In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

3 OCTOBER 2024 | 1 TISHREI 5785 VOLUME 38 | #1

DAF HASHAVUA

רֹאשׁ הַשָּׁנָה | ROSH HASHANAH
הַאֲזִינוּ | HA'AZINU

CANDLE LIGHTING:

Wednesday 2 October
Eruv Tavshillin
A long-lasting candle and candles for Rosh Hashanah should be lit:
London: 6.22pm
Jerusalem: 5.43pm

Thursday 3 October
Candles for 2nd night Rosh Hashanah should be lit from the long-lasting candle after:
London: 7.21pm
Jerusalem: 6.57pm

Friday 4 October
Shabbat candles should be lit from the long-lasting candle by:
London: 6.17pm
Jerusalem: 5.40pm

Saturday 5 October
Shabbat ends:
London: 7.16pm
Jerusalem: 6.55pm

Fast of Gedalia
The fast is on Sunday.
London: 5.31am-7.08pm
Jerusalem: 5.20am-6.42pm

(For other cities, please consult your local community)

The United Synagogue

Torah Reading Summary
Rosh Hashanah

First Day Torah Reading
On the first day, both the Torah and Haftarah readings are about the birth of a child to an infertile woman, Yitzchak (Isaac) to Sarah and Shemuel (Samuel) to Chana (Hannah).

Without Yitzchak, there is no continuation of the tradition that his father Avraham began. Shemuel is the prophet who united the twelve tribes of Israel into one nation and prepared the way for the monarchy.

On Rosh Hashanah each one of us is encouraged to ask ourselves how we can use our unique talents and circumstances to make the world a better place.

The Torah reading opens with the poignant words "God remembered Sarah, just as He had said…" and she gave birth to Yitzchak. Avraham gave Yitzchak his *brit* at eight days and made a special feast to celebrate his weaning. But then there is friction between Yitzchak and his older half-brother, Yishmael. Sarah demands that Avraham sends Yishmael away, together with his mother Hagar. God tells Avraham to do what Sarah asks, "for it is Yitzchak who will keep your name alive".

Hagar and Yishmael wander in the desert until their water runs out. As Yishmael is about to die of thirst, an angel of God calls out to Hagar, telling her not to worry for He has heard the prayers of her child. God 'opens her eyes', she sees a well of water and Yishmael's life is saved.

The main Torah reading concludes with a dispute between Avraham and Avimelech and the origins of the town Beer Sheva.

Maftir - Both days
The maftir is about the special offerings brought on Rosh Hashanah.

Haftarah First Day
What stands out in the haftarah, aside from the gift of a child to Hannah, is the way Hannah prays. Her passionate prayer to be granted a child is, however, fairly brief. Her lips moved but her voice could not be heard. Then, following the birth, as Shemuel grows up, she returns to the *Mishkan* at Shiloh and delivers a much longer prayer, this time of thanksgiving.

Second Day Torah Reading
God's words to Avraham which begin the Torah reading for the second day are truly shocking:

"Take your son, your only son, whom you love, Yitzchak, and go to the land of Moriah and offer him up as a burnt-offering on one of the mountains which I shall show you".

The Torah does not share Avraham's thoughts with us. After years of waiting for this precious, only child, the only one to carry on the tradition which he and Sarah had begun – a burnt offering?!

Instead, we read that "Avraham gets up early the next morning, saddles his donkey himself and sets off with Yitzchak, two lads and wood for the fire." Yitzchak is quiescent and allows his father to tie him to the altar. Then an angel of God calls out "Avraham, Avraham! Do not lay your hand on the lad…" Avraham then offers a ram as an offering and the angel blesses him and his offspring. The main reading ends with the birth of Rivka (Rebecca), Yitzchak's future wife.

Haftarah Second Day
From the book of Yirmiyahu (Jeremiah), this is one of the most beautiful haftarot of the year, depicting the return of the people of Israel back to the Land of Israel:

You will once again plant in the hills of Samaria…blind and limping men, pregnant women…in tears shall they come, and in mercy shall I lead them…I shall turn their mourning into joy, console them and make happiness from their grief.

