in individuals; rivalrous, destructive behavior within families; and resentment and enmity between groups of people — the "haves" and the "have-nots." In our own time, with human-caused climate change, this primal fear has begun to dominate life worldwide. Water scarcity in many places is causing crop failure, deforestation, desertification and the increased likelihood of dangerous fires. Elsewhere, severe storms and rising seas reduce the amount of livable land and drinkable water. The fear of food and water shortages prompts selfish, deceitful behavior among nations, while the reality of famine is causing huge global migrations of people hoping — like Isaac — to find livable conditions for their families.

Parshat Toldot offers this warning not only to Jews, but to all humanity: It is an illusion to think there are no negative consequences from showering the blessing of abundance on some while withholding it from others. If we do not want to relive Toldot on a worldwide scale, humans must create a new narrative. What can we do to change the fear of scarcity into the hope of abundance? What stories do we want the next generations — our children and grandchildren — to tell about us? *(Rabbi Doris J. Dyen is the spiritual leader of the independent chavurah Makom HaLev in Pittsburgh)*

Yahrtzeits

Len Grossman remembers his father Harry Grossman on Thurs. Dec. 5.

Burt Solomon remembers his father Jack Solomon on Fri. Dec. 6