Kol Rina
An Independent Minyan
Parashat Tazria-Metzora
May 3, 2025 *** 5 Iyar 5785
Aufruf of Jarret Nelson

Tazria-Metzora in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/2879/jewish/Tazria-Metzora-in-a-Nutshell.htm

The name of the Parshah, “Tazria,” means “conceives” and it is found in Leviticus 12:2. The name of the Parshah, “Metzora,” is often translated as “leper” and it is found in Leviticus 14:2.

The Parshah of Tazria continues the discussion of the laws of tumah v’taharah, ritual impurity and purity.

A woman giving birth should undergo a process of purification, which includes immersing in a mikvah (a naturally gathered pool of water) and bringing offerings to the Holy Temple. All male infants are to be circumcised on the eighth day of life.

Tzaraat (often mistranslated as leprosy) is a supra-natural plague, which can afflict people as well as garments or homes. If white or pink patches appear on a person’s skin (dark red or green in garments), a kohen is summoned. Judging by various signs, such as an increase in size of the afflicted area after a seven-day quarantine, the kohen pronounces it tamei (impure) or tahor (pure).

A person afflicted with tzaraat must dwell alone outside of the camp (or city) until he is healed. The afflicted area in a garment or home must be removed; if the tzaraat recurs, the entire garment or home must be destroyed.

As outlined at the start of the portion of Metzora, when the metzora (“leper”) heals, he or she is purified by the kohen with a special procedure involving two birds, spring water in an earthen vessel, a piece of cedar wood, a scarlet thread and a bundle of hyssop.

When a home is afflicted with tzaraat, in a process lasting as long as nineteen days, a kohen determines if the house can be purified, or whether it must be demolished.

Ritual impurity is also engendered through a seminal or other discharge in a man, and menstruation or other discharge of blood in a woman, necessitating purification through immersion in a mikvah.

Haftarah in a Nutshell: II Kings 7:3-20

https://www.chabad.org/parshah/article_cdo/aid/877050/jewish/Haftorah-in-a-Nutshell.htm

This week's haftorah discusses the story of four men stricken by tzara'at, a skin ailment caused by sins — one of the main topics of this week's Torah reading.

Haftorah's backdrop: King Ben-Hadad of Aram besieged Samaria (the Northern Kingdom of Israel). The resulting famine was catastrophic, reducing many to cannibalism. King Jehoram of Israel wanted to execute the prophet Elisha, considering that his prayers could have prevented the entire tragedy. Elisha reassured the king: "So has G-d said, 'At this time tomorrow, a seah of fine flour will sell for [merely] a shekel, and two seahs of barley will sell for a shekel in the gate of Samaria.'" One of the king's officers present scoffed at the prophecy: "Behold, if G-d makes windows in the sky, will this thing come about?" Elisha responded, "Behold, you will see with your own eyes, but you shall not eat there from."

Now, four men suffering from tzara'at dwelled in quarantine outside the city. They too were hungry, victims of the famine. They decided to approach the enemy camp to beg for food. They arrived only to find a deserted camp. For "G-d had caused the Aramean camp to hear the sound of chariots and the sound of horses, the sound of a great army. And they said to one another, 'Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us.'" The entire enemy army fled, leaving behind their tents, horses, donkeys and provisions.

The four men went to the city and reported their findings to the gatekeepers who, in turn, informed King Jehoram. Though originally thinking that this was an ambush planned by the enemy, the king sent messengers who confirmed the miracle. The people swarmed out of the city and looted the enemy camp, thus breaking the famine and fulfilling Elisha's prophecy.

And the officer? The king placed him in charge of the city gates. He was trampled to death by the rampaging crowds — after seeing the fulfillment of the prophet's words...

FOOD FOR THOUGHT

Holiness and Childbirth – Tazria/Metzora by Rabbi Jonathan Sacks z"l (5767)
https://rabbisacks.org/covenant-conversation/tazria/holiness-and-childbirth/

The sidrot of Tazria and Metzora contain laws which are among the most difficult to understand. They are about conditions of "impurity" arising from the fact that we are physical beings, embodied souls, and hence exposed to (in Hamlet's words) "the thousand natural shocks that flesh is heir to."

Though we have immortal longings, mortality is the condition of human existence, as it is of all embodied life.