The haftarah concludes with God answering the tears of Mother Rachel, as she cries out for her children to return to their borders.

It is always an emotional and pertinent haftarah, and this year more than most.

In loving memory of Yaacov ben Shmuel z"l

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May this be a year of tachlis

CHIEF RABBI SIR EPHRAIM MIRVIS KBE

Chief Rabbi of the United Hebrew Congregations of the Commonwealth

'Tachlis' is one of those charming Yiddish words with no English equivalent. Taken from Hebrew, it means 'end' or 'purpose' and implies getting down to business, by engaging in real substance and not just platitudes.

Fascinatingly, the timing of both Rosh Hashanah and Succot sheds significant light on the *'tachlis'* of creation – the true purpose of our world.

It is revealed to us in the answer to two key questions: Do we celebrate Rosh Hashanah on the right day? Why is Succot celebrated immediately after the High Holydays?

In the Musaf service for our New Year we proclaim, *"Hayom harat olam!"* – "This is the day on which Hashem created the world!"

We similarly declare to Hashem, *"Zeh hayom techilat ma'asecha, zikaron leyom rishon."* – "This is the day on which You commenced Your creativity, the anniversary of the first day."

But is that correct? According to our tradition, Rosh Hashanah is the anniversary of the creation of the first human being, which took place on day six of Creation. The first day was actually the 25th of Ellul!

One of the privileges that I have as Chief Rabbi is to officiate at events to mark significant anniversaries. I have never once officiated at the anniversary of the laying of a foundation stone, the completion of a building or its furnishing. Rather, we celebrate anniversaries of the first occasions when buildings were opened for usage.

This is the essence of our Rosh Hashanah celebrations. All of Hashem's extraordinary activities in the first five days of creation formed a suitable environment within which humankind could excel.

We are the *tachlis* of all of creation! Our New Year is therefore the anniversary of the first occasion on which the earth was used for the purpose for which it was intended.

With this in mind, Rosh Hashanah is our opportunity to recognise what humankind has achieved from the moment we were placed on earth and what more we can achieve in the future.

After a year in which we have seen the very worst of human depravity but also acts of the most astonishing heroism and inspiration, such a collective and personal accounting feels more important than ever.

We similarly engage in personal *'cheshbon hanefesh'* – an 'accounting of our soul' – assessing where we have successfully utilised the golden opportunities that Hashem has given us with a commitment to achieve much more in the year ahead.

After a year in which we have seen the very worst of human depravity but also acts of the most astonishing heroism and inspiration, such a collective and personal accounting feels more important than ever.

In *Anim Zemirot* we say of Hashem: "Your value rests not in what You have, but rather in Your deeds." For this reason, Succot, which is not celebrated in its natural season (spring) but takes place immediately after our High Holydays, provides us with an immediate opportunity to commence the new year with *tachlis*.

In this vein, may we enter the year 5785 with a renewed sense of purpose to proactively engage in meaningful action, not just for the betterment of our own lives but for our wider community and the State of Israel. In that merit, may we all be blessed with a future of peace and security for all.

In memory of Malka bat Peretz z"l

A year like no other

RABBI DR HARVEY BELOVSKI

Chief Strategist and Rabbinic Head, University Jewish Chaplaincy

SOPHIE DUNOFF

CEO, University Jewish Chaplaincy

The outpouring of hatred towards Israel and Jews following the heinous massacres and kidnappings of 7th October has shocked and terrified us all.

In the UK, this appalling development has been most acute on campuses. Jewish students have been isolated, subject to overt antisemitism, intimidation, vile graffiti, hostile encampments, loss of friends, demands to denounce Israel's right to exist and even physical threats. While a minority of universities have acted to protect their Jewish students, many have failed catastrophically in their duty of care. They have denied, downplayed or ignored Jewish students' experiences. Some have even disregarded antisemitic gaslighting which accuses the students of weaponising antisemitism to support an imaginary genocide.

