

## Bar Mitzvah Commemoration

Baruch HaShem ... that I should stand before you today .., attesting to leaping developments in modern medicine, ... commemorating a Bar Mitzvah 70 years ago.

To you my siblings, I want to say "Welcome to my corner of the world, you my sisters and brothers, de jure and in law who have made the journey to be together and to be with me today".

We can recall the events that once befell our communities and our dear parents, who with rare foresight made the brave and timely decision to bid farewell to a world where they had found their special place but needed yet to farewell close friends who did not share their forebodings and to depart from familiar ways, in order to find a safer place for the future, adopt this land and work with its people for the general well being of all. For the parents, Yonah and Regina Gubbay, this was their second timely flight, the first being from the land of their birth, leaving all behind except their responsibilities to loved ones. May those that follow them have the wisdom to carry their hopes forward.

From each of the members of my family and from my close friends, I've learnt numerous things of value to me. ... for that, I am grateful.

Early in my adult life, I adopted a settled view that the Human Condition calls for, above all, "Coping with Uncertainty" and the ongoing need to colonize areas of relative certainty within the boundaries of existence.

In the pervasive environment of uncertainty, we harness our innate human curiosity under the moderating hand, hopefully, of incisive intellectual honesty. Without that, we would feel confused and would need to rely on the advice of those people with whom we feel comfortable. However if we embrace this standard of intellectual honesty, we can win a delightful journey, not without pain, but eventually enriching and alas with a few ghastly frights to colour the hair grey...ish.

I had some sense of non-Orthodox Judaism when studying overseas, where the leadership of the Jewish Students Union rotated each term among the various streams of Judaism. I came to understand Liberal Judaism however only on the many morning walks into work with Ken Arkwright, then recently arrived in Perth Australia from his European experiences as a regimented youth farm labourer under the Nazi regime in Germany and then in concentration camp ....and then on to liberation and the reunification of family. In Ken, had grown an enormous thirst for all knowledge; attending college, university and possibly a jewish seminary, before leaving Europe. He has had, earlier this year, a book published in Germany for the German reader under the title "Beyond Survival". It was through discussions with Ken that I was introduced to the ideas of Leo Beck and others.

To you my fellow congregants at Beit Shalom Synagogue, I pray that your Shalom Ha'bayit be preserved. When we are ready to tell the story, you will learn that we who formed the inaugural committee of this congregation will ever remember that once that

committee sundered completely ...and for a time there was ...only complete and pervasive silence ...until a call; ...it was the stentorian voice of Kater, then treasurer. He talked of his doubts in restoring the committee and of his other increasingly pressing responsibility as President of the Jewish Ex-Servicemen's League. I persuaded him that the disaster that I had repeatedly warned both him and Rabbi Levi, to be quietly stalking and ready to erupt, had now erupted and that we could now simply openly challenge it and go forward to a real beginning. We should now rebuild and we should not any longer fear the future. We came together both of us to spend long evenings in a restaurant and at the insistence of the owner, even after the table cloths there had been washed, in order to draw up a draft Constitution and to draft Standing By-Laws and then move forward to call and submit these to an inaugural AGM chaired by Lew Lipert. The matters in dispute were resolved simply by the results of elections to office at our first and very tense and fateful AGM.

Some few years later when tensions built to a lesser climax, a Special General Meeting was called. Both parties remembered the earlier event and backed off just enough. That was a long time ago but I entreat you to understand, going forward, that major differences must be aired civilly, especially when we are given the special privilege of speaking from the Bimah. Ours is a nurturing group. In our past, we have heard people purvey the whole gamut of viewpoints right to left but always sensitively if strongly but without affront. From these recollections of repeated early events, I've come to view naive passion, which may give the speaker a sense of high purpose, as likely to lead to a desecration of our Shalom Habayit..

We have survived the challenges of the past, sometimes simply by redefining ourselves, first from Liberal to Reform and then from Reform to Progressive and we have kept closely within the precincts of that movement, yet learning more of the meaning of our symbolic practices, both to us and more broadly, to Kehal Israel. We have provided wider access to keep family units close together \_ a judicious initiative, given the composition of the congregation. In our quest for tolerance over restriction however, may we avoid making the terminal error of becoming All Things to All People, ...\_always a troubling possibility. It would assure our extinction in less than three generations \_ surviving only as just a footnote in the electronic archives of the Migration Museum.

