Kol Rina
An Independent Minyan
Parashat Toldot
November 23, 2025 *** 2 Kislev, 5786

[Toldot in a Nutshell](https://www.chabad.org/parshah/article_cdo/aid/3178/jewish/Toldot-in-a-Nutshell.htm)
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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 sau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

In Gerar, in the land of theman 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, E 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.

Haftarah in a Nutshell: Malachi 1:1 – 2:7
https://www.chabad.org/parshah/article_cdo/aid/587261/jewish/Haftorah-in-a-Nutshell.htm

This week's *haftorah* 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 *haftorah* 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."

Food For Thought

Between Prophecy and Oracle by Rabbi Jonathan Sacks z”l (5767)
https://rabbisacks.org/covenant-conversation/toldot/between-prophecy-oracle/

Rebecca, hitherto infertile, became pregnant. Suffering acute pain, “she went to inquire of the Lord” [vatelech lidrosh et Hashem] (Bereishit 25:22). The explanation she received was that she was carrying twins who were contending in her womb. They were destined to do so long into the future:

> Two nations are inside your womb;
> Two peoples are to part from you.
> One people will be stronger than the other,
> And the older will serve the younger [ve-rav ya’avod tsa’ir]. Bereishit 25:23

Eventually the twins are born – first Esau, then (his hand grasping his brother’s heel) Jacob. Mindful of the prophecy she has received, Rebecca favours the younger son, Jacob. Years later, she persuades him to cover himself in Esau’s clothes and take the blessing Isaac intended to give his elder son. One verse of that blessing was “May nations serve you; may nations bow down to you. Be lord over your brothers and may your mother’s sons bow down to you.” (Bereishit 27:29) The prophecy has been fulfilled. Isaac’s blessing can surely

mean nothing less than what was disclosed to Rebecca before either child was born, namely that “the older will serve the younger.” The story has apparently reached closure, or so, at this stage, it seems.

But biblical narrative is not what it seems. Two events follow which subvert all that we had been led to expect. The first happens when Esau arrives and discovers that Jacob has cheated him out of his blessing. Moved by his anguish, Isaac gives him a benediction, one of whose clauses is:

> By your sword you will live,
> And your brother you will serve;
> But when you break loose,
> You will throw off his yoke from your neck. Bereishit 27:40

This is not what we had anticipated. The older will not serve the younger in perpetuity.

The second scene, many years later, occurs when the brothers meet after a long estrangement. Jacob is terrified of the encounter. He had fled from home years earlier because Esau had vowed to kill him. Only after a long series of preparations and a lonely wrestling match at night is he able to face Esau with some composure. He bows down to him seven times. Seven times he calls him “my lord.” Five times he refers to himself as “your servant.” The roles have been reversed. Esau does not become the servant of Jacob. Instead, Jacob speaks of himself as the servant of Esau. But this cannot be. The words heard by Rebecca when “she went to inquire of the Lord” suggested precisely the opposite, that “the older will serve the younger.” We are faced with cognitive dissonance.

More precisely, we have here an example of one of the most

remarkable of all the Torah's narrative devices – the power of the future to transform our understanding of the past. This is the essence of Midrash. New situations retrospectively disclose new meanings in the text.[1] The present is never fully determined by the present. Sometimes it is only later that we understand now.

This is the significance of the great revelation of God to Moses in Shemot 33:23, where God says that only His back may be seen – meaning that His Presence can be seen only when we look back at the past; it can never be known or predicted in advance. The indeterminacy of meaning at any given moment is what gives the biblical text its openness to ongoing interpretation.

We now see that this was not an idea invented by the Sages. It already exists in the Torah itself. The words Rebecca heard – as will now become clear – seemed to mean one thing at the time. It later transpires that they meant something else.

The words ve-rav ya'avod tsair seem simple: "the older will serve the younger." Returning to them in the light of subsequent events, though, we discover that they are anything but clear. They contain multiple ambiguities.