In this unthinkable milieu, our chaplains on campuses have offered the most astonishing, indispensable support and love to thousands of Jewish students. Their extraordinary (often undercover) advocacy with university officials, robust counselling and reassurance to beleaguered students and their worried families, unapologetic optimism and commitment to ensuring that Jewish student events and activities continue undisturbed are the stuff of legend. We are immensely proud of their achievements. They are a true blessing to our community.

Rosh Hashanah is a time for renewal. Its beautiful liturgy captures the duality of Jewish history and aspirations, acknowledging the challenge of evil while expressing confidence in our ability to overcome it, despite appearances to the contrary.

There is a surge of interest in and engagement with Jewish life on campus. Students pursue like-minded company and an understanding ear at challenging times, some seek solace after experiencing abuse from 'friends', yet others are undergoing a Jewish awakening. This horrible development presents a unique set of opportunities that no-one wanted, but we must use well. Our magnificent chaplains have already shown themselves more than equal to this monumental task.

Diaspora Jewish life has always existed on a mixture of hope and realism. The same Jews who built magnificent Shuls, schools and set down deep roots in communities to which they made lasting contributions also played violins rather than pianos in case they needed to flee from persecution at short notice.

Rosh Hashanah is a time for renewal. Its beautiful liturgy captures the duality of Jewish history and aspirations, acknowledging the challenge of evil while expressing confidence in our ability to overcome it, despite appearances to the contrary.

This theme is the subject of the third *berachah* of the Rosh Hashanah and Yom Kippur Amidah and best captured by its inspirational vision for a post-Messianic world:

Finally, the righteous will perceive this and rejoice, and the upright will be jubilant, and the pious will exult with joyous song; injustice will close its mouth, and all the wickedness will vanish like smoke, when You remove the rule of evil from the earth.

We approach Rosh Hashanah hopeful that this will be a better, happier year for Jewish students on campus and the entire community. The late Rabbi Lord Sacks zt"l often said that optimism is the belief that things will get better, but hope is the belief that if we work hard enough together, we can *make* things better. Hope demands great courage. Our remarkable chaplains exemplify that courage, and we bless them with every success in the year ahead.

In loving memory of Avraham ben Yehoshua z"l

RETHINKING 'FORGIVE AND FORGET' PART 3

Back to the Future?

RABBI ELI BIRNBAUM

Head of Community Development, Stanmore and Canons Park Synagogue

Previously, we explored three levels of forgiveness, mirroring three levels of sin. The highest level – *'Selicha'* – refers to a complete erasure of the mistake to the extent that it is as if it had never happened. We noted that the logic of complete forgiveness seems to unravel at the more severe levels of deliberate sin: no amount of apology can ever undo what has already been done!

Let's now fully resolve this paradox.

We must first glance back at the ancient world, where the dynamics of forgiveness were radically different. Seeing that there was nothing the wrongdoer could do to go back and literally right whatever wrong they'd wrought, the ancient world instead looked to the ***victim*** to 'turn the other cheek' and meet the grievous insult with patience, benevolence and mercy.

Forgiveness was therefore overwhelmingly a space within which the ***victim*** was called upon to change as a person, developing a thicker skin and more merciful character instead of surrendering to their natural (and understandable) anger. The equation was: wrongdoer apologises, victim changes and chooses mercy, forgiveness is reached.

In the ancient world, no real character change was expected from the wrongdoer (after all, what's the point - the damage is done!), and so the desired end-result of forgiveness is entirely dependent on whether the victim wants to turn the other cheek. If they don't, the resulting void is often filled with an outcome that shares almost all of the same hallmarks and quid-pro-quo dynamics as justice, but because it is carried out in a judicial vacuum, we call it 'revenge'. Notice how easily that line is crossed.

Judaism completely reversed that flow and turned forgiveness from option into obligation by altering the equation's chemistry. This was codified by Maimonides (1138-1204) in the second chapter of "Laws of Repentance":

Wrongdoer apologises, *wrongdoer changes and fully repents,* victim is *obligated* to forgive, forgiveness is reached.

Notice the subtle yet crucial shifts.