Rambam explains:

> We have already shown that, in accordance with the Divine wisdom, genesis can only take place through destruction, and without the destruction of the individual members of the species, the species themselves would not exist permanently... He who thinks that he can have flesh and bones without being subject to any external influence, or any of the accidents of matter, unconsciously wishes to reconcile two opposites, namely, to be at the same time subject and not subject to change. Maimonides, Guide for the Perplexed, III:12

Throughout history there have been two distinct and opposing ways of relating to this fact: hedonism (living for physical pleasure) and asceticism (relinquishing physical pleasure). The former worships the physical while denying the spiritual, the latter enthrones the spiritual at the cost of the physical.

The Jewish way has always been different: to sanctify the physical – eating, drinking, sex and rest – making the life of the body a vehicle for the Divine Presence. The reason is simple. We believe with perfect faith that the God of redemption is also the God of creation. The physical world we inhabit is the one God made and pronounced "very good." To be a hedonist is to deny God. To be an ascetic is to deny the goodness of

God's world. To be a Jew is to celebrate both creation and Creator. That is the principle that explains many otherwise incomprehensible features of Jewish life.

The laws with which the Parsha begins are striking examples of this:

> When a woman conceives and gives birth to a boy, she shall be teme'ah for seven days, just as she is during the time of separation when she has her period... Then, for thirty-three additional days she shall have a waiting period during which her blood is ritually clean. Until this purification period is complete, she shall not touch anything holy and shall not enter the Sanctuary.
>
> If she gives birth to a girl, she shall have for two weeks the same teme'ah status as during her menstrual period. Then, for sixty-six days after that, she shall have a waiting period during which her blood is ritually clean.

She then brings a burnt-offering and a sin-offering, after which she is restored to "ritual purity." What is the meaning of these laws? Why does childbirth render the mother teme'ah (usually translated as "ritually impure", better understood as "a condition which impedes or exempts from a direct encounter with holiness")? And why is the period after giving birth to a girl twice that for a boy?

There is a temptation to see these laws as inherently beyond the reach of human understanding. Several rabbinic statements seem to say just this. In fact, it is not so, as Maimonides explains at length in the Guide. To be sure, we can never know – specifically with respect to laws that have to do with kedushah (holiness) and teharah (purity) – whether our understanding is correct. But we are not thereby forced to abandon our search for understanding, even though any explanation will be at best speculative and tentative.

The first principle essential to understanding the laws of ritual purity and impurity is that God is life. Judaism is a profound rejection of cults, ancient and modern, that glorify death. The great pyramids of Egypt were grandiose tombs. Arthur Koestler noted that without death "the cathedrals collapse, the pyramids vanish into the sand, the great organs become silent." The English metaphysical poets turned to it constantly as a theme.

As T. S. Eliot wrote:

> Webster was much possessed by death
> And saw the skull beneath the skin . . .
> Donne, I suppose, was such another . . .
> He knew the anguish of the marrow
> The ague of the skeleton . . . Whispers of Immortality, T. S. Eliot

Freud coined the word thanatos to describe the death-directed character of human life. Judaism is a protest against death-centred cultures. “It is not the dead who praise the Lord, nor those who go down into silence” (Psalm 114) “What profit is there in my death, if I go down into the pit? Can the dust acknowledge You? Can it proclaim your truth?” (Psalm 30). As we open a Sefer Torah we say: “All of you who hold fast to the Lord your God are alive today” (Deut 4:4). The Torah is a tree of life. God is the God of life. As Moses put it in two memorable words: “Choose life” (Deut. 30:19).

It follows that kedushah (holiness) – a point in time or space where we stand in the unmediated presence of God – involves a supreme consciousness of life. That is why the paradigm case of tumah is contact with a corpse. Other cases of tumah include diseases or bodily emissions that remind us of our mortality. God’s domain is life. Therefore it may not be associated in any way with intimations of death.

This is how Judah Halevi explains the purity laws:

> A dead body represents the highest degree of loss of life, and a leprous limb is as if it were dead. It is the same with the loss of seed, because it had been endowed with living power, capable of engendering a human being. Its loss therefore forms a contrast to the living and breathing. The Kuzari, II:60

The laws of purity apply exclusively to Israel, argues Halevi, precisely because Judaism is the supreme religion of life, and its adherents are therefore hyper-sensitive to even the most subtle distinctions between life and death.