The first (noted by Radak and R. Yosef ibn Kaspi) is that the word et, signalling the object of the verb, is missing. Normally in biblical Hebrew the subject precedes, and the object follows, the verb, but not always. In Job 14:19 for example, the words avanim shachaku mayim mean "water wears away stones," not "stones wear away water." Thus the phrase might mean "the older shall serve the younger" but it might also mean "the younger shall serve the older". To be sure, the latter would be poetic Hebrew rather than conventional prose style, but that is what this utterance is: a poem.

The second is that rav and tsa'ir are not opposites, a fact disguised by the English translation of rav as "older." The opposite of tsa'ir ("younger") is bechir ("older" or "firstborn"). Rav does not mean "older." It means "great" or possibly "chief." This linking together of two terms as if they were polar opposites, which they are not – the opposites would have been bechir/tsa'ir or rav/me'at – further destabilises the meaning. Who was the rav? The elder? The leader? The chief? The more numerous? The word might mean any of these things.

The third – not part of the text but of later tradition – is the musical notation. The normal way of notating these three words would be *mercha-tipcha-sof passuk*. This would support the reading, "the older shall serve the younger." In fact, however, they are notated *tipcha-mercha-sof passuk* – suggesting, "the older, shall the younger serve"; in other words, "the younger shall serve the older."

A later episode adds a yet another retrospective element of doubt. There is a second instance in Genesis of the birth of twins, to Tamar. The passage is clearly reminiscent of the story of Esau and Jacob:

> When the time came for her to give birth, there were twins in her womb. As she was in labour one child put out a hand, so the midwife took a crimson thread and tied it to his wrist, saying, "This one came out first." But he pulled his hand back and then his brother came out. She said, "How you have burst through!" So he was named Peretz. Then his brother came out with the crimson thread on his wrist. He was named Zerah. Bereishit 38:27-30

Who then was the elder? And what does this imply in the case

of Esau and Jacob?[2] These multiple ambiguities are not accidental but integral to the text. The subtlety is such, that we do not notice them at first. Only later, when the narrative does not turn out as expected, are we forced to go back and notice what at first we missed: that the words Rebecca heard may mean "the older will serve the younger" or "the younger will serve the older."

A number of things now become clear. The first is that this is a rare example in the Torah of an oracle as opposed to a prophecy (this is the probable meaning of the word chiddot in Bamidbar 12:8, speaking about Moses: "With him I speak mouth to mouth, openly and not in chiddot" - usually translated as "dark speeches" or "riddles"). Oracles - a familiar form of supernatural communication in the ancient world - were normally obscure and cryptic, unlike the normal form of Israelite prophecy. This may well be the technical meaning of the phrase "she went to inquire of the Lord" which puzzled the medieval commentators.

The second – and this is fundamental to an understanding of Bereishit – is that the future is never as straightforward as we are led to believe. Abraham is promised many children but is 100 years old before Isaac is born. The patriarchs are promised a land but do not acquire it in their lifetimes. The Jewish journey - though it has a destination - is long and has many digressions and setbacks. Will Jacob serve or be served? We do not know. Only after a long, enigmatic struggle, alone at night, does Jacob receive the name Israel meaning, "he who struggles with God and with men and prevails."

The most important message of this text is both literary and theological. The future affects our understanding of the past.

We are part of a story whose last chapter has not yet been written. That rests with us, as it rested with Jacob. [1] Please see, for example the essay 'The Midrashic Imagination' by Michael Fishbane. [2] See Rashi to Gen. 25:26 who suggests that Jacob was in fact the elder.

Finding Our Way (and God's) in the World: Toldot
by Daniel Nevins
https://www.jtsa.edu/torah/finding-our-way-and-gods-in-the-world-2/

What do you make of our matriarch Rebecca? Certainly she is the boldest and most independent of the mothers. When as a girl she sees a stranger at the well, she rushes to water his caravan of thirsty camels, and then invites him to stay at her house. When offered the chance to travel with this man back to a distant land and a mysterious husband, she volunteers without hesitation. When her pregnancy becomes difficult, she seeks out God and challenges God with the bold question, "Why do I need this?" When her husband seems ready to bless the wrong son, she quickly conspires to rearrange the action so that Jacob will receive the primary blessing. In all of these actions, Rebecca is seen as a woman of strength and decisiveness.