I am hopeful of our future because this/our congregation has had a continuing interest and desire for education and its preponderantly very thoughtful level of discussion when it is invited into the debate. The fact that the congregation is run by very busy parents rather than by grandparents is also an important forward indicator of congregational survival. Those who befriend, support, assist, guide with frank advice and bring out the very best in our rabbis have contributed materially to our survival through the time of this congregation. .. and of course, it's leaders, the Sisterhood, the choir and other bands of volunteers.

#### Now to the reason for a Commemoration of the Age of Bar Mitzvah

A year ago, I put it to the Board of Beit Shalom that I wished to commemorate my Bar Mitzvah by establishing a practice that would bring the older members of our community

into our life cycle events; that future events of this kind take the form chosen by the celebrant after consultation with the Rabbi.

I added. "It may be an account of the journey in understanding of topics addressed at the original Bar Mitzvah or of the development of ethical principles through life experiences. It is not a simple account of one's history or genealogy."

This application drew from Psalm of Moses 90 which spoke of the human life span of 70 years and the wisdom of the elders.

"...so teach us to number our days that we may get us a heart of wisdom"

So what is this wisdom ?. Not increasing intelligence surely and not exactly more experience but the increasing ability, perhaps, through the purview of three generations, to see oneself in the third person, and perhaps glimpse future trends.

If not "wisdom", I know that we folk at this advanced age can look more dispassionately at ourselves and our lives. From that perspective perhaps, comes wisdom. I thank the Board for its immediate and ready response.

Born with a quiet and shy disposition and reborn old and cocky, I am choofed that you have invited me to talk and that you'll have some patience with me... and at a time when we've had a sneak preview to see whether my cerebellum is contracting. If it once stood in the way of good judgement then good riddance. ... but seriously, I value my cerebellum for any ability that remains to join in Israeli Folk Dancing.

I can now say too that at that time I was something of a Nerd and later graduated to Geek and now at last am HUGELY Normal. I say this to help clarify the story to follow.

### Then and Now

It was December 1941, the darkest hours of the engulfing World War and many men were away from their families. Japan had struck the US and was overrunning our northern region, prompting Germany to join the war on the US, which was then suddenly embattled on both fronts. Our troops were recalled from other theatres of war to defend our borders.

I was allocated the first Shabbat of Chanukah after end of term at Boarding School so that I could have a period of unbroken preparation for my Bar Mitzvah. Still, the lines of the haphtarah taken from Zachariah, run through my mind and I feel its meaning for a people returning from Babylon to take up the threads of its previous communal existence, now disorientated by displacement over three generations, searching for the landmarks of their narrative, the narrative received from their grandparents in Babylon. Then, needing to confer together to clarify the justification of their claims on property and animals would have sought recourse through the re-establishment of a judiciary that would determine ownership of ancestral homes and land and of farms and of animals on that land, and the restoration of some kind of connection, if not inheritance, before resuming their lives.....

hearing, and then responding to the exhortations of Zachariah who reminds them that they need to rebuild first a meeting place, the then living symbol of our core values, the traditional meeting place, the Temple, and how they will build their lives again ... and ... that is for all of us, a recurrent theme in life.

I attended the class of Mrs Malor, took tuition from Mr Grohovski, Cantor of the Perth Hebrew Congregation, who prepared me in the incantation of Maftir and Parasha, the recitation of the Rambam's thirteen principles of faith, and then on the day, the declaration before Rabbi Reuben-Zacks and the congregation of my adoption of the ten commandments and finally, the assumption of adult responsibilities, ... The Bar Mitzvah prayer. I was nicely dressed with a full head of hair and wore a new suit and tie, read and incanted according to Ashkenazi tradition. A week later I laid tefillin at home, chanting according to Sephardic tradition before a circle of Sephardic family friends.

A very few years later in my final schooling year, sitting in a tram leaning over to read the article in my neighbour's paper about an atom bomb of 20 kilotons TNT equivalent, I thought of Hideki Yukawa, the Japanese theoretical physicist who had introduced the idea of the potential well surrounding the atomic nucleus ( later, the first Japanese to receive a Nobel Prize) \_ and doubted whether he could persuade the Tojo government to stop the fighting before a threatened second atom bomb was dropped. I also knew that I needed to understand the fundamental forces that govern the universe.