In Jewish thought, full forgiveness is wholly rational. Why? Because the emphasis on real and lasting change shifts from victim to wrongdoer. True, what they did is permanently 'done', and nothing save a 1981 Delorean can reverse that. But this looks for change in the wrong place. We're not interested in defying the linear flow of time. Nor are we interested in changing the victim – they did nothing wrong! Rather, our focus is that the wrongdoer undergoes a genuine and deeply introspective process, emerging from it a totally different person.

With genuine repentance, the wrongdoer standing here now is not the same person who committed the crime. Like a butterfly emerging majestically from its cocoon, they have abandoned the person they were and embraced a totally new path.

Herein lies the answer to that great paradox. With genuine repentance, the wrongdoer standing here now is not the same person who committed the crime. Like a butterfly emerging majestically from its cocoon, they have abandoned the person they were and embraced a totally new path. As Maimonides states: "They [the penitent] should even consider changing their name, as if to say: 'I am a new person'."

Real forgiveness is therefore better described as the process of the victim recognising this change and confirming: 'despite never being able to fully undo the harm they did, I believe in and endorse the fact that, as a changed person, they are unlikely to ever commit that sin again'. In Judaism, forgiveness is not an illogical denial of the past, but a beautiful affirmation of shared faith in a better future.

Whereas in the ancient world, forgiveness required the victim to turn their back on the past, in Judaism forgiveness brings the wrongdoer back to the future.

CURIOUS CUSTOMS

ROSH HASHANAH

A *minhag* (custom) is a religious practice that is not a mandatory part of Jewish observance. Customs are instead practical expressions of values and ideas in Jewish law, which have developed in different Jewish communities around the world.

1

Sefer Ha'agudah (14th century) claims that the Geonic rabbis (589-1038 CE) would dip apples in honey, so this custom is a pretty old one! Many reasons are associated with this custom; the best known is that both apples and honey are sweet and we are asking God for a sweet new year. Many people also dip their challa in honey.

2

Some have the custom not to sleep in the daytime on Rosh Hashanah, as it says in the Jerusalem Talmud, "If one sleeps at the year's beginning, his good fortune likewise sleeps".

3

Another custom is to have the head of a fish at the table, as we want to be leading the way in good deeds "to be the head, not the tail". This is first mentioned by the Abudarham (14th century).

4

In Djerba, Tunisia, there is a tradition for children to collect fallen olives and on the morning of Rosh Hashanah walk through the streets calling out that "our merits should multiply like olive saplings".

5

There is a Chassidic custom of buying a new knife for Rosh Hashanah, to symbolise our asking God, "*hachotech chayim l'chol chai*", "Who apportions life to every person", to grant us life.

6

Ashkenazi Jews refrain from eating nuts on Rosh Hashanah; the *gematria* (numerical value) for the word *egoz*, nut, is the same as the word *chet* (sin). The source of this is Rabbi Moshe Isserles' gloss on the Shulchan Aruch (16th century).

by Laurie Maurer, US Education

The United Synagogue

Rosh Hashanah Checklist 2024

RABBI GIDEON SYLVESTER

US Living & Learning Heritage trips

It's been a difficult year with the tragic events of October 7th, the spread of antisemitism and the ongoing financial crisis. Hopefully, we've had good times too. Now, it's time to reflect on how we managed our situation and push to be even better next year.

HAKARAT HATOV - GRATITUDE

Do I regularly thank family, work colleagues, caretakers and cleaning staff and the people who run my synagogue?

Do I thank God for our beautiful world and the food that I eat by praying regularly and saying *berachot*?

SHABBAT AND KASHRUT

Did the growth in antisemitism lead me to remove symbols that identify me as a Jew? If so, have I done anything else to compensate for that such as strengthening other areas of my Jewish life?

In these stressful times, am I taking advantage of Shabbat as a day of spiritual and mental rest and rejuvenation?

Do we light candles and make Kiddush on Friday night? How about *birkat hamazon* (Grace after meals) and all the other rules of Shabbat?

Do I keep to a strictly Jewish diet of kosher food only? Could I do more in this area?