Yet Rebecca's strength has dreadful consequences. In deceiving her blind husband, she humiliates him and causes him to shudder in fear. In depriving her eldest son Esau of his blessing, she causes him to explode in anger and to plot his brother's murder. And in securing for Jacob both blessings, she causes him to flee for his life, alone into the lonely night of exile. Is Rebecca strong and righteous, or is Rebecca headstrong and wrong?

Presumably, the way to answer this question is to look at the prophecy received by Rebecca when she sought out God. Here is U.C., Berkeley Professor Robert Alter's translation of the oracle found at the beginning of our parashah (Gen. 25:23):

> Two nations—in your womb,
> Two peoples from your loins shall issue.
> People over people shall prevail,
> The elder, the younger's slave.

The problem is that this prophecy is ambiguous, especially in its final clause, "v'rav ya'avod tza'ir." Biblical scholar Richard Elliott Friedman suggests that this could mean either "the elder shall serve the younger" or "the elder, the younger shall serve."

Rebecca, together with most readers, interprets the prophecy in the first fashion, understanding that Esau must be subjugated to Jacob. This interpretation sets the course for their family and perhaps for the history of their descendants. But perhaps Rebecca got it wrong? Perhaps the oracle truly meant that the younger boy, Jacob, was to serve his older brother, Esau? Perhaps Isaac got it right in trying to bless Esau with physical dominion (27:29), while reserving for Jacob the covenantal blessing (28:3–4). Perhaps this family could have been spared the fraternal anger, hatred, and division if Rebecca had only understood her prophecy differently. But perhaps all of this tension was ordained by God, and was a necessary stage in the emergence of Jacob as Israel, patriarch to 12 tribes.

Rebecca's prophecy is not the only ambiguous utterance found in the Bible. JTS Professor Stephen A. Geller studies this phenomenon in his 1996 book, Sacred Enigmas. In a

2007 volume of essays in honor of Dr. Geller, JTS Professor Benjamin D. Sommer continues this path with a chapter titled, “Prophecy as Translation: Ancient Israelite Conceptions of the Human Factor in Prophecy.” Dr. Sommer examines, among other texts, an incident described in 1 Kings 22. There, the evil northern king Ahab gets 400 prophets to support him in his desire to invade the neighboring country, Aram. Yet the southern king Yehoshafat asks him to seek one more opinion from the prophet Micaihu ben Yimlah. This prophet repeats his colleagues’ words, “Go up, so that the Lord will deliver into the hands of the king,” but interprets the prophecy in the opposite fashion. Rather than predicting that the enemy will be delivered into “the hands of the king,” it is the king who will be delivered into the hands of the enemy. Ahab ignores Micaihu’s interpretation, invades Aram, is taken captive, and killed.

Dr. Sommer shows that the 400 prophets erred not in their hearing of the message, but in its interpretation. Perhaps they were cowed by the king into delivering the message that he desired. Perhaps they simply lacked the courage and the zeal to speak truth to power. But perhaps the message itself was intentionally ambiguous, and the responsibility of interpretation was invested in the prophet by God. Indeed, Dr. Sommer points to Numbers, chapter 12, to show that God intentionally obfuscates to all prophets save Moses. The prophet must be attuned to the divine message, but must also interpret with integrity, guided by a sense of justice and righteousness.

The Rabbis also discern this phenomenon of obscure prophecy. In the Talmud (Yevamot 49b) they say, “all of the prophets saw through a cloudy speculum (aspeklirya she’eina me’ira); but our Master Moses, saw through a clear speculum.” Maimonides builds on this theme, differentiating the prophecy of Moses from that of other prophets. Moses can

prophesy at will; Moses can see the matter clearly; Moses can stand and speak with God without fainting; Moses alone is unable to return to ordinary life because his prophetic commission is clear and continuous (Yesodei HaTorah 7:6).

For most prophets, then, interpretation is as important as the prophecy itself. Indeed, interpretation is part of the prophecy. This is reminiscent of what the Rabbis say about dreams. In the Talmud (Berakhot 55a), Rav Hisda claims that a dream without interpretation is like an unread letter. Indeed, the dreamer has an opportunity to seek a better interpretation and to transform an evil omen into a blessing.