A second principle, equally striking, is the acute sensitivity Judaism shows to the birth of a child. Nothing is more “natural” than procreation. Every living thing engages in it. Sociobiologists go so far as to argue that

a human being is a gene's way of creating another gene. By contrast, the Torah goes to great lengths to describe how many of the heroines of the Bible – among them Sarah, Rebecca, Rachel, Hannah and the Shunamite woman – were infertile and had children only through a miracle.

Clearly the Torah intends a message here, and it is unmistakable. To be a Jew is to know that survival is not a matter of biology alone. What other cultures may take as natural is for us a miracle. Every Jewish child is a gift of God. No faith has taken children more seriously or devoted more of its efforts to raising the next generation. Childbirth is wondrous. To be a parent is the closest any of us come to God himself. That, incidentally, is why women are closer to God than men, because they, unlike men, know what it is to bring new life out of themselves, as God brings life out of himself. The idea is beautifully captured in the verse in which, leaving Eden, Adam turns to his wife and calls her Chava "for she is the mother of all life."

We can now speculate about the laws relating to childbirth. When a mother gives birth, she undergoes great risk. Throughout the centuries, childbirth has been a life-threatening danger to mother and baby alike, and even today there are ever-present risks for many. Furthermore, during the process of childbirth, a woman is separated from what until now had been part of her own body (a foetus, said the rabbis, "is like a limb of the mother") and which has now become an independent person. If that is so in the case of a boy, it is doubly so in the case of a girl – who, with God's help, will not merely live but may herself in later years become a source of new life. At one level, therefore, the laws signal the detachment of life from life.

At another level, they surely suggest something more profound. There is a halachic principle: "One who is engaged in a mitzvah is exempt from other mitzvot." It is as if God were saying to the mother: for forty days in the case of a boy, and doubly so in the case of a girl (the mother-daughter bond is ontologically stronger than that between mother and son): I exempt you from coming before Me in the place of holiness because you are fully engaged in one of the holiest acts of all, nurturing and caring for your child. Unlike others you do not need to visit the Temple to be attached to life in all its sacred splendour. You are

experiencing it yourself, directly and with every fibre of your being. Days, weeks, from now you will come and give thanks before Me (together with offerings for having come through a moment of danger). But for now, look upon your child with wonder. For you have been given a glimpse of the great secret, otherwise known only to God.

Childbirth exempts the new mother from attendance at the Temple because her bedside replicates the experience of the Temple. She now knows what it is for love to beget life, and, in the midst of mortality, to be touched by an intimation of immortality.

The Torah's Prescription For Healing by Alan Cooper
https://www.jtsa.edu/torah/the-torahs-prescription-for-healing-2/

WebMD, a commonly consulted Internet source of medical information, devotes three pages to “Common Skin Rashes.” The site takes up the symptoms, diagnosis, and treatment of eczema, granuloma annulare, lichen planus, and pityriasis rosea, respectively. As for the etiology of the conditions, WebMD states in each case that “the cause . . . is unknown.”

Given the discomfort, discomfiture, and uncertainty that even mild skin eruptions can cause us nowadays, it should come as no surprise that they were a source of anxiety in ancient times. In this week’s parashah, that anxiety finds expression amidst an array of concerns about the human body and its functions. The purity laws in Leviticus 11 through 15, which digress from the narrative flow of the book,[i] are concerned with diet (chapter 11), reproduction (chapter 12), and bodily integrity (chapters 13 to 15, including property as an extension of the person).

In the context of the biblical cult, impurity arises out of perceived deviation from a “normal” state, skin eruptions and bodily emissions serving as obvious cases in point. Rituals of purification either signify or effectuate a return from “deviant” to “normal.” The destruction of the Temple and the concomitant end of Temple sacrifice eliminated both the need to remain in a state of ritual purity and the means of attaining that state. The biblical conceptions of normalcy and deviance, moreover, became increasingly obscure or alien to post-biblical sensibilities. As a result, alternative interpretations of the purity laws arose early in the history of

interpretation.