SUPPORTING ISRAEL

Have I reached out to support my friends and family in Israel this year?

Did I visit Israel this year? If not, could I compensate for that with an extra donation to an Israeli charity?

Am I supporting Israel's economy by buying Israeli produce such as fruit and wine?

Have I challenged unfair media reports about Israel and spoken up for the Jewish state to my friends, colleagues and MP? Could I?

Do I balance my picture of the current situation by reading free, online Israeli news sites such as The Times of Israel, Jerusalem Post or Y Net?

SPEECH AND CHARITY

This year, with the attack on Israel and antisemitism on our streets, spreading love in our community and helping the needy is more important than ever.

Do I avoid gossiping about others? Even when what I want to say is true?

How about online? Am I always as sensitive as I could be?

Do I make a conscious effort to speak with kindness, empathy and compassion to others, even when I am not in the mood?

Have I supported needy people in our local communities through US Chesed **theus.org.uk/what-we-do/chesed/** ?

Do I volunteer? Could I spare a few hours? Will I contact my shul to offer my help or the Jewish Volunteer Network at **www.jvn.org.uk** to connect me with a local charity?

Do I have a favourite charity that I support? If so, which one?

HOW'S MY JEWISH KNOWLEDGE?

Do I have an up-to-date translation and commentary on the *machzor*, the - Festival prayer book. Could I buy one for Yom Kippur and Succot?

Have I participated in a regular class to upgrade my knowledge? Will I sign on for one next year?

SUCCOT

Succot is approaching. Will I buy lulav and etrog, build a succah and welcome guests who may otherwise be lonely?

FINALLY

What steps can I take now to ensure that, in the coming year, I will be even more caring and considerate of family, friends, community and Israel and more engaged with my Jewish religious heritage?

Shana tova!

In loving memory of Chaim ben Moshe Bentzion z"l

Ha'azinu Sidra Summary

HA'AZINU

The first six *aliyot* are the Song of Ha'azinu, which starts with Moshe calling on heaven and earth to witness the warning that the nation will rebel after entering the Land of Israel, forsaking devotion to God for the pursuit of material possessions. This will lead to terrible consequences.

The song of Ha'azinu would then be read to the people, to remind them of the cause of their woes. It ends with God's promise to avenge those nations who would attack the Jews.

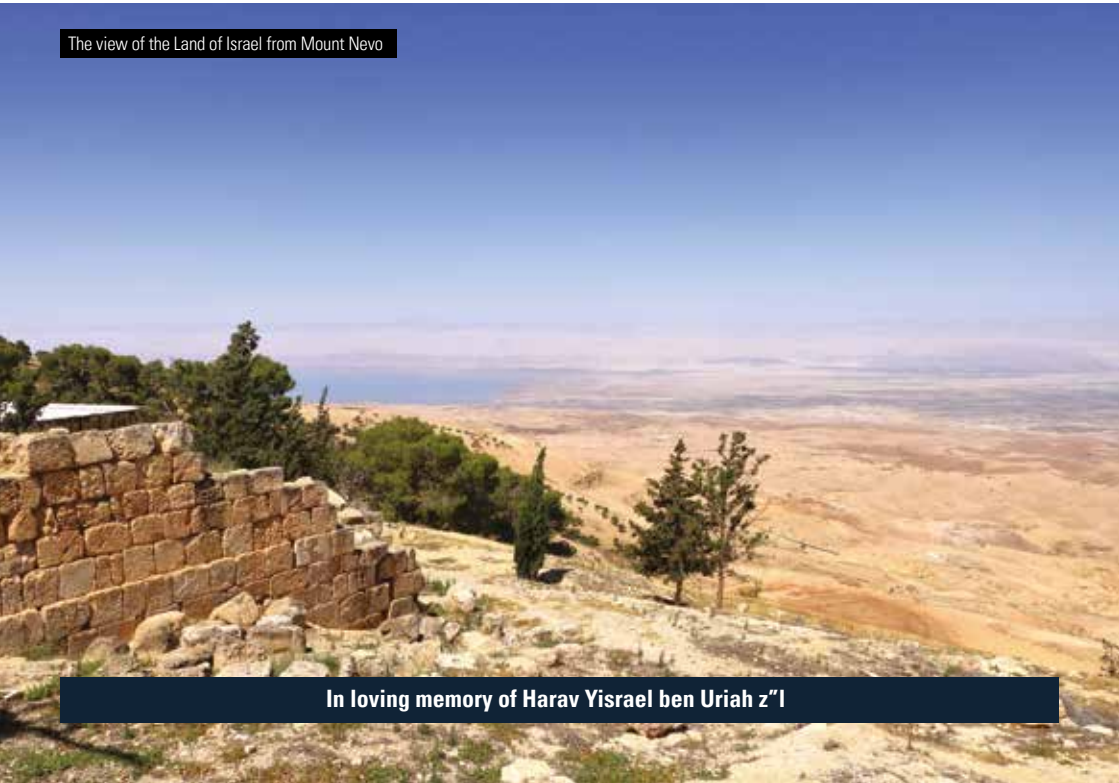
In the seventh *aliyah*, God tells Moshe "to ascend Mount Nevo… and see the Land of Canaan, which I am giving to the people of Israel. There you will die and be 'gathered to your people'…, because you failed to sanctify Me in in the midst of *Bnei Yisrael*". This referred to Moshe hitting the rock, rather than speaking to it.