What should guide interpretation? Prophecy is not magic. The role of the prophet is not to force the hand of God, but to be guided by God's way. What is God's way? Justice and righteousness, kindness and peace. Perhaps Rebecca understood correctly, and her boys were destined to battle. Perhaps she was justified in deceiving Isaac and depriving Esau of his blessing. But it seems to me that an interpretation that ensures enmity is of necessity flawed.

We can't know how the story might have developed had Rebecca allowed Isaac to bless his older son. But we can work in our own capacity to interpret our sacred tradition in ways that create just and compassionate communities. As our families gather in thanksgiving for the earth's bounty, may we also be blessed in appreciation for one another, so that we become not like Jacob and Esau, but like brothers and sisters who dwell together in peace. *(Daniel Nevins is JTS Alum of the Rabbinical School and Former Pearl Resnick Dean of the Rabbinical School and The Division of Religious Leadership at JTS)*

Toldot: Good Rebuke Interrupts Bad Cycles

by Rabbi Avigayil Halpern

https://truah.org/resources/avigayil-halpern-toldot-moraltorah_2025_/

"This is the story of Isaac, son of Abraham. Abraham begot Isaac." (Genesis 25:19) If Isaac is Abraham's son, why do we also need to be told that "Abraham begot Isaac"? Rashi interprets the repetition here as an indication that Isaac was not only Abraham's son, but was physically identical to him. This was a precautionary measure, says Rashi, lest anyone suspect that Isaac had been conceived when Sarah was kept prisoner by Avimelech and therefore was not Abraham's true son.

The anxiety implied by Rashi here suffuses Parshat Toldot. Isaac is Abraham's son — and his imitations and repetitions of Abraham's choices are a major theme. The narratives of Toldot suggest that Isaac does not take after Abraham only in appearance: Isaac's life in many ways parallels Abraham's.

Just as Sarah was taken captive by Avimelech of Gerar, so too was Rebecca. Fearing that if Avimelech's courtiers discover he is Rebecca's husband, he will be killed, Isaac protects himself with the same lie as his father. And when it is discovered that he is not, in fact, Rebecca's brother, Avimelech apologizes as he did to Abraham, and Isaac is offered Avimelech's protection and grows rich — just as Abraham did before him.

After both of these conflicts in Gerar, both Abraham and Isaac have conflicts over wells. In Abraham's case, "Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized." But when Avimelech insists in reply that he knew nothing about this, he and Abraham make a pact.

Isaac's conflict excavates — quite literally — the same themes as his father's. After being pushed away from the people of Gerar because he has "become far too big for us," (Genesis 26:16) "Isaac dug anew the wells which had been dug in the days of his father Abraham and which the Philistines had stopped up after Abraham's death; and he gave them the same names that his father had given them." (Genesis 26:18) Isaac continues digging up further wells, but finds, again like his father, that there is tension: "The herdsmen of Gerar quarreled with Isaac's herdsmen, saying, 'The water is ours.'" This pattern repeats until eventually Isaac's people dig a well that is not the subject of dispute.

Soon after, Isaac is — once again, echoing Abraham's interactions — approached by Avimelech. But here, his choices diverge from his father's. While Abraham seems to accept Avimelech's excuse that he did not know about the actions of his people, Isaac confronts the king: "Isaac said to them, 'Why have you come to me, seeing that you have been hostile to me and have driven me away from you?'" Isaac is not pacified by Avimelech's mere presence — he insists on acknowledgement of and accountability for the harm that has been done to him.

Both of these moments are cited by the Sifrei as evidence that "rebuke leads to peace." But it is only Isaac's story that actually concludes with peace: "And they departed from him in peace." (Genesis 26:31) Abraham's story, on the other hand, does not have a satisfying ending — while he offers an initial rebuke, he does not insist on a real reckoning on Avimelech's part. Perhaps this is what leads to this same cycle of conflict over wells only one generation later. There has been no true resolution, because Abraham has not demanded true repair.