Today, furrowed but unbowed, I reclaim Vayera, assigned to me by reason of the Hebrew calendar (15th of Heshvan) and, with the gracious indulgence of the Board of Beit Shalom. Today, I acknowledge, and greet, our other stakeholders in this Parasha at Beit Shalom. Thanks to our rabbis, all our Bar and Bat Mitzvah ceremonial presentations are memorable and superb and ... were you here to hear Kira's spirited defence of the Ten Commandments. It was demolition job. Last week Sam took on a tough ethical question on when lying can be justified. Talmud scholars retreat with the word "Tayku" when it is deemed unsafe to proceed with a question. Sam worked through to a creditable conclusion.

I feel a warm and close relationship with Abraham and would I think, enjoy his company. In deference to him, my hebrew diction today is slightly more Sephardic.

However, both the Parasha and the Haphtarah refer to elderly men fathering their conjugal firstborn. In that there is no relevance here.

I am back with Abraham, The Seeker. I am where I need to be. For during those early years I pondered, Who is this G-d of Abraham spelt yod heh vav heh, whose followers still survive in this very dangerous anarchic world?. How could they have written in the first chapter of their narrative, a version of creation paralleling our understanding of Evolution today, so unlike the compellingly intuitive Greek, Roman and Egyptian versions where the order of creation is from the proudest to the meanest. A chapter that includes in its verse 27 a triple quadric, that sculptures a declaration of equality between the genders ( ref: Sarah Japhet, Hebrew University).

Written in the language of universal imagery, unbound by limitations of defined culture, it draws from "inspired folk wisdom" or something quite beyond. It does not employ modern conceptual language and both fundamentalist secular and fundamentalist religious thinking, I believe, miss the point of this record. It is popularly called "The Creation Myth" – a practice that takes no account of these aspects and better applied to other ancient accounts of creation.

Parasha Vayera read today, once prompted my earliest critical question: I remember checking the Hebrew carefully "Did Abraham really see God Face to Face and if so the argument against a Christian G-d seen in human form is weakened. The text however keeps us guessing as it wanders from singular to plural then to singular as pointed out in Rabbi Kaminsky's drasha last year.

You really should attend these rabbinical drashas. They're quite as good as "Deal or No Deal" or a night at the Sydney Opera Theatre or Q & A and you get to sit in any seat you fancy, not the seats on the Bimah, they're badged for office bearers, – and you are part of the story, particularly if you've adjusted your hearing aid, so that you do participate usefully.

Could I seek with Abraham, I wondered then – what might I glimpse by employing concepts of atomic theory, or cosmology or of social anthropology? Was God otherwise than the sum of the Laws of Nature, not merely the Nature of trees and animals but the Fundamental Laws governing the electromagnetic, gravitational and other forces that control events through the observable universe ....as well as the wild and beautiful Nature of life and our planet?.

Abraham then gave us an auspicious and inspired start on the journey forward to an all embracing vision of the Cosmos. We moved forward through Moses who had the task of teaching abstract ideas to a multitude by crystallising their intent.. What would Abraham have thought of the great Talmudic councils who were making sure we were all reading from the same page in the time of our dispersal. Where would he be sitting as an astronomer at meetings of the Councils deliberating the compilation of Tenach and Talmud?.

Our understanding of the Creator draws essentially from the concepts we harvest. Concepts that may come from economics, the sciences, the humanities, music or from hobbies or perhaps just family relationships. Physics and mathematics are rich in paradoxes. Resolving a paradox often brings the imagination to a new understanding of Nature.

As I approached the end of my undergraduate years, I was struck that I still could not respond to three repeated Whys. I could venture an answer to the first enquiring Why. Then, quite probably, also to the repeated Why so?, when I would need to introduce the bigger picture. That third Why would give me pause. I would likely fall into philosophical speculation or with my back to the wall invoke biblical insights.

And what is the meaning of life I wondered ? Surely there was some purpose to all this. Abraham Heschel tells us in his "Between G-d and Man" that "Personal needs come and go but one anxiety remains: Am I needed ?". So what was to be my mission, my contribution. Well, I just wanted that brief moment with G-d, NOT a small objective was it ? and to be of some real value to my fellow beings and hey, admired too by the girls.