Haftarah

The special haftarah of Shabbat Shuva is made up of three parts, from the Biblical prophets Hoshea, Micha and Yoel.

The first part calls on Israel to return to God; even after sinning, their return will be lovingly accepted. The opening words "*Shuva Yisrael ad Hashem*...return to God O Israel", give this Shabbat its name, *Shabbat Shuva*, the Shabbat of Return. Hoshea's plea is accompanied by inspiring prophecies of redemption and the restoration of Israel's former glory.

The second part states that God is unique in His readiness to pardon, and the last part emphasises that our *teshuvah* (return/repentance) has to be sincere and heartfelt, not just lip service. This passage from Yoel mentions the Shofar and alludes to the fast of Yom Kippur.



The view of the Land of Israel from Mount Nevo

In loving memory of Harav Yisrael ben Uriah z"l

Pathways to Faith: The Power of Jewish History

RABBI DR YONI BIRNBAUM

Senior Rabbi of Finchley United Synagogue

There was once a town that was desperate for rainfall, having endured a drought for many months. Desperate times call for desperate measures and so, under the guidance of the Rabbi, all the townspeople, including the children, gathered in the main square to pour their hearts out in prayer. As they waited for the prayers to begin, one little girl tugged at her father's sleeve and said in a loud voice, 'Daddy, if it is about to rain, why has no-one brought with an umbrella?!'

This simple yet powerful anecdote highlights the central dilemma of *emunah*, faith. Bridging the disconnect between theoretical belief and actual, tangible God-granted solutions can be monumental. Yet, as Rabbi Elya Lopian zt'l (1876-1970) points out, the process of *Teshuva*, repentance, which we focus on this Shabbat, demands nothing less than our working on our belief in God and the fact that He guides our destiny. That is why the special Haftarah for this Shabbat begins with the words, 'Return, Israel, unto Hashem, your God'. *Teshuva* depends upon building a pathway towards God – through strengthening our faith.

One way to achieve this is contained within the majestic words of the Song of *Ha'azinu*, which we read in this week's parasha. Towards the beginning of the Song, Moshe exhorts the people to, 'Remember the days of old, consider the years of ages past; ask your parent, who will inform you, your elders, who will tell you' (Devarim 32:7). There then follows a detailed, poetic description of God's protection of us in the desert. Why is building a strong sense of Jewish history so important?

In the Book of Yonah (Jonah), read on Yom Kippur, the sailors who discover Yonah reel off a series of questions to him: 'Tell us, on whose account has this evil befallen us? What is your trade and where do you come from? What is your land? What people are you from?' Yonah's response, surprisingly, consists of a single statement of belief: 'I am a Jew, and I fear the God of the Heavens'. According to the late Rabbi Isaac Bernstein zt'l, we are being taught a fundamental message here. The answer to most of life's existential questions is to begin by affirming who we really are and what lies at the core of our belief system. Once we have established a firm sense of identity, the answers to the other questions we face in life will follow naturally.