I know I am not the only one who has been tempted in recent days, weeks, months, and years, to throw up my hands and abandon Jews who think too differently from me. It is so painful to be seen as evil, misguided, or not Jewish enough by people who share our beloved Torah, and it can seem safer and easier to simply give up on insisting that we are all still somehow in a shared project.

But this is not a liberatory attitude. The organizer Monica Cosby, quoted by Mariame Kaba and Kelly Hayes, teaches that an abolitionist requires a "refusal to abandon" — an insistence that each person matters, that we cannot get free if we give up on anyone. Tochecha (rebuke) offers us a way to do that.

We can keep repeating patterns, re-digging wells, poking the same sore spots. Or we can be like Isaac and insist on looking at the harm, on saying "this is where wrong has been done." Letting hurt slide, like Abraham, locks us into a cycle where we separate ourselves from others by refusing to address problems. But this does not fix anything, and we find ourselves back in the same place again and again.

Hayes and Kaba write:

> "We are sold punishment as justice and annihilation as progress, and many people cannot imagine anything else. But just as we do not abandon people we love who are in crisis, we have not given up on humanity. We have witnessed transformation too often to dismiss its possibility, and we have an obligation to that possibility in individual lives and in larger groups of people….Being present for people will always mean being there for the mess created by human conflict and trauma." (Let This Radicalize You)

Refusing to abandon each other means being there for the mess. It means being willing to push one another and to be pushed. It requires the bravery and softness of revealing our hurt and our anger, and being open to receiving the hurt and anger of others.

The paradigmatic verse anchoring the mitzvah of tochecha, reads: "You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account." (Leviticus 19:17) Many commentators, the Ramban among them, read the first and second phrases as related: Rather than holding our angst quietly in our heart, we must tell those we are upset with — this has the power to prevent hatred.

Leaning in to tochecha is a way toward, rather than away, from relationship. And, like Isaac, who stepped away from learned patterns and created something new, this kind of relationship can lead to peace. *(Rabbi Avigayil Halpern (she/her) is a Jewish educator and writer who is passionate about the wisdom that emerges in the conversation between our own lives and traditional texts.)*

Toldot by Rabbi Cantor Inna Serebro-Litvak
https://ajr.edu/parashat-toledot-5786/

Aa -pchee (I sneeze) "Bless you" – you say.

Oh, thank you! Thank you for your blessings! I feel very blessed!

To say "Bless you" after someone sneezes has become an integral part of our everyday speech and when we say it, we don't even realize that we are "bestowing" a blessing over someone.

One of the reasons Americans say “bless you” is because people used to believe a sneeze caused someone to expel their soul out of their body, and so “God bless you” or “Bless you” was used as a protection against the devil snatching your soul.

One thing is certain – the word “blessing” holds a great power!

According to Merriam-Webster.com, “blessing is defined as a) the act or words of one that blesses and b) approval or encouragement.”

When we offer a blessing, we are essentially boosting up the person to whom we are speaking. When we bless our children on Erev Shabbat, we are asking that they find well-being, wholeness and peace in the week ahead and in their lives. When we tell someone they are a blessing in our lives, we are indicating our appreciation.

As clergy, I get to bless couples at wedding ceremonies, B’nai mitzvah students at services, babies and toddlers at their baby naming, and recently a group of seven people, who converted to Judaism.

But there are many more times, of course, that we recite blessings, berakhot. In Judaism we recite berakhot before performing rituals, such as reading from the Torah or lighting Shabbat candles, as well as before we do mundane things, such as eating, drinking etc., using words to elevate our actions. According to Babylonian Talmud Menahot 43b, “each person is obligated to recite 100 blessings each day” and thus feel connected to God through these expressions of blessing and gratitude.

In Parashat Toledot, we encounter the power of a berakha as the words which a parent says to a child – these words signify a thing that is promised and cannot be revoked. From their

time in the womb, Esau and Jacob were constantly competing, as it says in the Torah – they "wrestled' in the womb. Later, the brothers competed for land, position, status and ultimately for their father's blessing and love. Esau and Jacob were twins but they had different skills, talents and strengths. As their personalities developed, Isaac and Rebecca related to each of their sons accordingly. Rebecca favored Jacob and Isaac – Esau. That for sure, caused more rivalry!