Through the vagaries of my life, I came upon a patch of impossible good fortune and arrived as one dredged up from the depths onto a possible direct path to an opening of these very questions. I dropped out of committees and Kater told me that a highly recommended South African recent arrival had applied to join. Zalia replaced me on the committee and I simply continued in my support roles. The Bellons had come on the first wave of South Africans..

Extraordinary good fortune served me through the time of my 14 years of open enquiry. I with members of my Space Research Group pioneered a technique where NASA JPL radio telescopes already deployed across continents, would work dually in tandem in order to search for evidence to adjudicate between contending views of Creation. I felt at the moment of that final insight, that I heard clearly that chuckle from some All Seeing Other, as if I'd played a hand and had it approved by that ethereal but very audible chuckle. Martin Buber's Other perhaps ?. So was it Vayera's Sarah who laughed (the story itself seems to indicate chuckling at the prospect, rather than laughing; perhaps a wicked chuckle would you not agree ?.) or was Hashem chuckling with her, in Hashem's response to her disbelief ?. (I'tshok Vs I'hitstahek *reflexive*), a linguistic limitation of the narrative text perhaps ?. My anterior frontal cortex (reference Jon Simons) assures me that this was not imagined. What !, the neighbour you say ?? Nah that laugh is NOT reflexive !!

It is not only an Aha experience; a few moments when you feel it all fits how lovely and wonderful, and glory in this still privately held knowledge for a little time. You are in a transport of wonderment, transported to a different world, a new knowledge of the truth of Creation. Is this what Rabindradath Tagore or Albert Einstein or Chandrasekar meant when they spoke together on Truth and Beauty ?.

I have spent much of life pursuing after Analytical Man and I note that 21st century's Analytical Man now is shading into the appearance of Mystical Man. I had calls from academic philosophers some 50 odd years ago for an explanation of the Heisenberg Uncertainty Principle and a generation later I read with surprise, mathematically based papers that proved that some philosophers had come to absorb and understand it's implications on their work. The arguments were mathematically constructed as there was no other way to get there.

Now, we look into the microscopic world and see that Quantum Dynamics is telling us today that the Observer's Free Will is inversely tied to the probability of a quantum entanglement event he or she observes. Surely another challenge for our philosophers. Armchair philosophy is an obsolescent indulgence.

On the Cosmic Scale, negative energy and dark matter have become accepted into our understanding of the make up of the Universe. It is not that Analytical Man has morphed into Mystical Man wearing the cap of the Astrologer or any other dolled up idolator. The Analytical and the Mystical world are one with the same brain but with a nervous system monitoring many more sensors ... sensors reporting events our bodies cannot sense...than were available to that archetypal seeker, Abraham. These are the facts on the ground. We can but speculate where they lead. At the inception of the 20th Century, our perceptions of causal events were shaken by Relativity, the dual nature of energy and matter, quantum behaviour and the Uncertainty Principle \_ and now THIS ?. What then going forward ?.

So what do we know ?. It may be very scary and you come here to regroup, NOT to be scarified. If our great grandparents had had a glimpse of the future through to our lives, would they not have been terrified ?. We know that quantum dynamics is implicated in about 70% of US GDP, in controlling production lines, in communication, in computing, increasingly in energy production and efficient transport etc and that the quantum does not inhabit our eminently sensible cause and effect world and worse still, our anthropocentric rational world is alien to the Cosmos. The imponderable is how mathematics, the tool of logic, taking empirical inputs from sensors monitoring the infinitesimally minute to the inconceivably large components of our domain has so successfully thrust us into a world of mystical concepts \_ and that observer of the fundamental particle and of the Cosmos, the scientist, seen as Rational Secular Man has all the appearance of Mystical Man and we must be ready to acknowledge that our great great grand children will have a very different view of the Cosmos and undergo the impact of this on their thinking.

Brian Abrahamson observed that our brain evolved in ways to help us cope successfully in the world of the Neanderthal/Cromagnon Period and is not fashioned yet to visualise Minkowski geometry of a multidimensional world of curved space, of Einstein's relativistic mechanics or the Heisenberg Uncertainty Principle, let alone quantum electrodynamics.

So what about the three repeated whys ?. Three whys still marks my limit but now I know WHY.

So Mystical ideas are not a just a province of the Ancients. These are the facts on the ground today\_ but I wonder that mathematics has brought us to this understanding. Still the adolescent cry "God is Dead". And the chuckle or whisper in the wind is "Aspects of your concepts of a Creator are indeed fossilised but see how the Seeker is newly equipped and spurred to refine yet again the identity and yes, perhaps the Will of the Creator".