With this in mind, we can view the injunction to 'Remember the days of old' in a new light. To strengthen our faith, we first need to understand who we really are. What is the history of this people we claim to be a part of? How has our Jewish identity been shaped by the generations of Jews who have gone before us – and how does the Jewish story influence us today? There are no short cuts to strengthening faith, whether or not we bring along an umbrella. But knowing more about where our Jewish identity comes from and how it defines the core of our being is certainly a significant step in the right direction.

How has our Jewish identity been shaped by the generations of Jews who have gone before us – and how does the Jewish story influence us today?

THE TRIBE WEEKLY

ROSH HASHANAH 2-4 OCTOBER | 1-2 TISHREI

The Shofar's Message to Humanity

ARIEL MAIEROVITS

Youth Director at Golders Green Synagogue

Rosh Hashanah, the Jewish New Year, is a time of reflection, repentance and renewal. It marks the beginning of the High Holy Days, a ten-day period of repentance and prayer culminating in Yom Kippur, the Day of Atonement. Central to Rosh Hashanah is the blowing of the shofar, a deep cry calling us to repent. Interestingly, the preferred animal horn to use for the shofar is the ram's horn. Why is this? The rabbis explain that the ram's horn serves to remind us of *Akeidat Yitzchak*, the binding of Isaac. In this story, God tests Abraham's faith by commanding him to sacrifice his beloved son, Isaac. An angel stops him, and a ram is sacrificed instead. The ram's horn commemorates Abraham's willingness to sacrifice his only son, a demonstration of unwavering faith in God.

One might wonder that the ram is an odd choice to symbolise the *Akeidah*, as the ram does not seem to play a central part in the story. Something more central, such as a knife, would more appropriately commemorate this sacrificial act.

The answer is that we are not merely commemorating Abraham's willingness to sacrifice his son. The shofar in fact draws attention to the opposite; that the ram was offered up instead of Isaac, signifying that God does not want human sacrifice. The shofar represents God's message to humanity: true worship is not through terror or strength, but through peace and goodness. Our God is a God of mercy, who desires life and peace.

At this time of year, it is crucial to remember that we are a nation of peace. As we reflect on the past year, we must ask ourselves if we have spread peace through our actions and words. We must seek to strengthen our internal unity as a nation, as only by uniting can we hope to overcome those who seek to destroy us. Let the sound of the shofar inspire us to higher ideals, reminding us that our faith is built on principles of compassion and mercy. May we enter the new year with a renewed dedication to these values, creating a world that reflects the true essence of our faith.

Shana Tova!

Rosh Hashanah Wordsearch

Find the words in the puzzle. Words can go in any direction and can share letters as they cross over each other.

APPLE
HONEY
PRAYER
REPENT
SHEVARIM
SHOFAR
TASHLICH
TEKIAH
TERUAH

Y	I	I	R	E	Q	W	U	D	L	U	Y
P	E	T	A	S	H	L	I	C	H	U	Q
A	X	N	F	Z	U	P	L	J	R	A	Q
E	K	E	O	N	E	A	U	O	B	V	M
B	T	P	H	H	R	P	V	E	V	I	U
X	J	E	S	Z	S	E	N	F	U	M	X
Q	R	R	K	T	P	X	I	X	J	Z	A
V	P	H	M	I	R	A	V	E	H	S	I
J	E	L	P	P	A	Y	E	B	F	E	D
E	Y	V	T	D	Y	H	A	U	R	E	T
K	B	J	G	Y	E	U	V	O	L	B	S
A	X	E	H	R	R	F	W	T	R	E	K

THE TRIBE SCRIBE

ROSH HASHANAH: FROM PIANO TO FORTE!