And since Isaac favored Esau, it made sense that he considered to turn to Esau, his favorite son and the first born. Isaac's instructions to Esau indicated that should Esau succeed in bringing his father a tasty meal, he would be rewarded with Isaac's blessings. Of course, Esau hurried to hunt and cook and return to his father. Esau had his eye on the ultimate prize–his father's blessing – the acknowledgment that he, Esau, was more beloved than Jacob.

Yet Rebecca had a different plan in mind. She intervened and instructed Jacob to fulfill Isaac's request resulting in Jacob "stealing" Esau's blessing. Following his mother's instructions, Jacob passed himself off as Esau and received Isaac's blessing:

"See, my son's scent is like the scent of the field blessed by Adonai.
God give you of heaven's dew, of earth's bounty; abundant grain and new wine.
Let peoples serve you and nations bow down to you.
Be a ruler to your brothers, and let your mother's sons bow down to you.
May those who curse you be cursed;
May those who bless you be blessed." (Genesis 27:27-29)

When Esau approached Isaac with the food he had prepared,

he was rebuffed by Isaac, “Who then hunted game and brought it to me and I ate of it all before you came? I blessed him — and blessed he will remain!” (Genesis 27:33)

Can you imagine how Esau felt at that moment?! He pleaded with his dad: “Bless me! Me too, Father!”

Jacob’s cheating actions led him to receive the blessing which was promised to his older brother; Esau’s future was determined to be without his father’s blessing. Despite losing his blessing to his brother, Esau continued to plead: he still needed the reassurance that his father loved him as well.

Isaac and Rebecca reinforced the differences between their sons and fostered the competition between them. Both Esau and Jacob craved their parents’ love and support and would do truly anything to get the cherished blessing. Cheating and deceiving helped Jacob to receive the blessing, but his and Rebecca’s actions created a narrative of pain and distrust.

Ultimately, this also led to the years of animosity between Jacob and Esau and disrupted the family.

If Rebecca and Isaac had lived in a different time and if the father’s blessing had not been a guarantee of inheritance and future well-being, the story of Jacob and Esau might have ended differently.

Today, we understand that we do not have to limit our words of blessing and that we can and should celebrate the strengths and talents of all of our loved ones. Blessings have the power to sanctify and to enhance our daily activities. Blessings have the potential to give us a sense of holiness and awe. When we say the words of blessing for another or tell our loved ones they are blessings, we reinforce our feelings and our actions. We say “you matter,” “you are cherished,” or “you bring joy and love into my world.”

Be who you are –
and may you be blessed
in all that you are.
(Marcia Falk)

(Rabbi/Cantor Inna Serebro-Litvak is currently serving as senior Rabbi at Temple Shalom in Succasunna, NJ. Rabbi/Cantor Serebro-Litvak was born in St. Petersburg, Russia. She made aliyah to Israel with her entire family. There, she pursued her undergraduate studies at the Music Academy of Tel Aviv University. After graduating, she move to the United States and enrolled at JTS Miller Cantorial School. Rabbi Inna was the first woman from the Former Soviet Union to graduate from JTS. Rabbi Inna served as the cantor at Temple B'nai Or in Morristown, NJ and Temple Beth Am in Parsippany, NJ. While serving as the cantor at Temple Beth Am, she enrolled and completed her Rabbinic Ordination and Master's Degree in Jewish Studies at AJR.)

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Yahrtzeits

Len Grossman remembers his father Harry Grossman on Mon. Nov. 24

Burt Solomon remembers his father Jack Solomon on Tues. Nov. 25.

Treasure Cohen and Rachel Rose-Siwoff remember their sister Rebecca Lubetkin on Wed. Nov. 26.

Treasure Cohen and Rachel Rose-Siwoff remember their brother-in-law Daniel Lubetkin on Wed. Nov. 26.

Perry Fine remembers his mother Rosette Fine on Wed. Nov.26

Nancy Isaacson remembers her mother Ruth Isaacson on Wed. Nov. 26.