Nevertheless, reason, as we know it, is still proper to our domain, (though made elusive by adolescent group think, wallowing in half truths while marching to the standard of Simple Certainty). Applying it simply to the creation or the creator is not within our prerogative.

From the time of Moshe Rabenu and the contract we had with G-d as a people, we have seen our fate as a consequence of judgement upon us as a people. You see a change through time to the later prophets towards an increasingly personal relationship with the Almighty. So it was with the Druids in Britain who are said to have become more

individualistic when they were eventually assigned each his own plot of land in the Common....when the Druid Kibbutz became a Druid Moshav. Today we maintain the right of the individual to happiness while maintaining an obligatory allegiance to a nurturing society.

After the books of the Tenach, followed books that were also canonised, the Mishna, Midrash and the Gemara, Books of the Talmud, written by committee with certain figures given special status. This progression from the "Word from Sinai" to Deliberation by Committee of Sages is the common thread of the story of social organisation and of social anthropology

And note, there are many intriguing intersections between current quantal hypotheses and Kabbalah where they meet on the effect of Human Action on the objective nature and form of matter.

Just now, we add terms to adjust our model of the universe to conform with what we observe. This means that we add terms to the model to massage the universe to pull away and thus to expand not otherwise explained by its mass and then to explain the formation of galaxies and to explain the asymmetrical flow of matter since creation \_ so we have dark energy, dark matter and dark flow. This stage precedes a sudden insight like that of Keplers's Planetary Orbits or of Einstein's Relativity when all things fall in place. Einstein introduced the concept of equivalence of energy and matter and of time expanding or contracting with acceleration and started our journey outside of our understanding of cause and effect as we knew it.

Now going forward, I confess that if I can suspend impatience, I am dazzled by the beauty of the moment. That's what we still can do and perhaps... listen out for sounds of chuckling.

So what are the questions 70 years on ?. Have we, through sensors monitoring what had been the mysterious Unknown, the dwelling of the gods, and our developing conceptual language, advanced so that we can glimpse less dimly the Nature of Creation and our role in it ?. ...and the will, or logic, of that (C/c)reator

What then defines the Human Condition ?. The Garden of Eden response \_ Man to toil for sustenance and Woman to bear children in pain ?. Kaballah's Sitra Achra concept of Tsim Tsum \_ the dimming of the light of G-d, said to allow Humankind made in the image of G-d, and therefore equipped with the knowledge of right and wrong, launched into the process of learning by bearing the consequences of human actions and thus to develop in themselves their full ethical potential ?. Either way, I see it as \_ Coping with Uncertainty.

One overriding question echoing through the Ages "Why do bad things happen to Good People ?. Abraham kicks off with the allegorical question "how many just will save a city from destruction" Here he implies that the good suffer when they live among the unholy and share their fate. Then Solomon and the Torah and the Prophets address the question

through to the Kabbalah's Sitra Achra, Ben Ezra, Maimonides and through to the present day. For me nothing more need be said than what I understand of the Sitra Achra

Closer to us is the question "Why can good deeds by the pure in heart have grave consequences". That is the more pressing question now and the key to the other. Is it because we cannot gauge future events or are the pure in heart disposed to see the world in vivid rather than pastel shades of good and bad and are simply intent on seizing the castle from the villains. In most actions there are seeds of good and also of bad consequences and this spectrum is hidden if one thinks in broad vivid colour or in black and white. We need to preserve the good but that mandates dedicated education.

So much effort has gone into understanding Yetser haRaa, the evil impulse, and those who practice it, while looking past Yetser haTov, the good impulse, and its practitioners. Is not the role of the good impulse, to move promptly to recognize and to relieve suffering and issue a call to muster more help and finally, to foster efforts by the recipient to thank the donor for that help ?. This flows from the precept of Derech Eretz and could operate practically to reinforce healthy human relationships. Tough Love and Yielding Love are equally corrosive and the need for balance must be understood.

"Making a Difference" like good intentions, may pave the way to hell (as they say) if based on simplistic understanding of consequences. Someone's idea of "making a difference" brought about 9/11 and the Holocaust. Examine the ledger of cost and benefit honestly, without recourse to any sweeping doctrine.