Page Editor: Rabbi Nicky Goldwasser Writer: Shira Chalk Cartoonist: Paul Solomons

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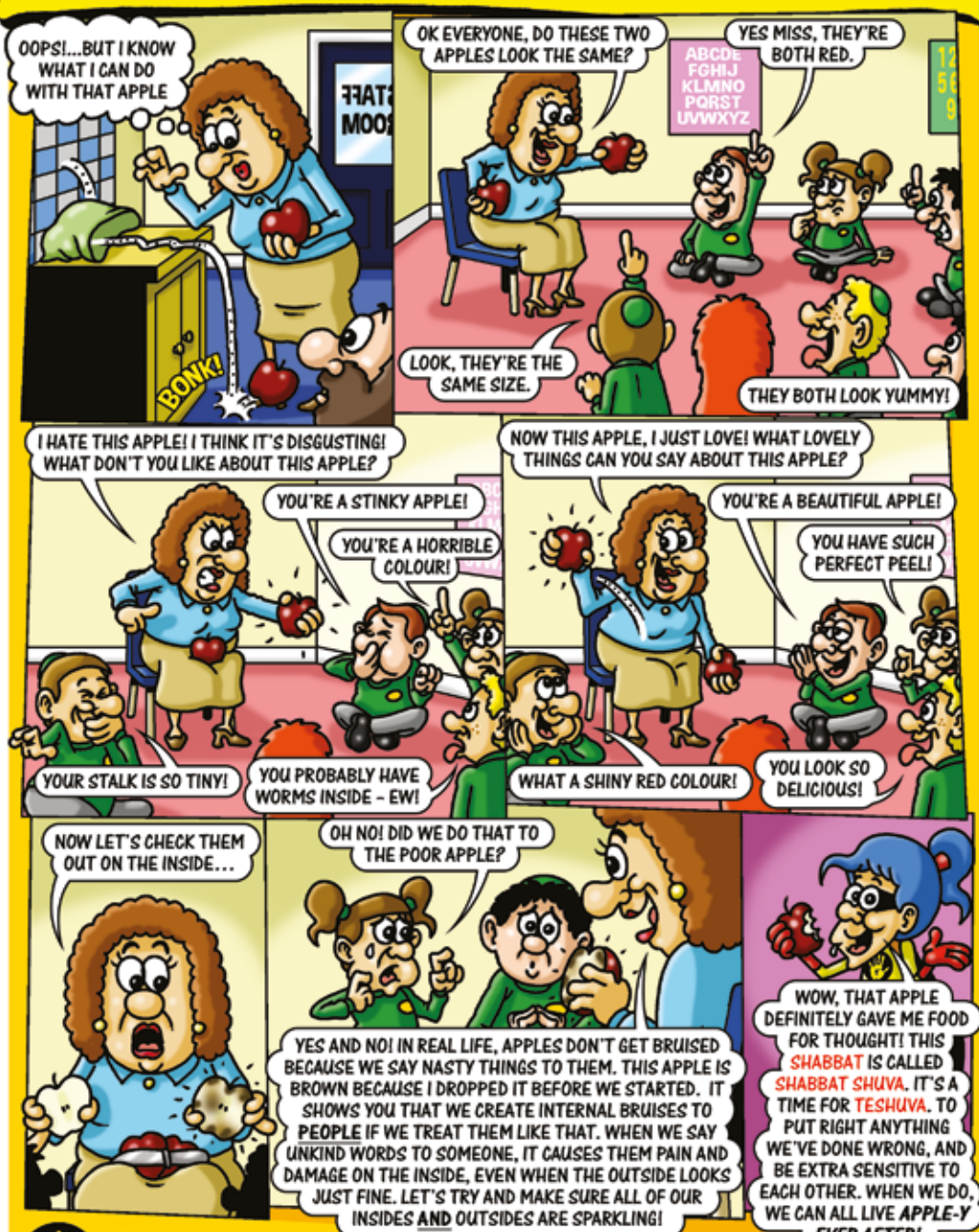
Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.

THE TRIBE SCRIBE

HA'AZINU-SHABBAT SHUVA: APPLEY EVER AFTER!



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