At a glance, the opening chapters of Parashat Metzora seem like a biblical antecedent of WebMD. Leviticus 13 describes the disfiguring symptoms of צרעת/tzara`at, starting with "a swelling, a rash, or a discoloration" that "develops into a scaly affection" (Lev. 13:1). The text then goes into specific manifestations, instructing the priest as to the proper diagnosis in each case.

Whatever condition is designated by the term tzara`at, it is not "leprosy" or Hansen's disease—a misunderstanding that may be traced to the Septuagint (the Greek translation of the Torah). In any case, the priest's responsibility is not to identify the condition per se, but to determine whether or not it imparts impurity. In contrast to WebMD, Leviticus 14 prescribes a course of ritual action rather than medical treatment. The diagnostician is not a physician, after all, but a priest, and the rituals are to be undertaken only after the sores of the afflicted individual have healed (14:3). The purpose of the rituals is cultic purification (14:2), not medical treatment.

Isaac Caro (1458–1535) addresses this point in his Toledot Yitzhaq on Leviticus 14:2, where he writes that interest in the medical aspect of tzara`at "is inappropriate for our Holy Torah, which is concerned with spiritual ailments and not physical ones. Skin eruptions are the province of medicine, which is concerned with bodily health (beri'ut ha-guf), whereas the Torah's concern is with spiritual benefit (to`elet ha-nefesh)." After an aside on the physical causes of skin diseases, Caro reiterates that they are not the Torah's subject matter: "The Torah addresses tzara`at to teach that human ailments have two causes, one material (mi-tzad ha-homer) and the other spiritual (mi-tzad ha-nefesh)," and the Torah speaks only to the latter. A person of sound constitution whose affliction is spiritual "does not have to go to a medical doctor, but to a healer of the spirit."

Today's physicians are attentive to possible nonphysical causes of disease such as stress, anxiety, and depression, and many dermatological disorders have a psychosomatic component. According to the American Dermatological Association, "Studies link factors that affect our emotional well-being . . . to an increase in skin, hair or nail problems."

Or, as a practitioner puts it, "A dermatologist's work would be incomplete if he/she did not consider and examine the whole patient, not only the physical body . . . but also the individual's mind (the psyche or the psychologic aspects, 'the soul')."[ii] Lacking the resources and terminology of modern psychiatry to pinpoint the cause and potential cure of the "spiritual" malaise, Caro relies on the longstanding rabbinic notion that "it is brought on by evil speech."[iii] He subdivides "evil speech" into three categories: statements that are malicious even if true (lashon ha-ra); second-hand gossip (rekhilut); and outright slander (dibbah). Then he argues with considerable ingenuity that three of the items designated for the rituals of purification in Leviticus 14:4 are intended to provide reparation for the three forms of evil speech: the slaughtered bird for lashon ha-ra; the live bird for dibbah; and the crimson stuff for rekhilut.

Other texts offer broader and more general etiologies of tzara`at. Leviticus Rabba 17:3 enumerates 10, possibly corresponding to the number of afflictions (nega`im) described in the parashah. The 10 causes are idolatry, illicit sex, bloodshed, profanation, blasphemy, embezzlement, theft of personal property, arrogance, evil speech, and casting the evil eye—each one of which the midrash exemplifies with a biblical story. The author of Midrash Tadshe (chapter 16) [iv] boils them down to three: envy (referring to Miriam in Numbers 12), greed (Gehazi in 2 Kings 5), and arrogance (Uzziah in 2 Chronicles 26).

Modern medicine is attentive to the relationship of mind and body: our psychological state unquestionably affects our physical condition. As the American Psychological Association admonishes us, "Pay attention to what your body is telling you about the state of your mind." This week's parashah offers a similar lesson with respect to spiritual well-being: we must be attentive to what our bodies are telling us about the condition of our souls. The author of Midrash Tadshe (chapter 17) asks why the priest is commanded to take two birds for the ritual of purification, slaughtering one and setting the other free (Lev. 14:5–7). He asserts that the slaughtered bird, dead and buried in the ground, symbolizes an infirmity that is gone for good. The live bird, on the other hand, serves as a reminder that reverting to the behavior that brought on the ailment in the first place could engender a relapse: just as the bird might return from the open country, so the affliction might recur. It therefore makes good sense

to avoid thoughts, words, and actions that can trigger ill effects—sound advice that is conveyed in an odd and intriguing way in Parashat Metzora as refracted through the lens of traditional commentary. *(Alan Cooper is the Elaine Ravich Professor of Jewish Studies at JTS)*

[i]The narrative resumes in Leviticus 16:1, harking back to chapter 10.