When I had put down these thoughts, they sprang to life. Nobel Laureate for Chemistry this year, Dan Shechtman at the Technion sounded a clear warning that received wisdom needs to be retested using new techniques as they become available. I dipped into a book I received from Annamarie Banhazi "Let there be Light \_ Modern Cosmology and Kabbalah" by Howard Smith, p154 "It is essential to grasp some of the counterintuitive physical insights of quantum mechanics before we can appreciate the curious role an observer plays. Unlike the classical mechanics of the nineteenth century, which quantified our visceral commonsense understanding of physical behaviour, quantum mechanics asserts that nature has some very peculiar, almost nonsensical characteristics". Now, this nonsense is not the nonsense of Aish haTorah which is bent on proving the words taken literally as we would now interpret them neither is it the vapid world of fuzzy obscurantist relativism ... this, comes through honest rational treatments like that of that venerable Rabbi ben Ezra, who composed "Ki Eshmera Shabbat, El Yishmereni" whom I first came to admire in final school years through Robert Browning, for his paradoxical view of life. This major English poet wrote many poems expressing his passion for the paradoxical quite apart from "Rabbi ben Ezra". Rabbi ben Ezra was rated ahead of Maimonides by the philosopher interviewed through the first session of the series last month on the ABC's Philosopher's Zone on Jewish Philosophy, as the most rational of the Jewish religious philosophers. A Navigator and Astronomer, this 11th century sage has a site on the moon named after him.

After basic food, accommodation and orderliness, the most pressing necessity is education. The correction of poor classroom discipline, appropriate curricula, efficient use of improving resources and appointment of much loved and remembered teachers, we can hope that the rising generations will develop the knowledge and Clarity of Thinking that can distinguish between subtly different concepts and thus temper an increasingly chaotic world.

A democracy of the Vague will fall to any Spruiker as we all know. Don't blame the Spruiker !.

Adolescence is a time of natural transformation but it is an affliction when it persists into the mature age and the elderly.

Some windows of opportunity have closed and my heart is heavy in the knowledge of the horror that is yet to come. Can I flee the inevitable or paint myself out of the picture like Jonah . Go with the flow and suffer and hope together ?. Perhaps Abraham will have a quiet word with Jonah. "כל יחודים ערבים זה לזה" (All Jews are responsible, one for the other).

Well Abraham, does this not sit quietly with your idea of G-d ?... and what a lovely name for G-d Moses bequeathed us.

And yes I do abhor the sweet black and white certainties of the more radical elements of any colour. I see them lead to an abrupt destination of self contradiction, and a tight blindfold.

## Bar Mitzvah Commemoration Prayer

May the Almighty who has preserved me to this day, keep those dear to me and my congregation on a path of service happiness and fulfilment.

Imbue us with a desire to make quiet and deliberate judgements in forging our relationships and defining our responsibilities.

It is our fervent hope that those that follow, come to maturity able to see beyond the blithe intellectual vanities that come with each rising generation. May the vision of those we leave to continue after us, be truly forward looking, persevering in bringing light and long lasting benefit to the community of peoples.

May we remember uppermost and understand the good that we have received and continue to strive to comprehend our narratives and grasp with joy the insights we find there without the haughtiness of our own brief lives, so that we can make considered judgements on who we are, as a people and as ourselves.

May the Jewish people dwell as enlightened good neighbours among enlightened good neighbours, both in our ancient homeland and beyond. Amen

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I conclude with the words of my biblical namesake Jacob, as he paused to draw his final breaths in order to complete his mercilessly frank examination of the character blemishes of his sons, that first congregation.

לישועתך קיוויתי יהוה = I wait (hope) for your deliverance O Lord Genesis 49 v 18 Plaut p310

Even so, Jacob continued on a little after that, as will I, just to say to my siblings: "My prayers go with you and may you travel safely home and keep in your hearts the time we have spent together over the years as we journeyed to this point. We remember ..." a childhood of two cultures accepting each the other that endowed us with a peculiarly clear and intriguing binocular perspective as we looked at the world around us. May you be blessed for your loving care.

..and to the many who have helped bring this about, Rabbis Shoshanah Kaminsky and David Kopstein, the Board of Beit Shalom and in particular, to Alison, Matthew and family and to all here today,

Shalom l'Coolchem, Shabbat Shalom.