[ii]Quotation from Emiliano Panconesi, "Psychosomatic Factors in Dermatology: Special Perspectives for Application in Clinical Practice."See also Philip D. Shenefelt, "Management of Psychodermatologic Disorders." [iii]For an excellent introduction to the concept of "evil speech" (lashon ha-ra) and its consequences, see David Golinkin, "Death and Life Are in the Hand of the Tongue." [iv]Midrash Tadshe, also known as Midrash Pinhas ben Yair, is a fascinating and unusual work, probably composed in Southern France sometime before 1000 CE.

Healing Words and Healing Actions by Rabbi Eve Posen

https://rabbieve.com/2025/04/30/healing-words-and-healing-actions/

"Sticks and stones may break my bones, but words will never hurt me." We know this isn't true. Words can wound deeply—and also heal. In this week's double portion, Tazria-Metzora, the Torah offers a layered exploration of both the power of words and the potential for healing, inviting us to reflect on speech, gratitude, and the journeys—physical and spiritual—we take toward wholeness.

Parshat Tazria opens with a woman's recovery after childbirth, detailing a ritual of purification and offerings. In ancient times, childbirth was not only spiritually significant, but perilous. The Torah's acknowledgment of that danger—followed by the mother's eventual reintegration into communal and spiritual life—echoes a profound truth: survival itself is sacred. Today, when a parent safely delivers a child, we still carry this awareness. It's reflected in the blessing of Birkat HaGomel, recited by those who emerge from danger: "Blessed are you . . . who bestows goodness upon the undeserving and has granted me all good." It's a powerful reminder that recovery calls not only for relief, but for gratitude.

Later, the parshah transitions into a discussion of tzara'at, a skin affliction often interpreted by the rabbis as a spiritual consequence of lashon hara—harmful speech. This theme continues into Parshat Metzora, where the afflicted person undergoes not only physical inspection and quarantine,

but ultimately, a ritual of release and renewal. A live bird is set free, symbolizing reintegration and new beginnings. Like the mother after childbirth, the metzora is welcomed back into community—restored, renewed.

Though tzara'at may no longer appear on our skin, its lessons linger. Harmful speech still isolates. Gossip still wounds. But just as the body can heal, so too can relationships, when we take responsibility and seek repair. And just as we recite Birkat HaGomel for physical healing, perhaps we might imagine a blessing for the restoration of our words—when our speech turns from tearing down to building up.

Our siddur offers us such a model. Each morning, we begin Pesukei d'Zimra with Baruch She'amar—"Blessed is the One who spoke, and the world came into being." God's speech is not destructive, but creative. It builds worlds. If we are made in the divine image, then our words, too, can create. They can comfort, connect, and bless.

So this week, what if we treated our words and our health as equally sacred? What if we offered gratitude not only for physical healing, but for the chance to speak kindly, to start fresh, to repair what was broken? In doing so, we echo both Birkat HaGomel and Baruch She'amar—giving thanks for survival, and honoring the creative holiness within every word.

May our speech be life-giving, our gratitude expansive, and our healing—physical and spiritual—a source of blessing for ourselves and others.

(Rabbi Eve Posen was ordained by the Ziegler School of Rabbinic Studies at the American Jewish University. She also received a Master's Degree in Experiential Education from the Fingerhut School of Education at the AJU. She now serves at Associate Rabbi at Congregation Neve Shalom in Portland OR.)

The Discovery of Birth – Tazria-Metzora by Rabbi Tali Adler
https://www.hadar.org/torah-tefillah/resources/discovery-birth

Each of us was brought into this world by someone who allowed their body to become home to a stranger.

This is what mothers do before we meet our children: watch, sometimes in wonder, and sometimes in grief, as the bodies which were once ours alone grow, bend, ache, and change in ways that make us

unrecognizable to ourselves. Feel our ribs widen, our bodies force themselves apart, to create room for new life. Bind ourselves to a person whose face we have never seen.

We all know this, but most of the time, we ignore its magnitude. It makes sense: to live with that sort of debt is impossible, and any gratitude we might offer seems insignificant in the face of the gift.

But once a woman has experienced pregnancy, she can no longer ignore that basic fact. For the first time she understands, deep in her body, what it means to have been born. And maybe it is that new awareness of what her own mother did to bring her into this world that underlies the Torah's regimen for a new mother:

Vayikra 12:6-7
On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a hatat offering. He shall offer it before God and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female.

Many commentaries, who assume that the *hatat* offering always relates to a sin, puzzle over the command for the new mother to bring it as one of her offerings. What sin does a woman commit in childbirth?

R. Behaye ben Asher(1) suggests, somewhat painfully, that the *hatat* a new mother brings is not related to her own sin, but to the sin of Havah, the first mother:

R. Behaye on Vayikra 12:7
It is possible to understand the reason for this offering as not so much related to her as to her "mother," i.e., the first woman Havah.… This woman who gave birth now may be perceived as the branch of a contaminated root, daughter of a corrupted mother and as such some of the mother's contamination was transmitted to her. Hence the Torah requires that she atones for this by bringing a sin-offering after giving birth.

Rabbeinu Behaye's explanation is a difficult and painful one. For

Rabbeinu Behaye, it is this lineage of mothers and daughters that explains the sin that triggers the new mother's requirement to bring a hatat. All mothers, in his reading, are implicated in Havah's sin when she ate from the forbidden tree, as a result of which women experience pain in childbirth. All mothers, then, bring a sin offering after they have given birth in order to atone for our ancestral mother's sin. He points to a conception of motherhood that is essentially and irrevocably bound up with the eternal stain of sin, for which every mother must atone forevermore.

Rabbeinu Behaye's orientation, however, is important in that he helps us understand that the woman who brings the new *hatat* is not an isolated actor, but is bound up with all the women in her ancestral line who have crossed the boundary into motherhood before her, a long chain of women extending all the way back to Havah. While we need not adopt his painful interpretation of the meaning of that link, we can reclaim it in a way that does not point to inherited shame, but to our interconnectedness with the women who have come before us.

By reorienting our understanding of the mother bringing the offering as a woman in a long chain of daughters and mothers stemming all the way back to Havah, we might understand the sin not as one committed by an ancestral mother, but one committed against that mother and every subsequent mother in the chain: *the willed ignorance of what our mothers endure in order to bring us into the world, ignorance that the woman bringing the offering, who has just endured pregnancy and birth herself, can no longer sustain.*

Like Rabbeinu Behaye highlights, every woman in the long chain of mothers and daughters who brings a child into the world does so through pain:

Bereishit 3:16
And to the woman [God] said, "I will greatly expand your hard labor—and your pregnancies; in hardship shall you bear children."

While we most often think of Havah's curse as bound up with mothers, the truth is that it is also inextricably related to the experience of being a child—anyone's child. To be a human being is to come into the world with

a debt that can never be repaid. It is to know that someone chose to endure suffering so that you might exist. Having crossed the divide from daughter to mother, the woman who brings the *hatat* now understands, viscerally—for the first time, or with subsequent children anew—what that suffering entails.

Maybe this is why the Torah commands a woman who has just given birth to bring a sin offering—not because of the pregnancy or the birth, but because of the deliberate ignorance that came before. At this moment, she understands what another human being did to bring her into the world—and she understands that, until now, her gratitude has been incomplete. For the sin of not recognizing the gifts she was given that she only now understands, she must bring a sin offering.

Maybe in this moment, as she brings the *hatat,* the woman pauses for a moment and thinks of her long line of maternal ancestors, beginning with her own mother and stretching all the way back to Havah. Maybe she silently mouths the words: “Thank you. I understand now.”

Because in this moment, as she begins or continues her parenting journey, she finally understands what it means to be someone’s child.

(Rabbi Tali Adler is faculty at Hadar, where she teaches Talmud, Tanakh, and parshanut. Tali earned a BA in Jewish Studies and Political Science at Yeshiva University, and received semikhah from Yeshiva Maharat.)

1. Spain, 13th-14th c. commentator on the Torah.

****

Yahrtzeits

Al Gottlieb remembers his mother Gertrude Gottlieb on Mon. May 5th

Merna Most remembers her father Henry Handleman on Mon. May 5th