



**Our Clergy, Staff, and Lay Leadership Welcome You!**

Jill L. Maderer, Senior Rabbi (she/her)

Eli C. Freedman, Rabbi (he/him)

Bradley D. Hyman, Cantor (he/him)

Alan D. Fuchs, Rabbi Emeritus (he/him)

William I. Kuhn, Rabbi Emeritus (he/him)

Jonathan M. Broder, President (he/him)

Jeffrey W. Katz, Executive Director (he/him)

Jennifer D. James, Director of Youth Learning and Engagement (she/her)

Andrea S. Miller, Buerger Early Learning Center Jewish Engagement (she/her)

# Shabbat Morning Service

## Introduction to the Saturday Morning Service



Often, during our Saturday morning service, we celebrate *b'nai mitzvah*. In Jewish tradition, this is when a young person begins to take on the rights and responsibilities of an adult in the religious community at the age of thirteen. At that age, those who identify as boys become “*bar mitzvah*,” which means a “son of the commandments.” Those who identify as girls become “*bat mitzvah*,” or “daughter of the commandments.” The plural is “*b'nai mitzvah*” – children of the commandments – which also is a term used by some children who identify as non-binary or gender fluid.

The *b'nai mitzvah* ceremony formally marks the occasion when one has the right to take part in leading religious services and the responsibility to perform *mitzvot* (commandments). It is an opportunity to welcome the young person into our congregation as a full spiritual member of the Jewish community.

In its earliest and most basic form, a *b'nai mitzvah* is the celebrant's first *aliyah* (literally “going up”), the honor of saying the blessings before and after the reading of the *Torah* (the handwritten scroll of the 5 books of Moses). The *Torah* is the first part of the Hebrew Bible, also known as the *Tanakh*, which also includes the Prophets (e.g. Jeremiah, Isaiah) and the Writings (e.g. Psalms, Proverbs).

At Rodeph Shalom, a *b'nai mitzvah* student learns and recites the weekly *Torah* portion and the *haftarah* portion (selection from the Prophets) in its traditional chant (*trope*). The celebrant also leads part of the worship service and gives a *d'var Torah* (literally a “word of *Torah*”), which is a teaching that reflects their understanding of their *Torah* portion and how it applies to life today.

*B'nai mitzvah* generally occurs during 7<sup>th</sup> or 8<sup>th</sup> grade. At Rodeph Shalom, Jewish learning continues through 12<sup>th</sup> grade and culminates in a special community celebration of all that the teens have learned and the relationships they have built.

It is customary to wish a hearty “*mazel tov*” (wish of congratulations) to the *b'nai mitzvah* and their families. Congregation Rodeph Shalom wishes you a *Shabbat Shalom* – a peaceful Sabbath.

# Saturday *Shabbat* Morning Service

## April 13, 2024

**Led by:** Rabbi Jill Maderer, Rabbi Eli Freedman  
& Cantor Brad Hyman

***Bat Mitzvah:*** Etta Palley,  
daughter of Julie & Josh Palley

**Board Representative:** Elaine Crane

**Etta Palley**, daughter of Josh & Julie Palley, sister of Sam and Lucy, granddaughter of Robin Palley and Gilbert Palley and Meryl & Richard Berstein, and great-granddaughter of Pearl Lichten, will become a *Bat Mitzvah* on Saturday, April 13. Etta is a 7th grader at Germantown Friends School. For her *mitzvah* project, Etta volunteered at the Watermark at Logan Square Rehab & Healthcare Center, where she is hosting beading classes to teach the elderly how to make bracelets, which allows her to honor the elderly (a *mitzvah* in the Torah) and be with her great-grandmother's community. Etta says the most meaningful part of her *Bat Mitzvah* journey at Rodeph Shalom has been learning her *Torah* portion and knowing that she will become a *bat mitzvah* on the same *bima* where her father and aunt did.

# Shabbat Morning Torah Reading

## Parashat Tazria: Leviticus 13:1-12

1 Adonai spoke to Moses and Aaron, saying: 2 When a person has on the skin of the body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of the body, it shall be reported to Aaron the priest or to one of his sons, the priests. 3 The priest shall examine the affection on the skin of the body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of the body, it is a leprous affection; when the priest sees it, he shall pronounce the person impure. 4 But if it is a white discoloration on the skin of the body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person for seven days. 5 On the seventh day the priest shall conduct an examination, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate that person for another seven days. 6 On the seventh day the priest shall again conduct an examination: if the affection has faded and has not spread on the skin, the priest shall pronounce the person pure. It is a rash; after washing those clothes, that person shall be pure. 7 But if the rash should spread on the skin after the person has been seen by the priest and pronounced pure, that person shall again report to the priest. 8 And if the priest sees that the rash has spread on the skin, the priest shall pronounce that person impure; it is leprosy. 9 When a person has a scaly affection, it shall be reported to the priest. 10 If the priest finds on the skin a white swelling which has turned some hair white, with a patch of undiscolorated flesh in the swelling, 11 it is chronic leprosy on the skin of the body, and the priest shall pronounce the person impure; being impure, that person need not be isolated. 12 If the eruption spreads out over the skin so that it covers all the skin of the affected person from head to foot, wherever the priest can see—

1 ויִדְבַר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:  
2 אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שְׂאֵת  
או־סִפְסַפֹּת אוֹ בְהִרְתּוֹ וְהָיָה בְעוֹר־בְּשָׂרוֹ  
לְגַע צֶרְעַת וְהוֹבֵא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ  
אֶל־אַחַד מִבְּנָיו הַכֹּהֲנִים: 3 וְרָאָה הַכֹּהֵן  
אֶת־הַגֶּגֶע בְּעוֹר־הַבְּשָׂר וְשַׁעַר בְּגִעַת הַפֶּה וְ  
לִבָּן וּמְרָאָה הַגֶּגֶע עִמָּק מֵעוֹר בְּשָׂרוֹ גִּעַת  
צֶרְעַת הִוא וְרָאָהּ הַכֹּהֵן וְטָמֵא אֹתוֹ: 4  
וְאִם־בְּהִרְתּוֹ לְבִנָּה הִוא בְּעוֹר בְּשָׂרוֹ וְעִמָּק  
אִו־מְרָאָה מִן־הָעוֹר וְשַׁעֲרָה לֹא־הָפִיךָ לְבָן  
וְהִסְגִּיר הַכֹּהֵן אֶת־הַגֶּגֶע שְׁבַעַת יָמִים: 5  
וְרָאָהּ הַכֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְהָיָה הַגֶּגֶע  
עָמַד בְּעֵינָיו לֹא־פָשָׁה הַגֶּגֶע בְּעוֹר וְהִסְגִּירוֹ  
הַכֹּהֵן שְׁבַעַת יָמִים שְׁנִית: 6 וְרָאָהּ הַכֹּהֵן  
אֹתוֹ בַּיּוֹם הַשְּׂבִיעִי שְׁנִית וְהָיָה פָקָה הַגֶּגֶע  
וְלֹא־פָשָׁה הַגֶּגֶע בְּעוֹר וְטָהֲרוּ הַכֹּהֵן  
מִסִּפְסַפֹּת הִוא וְכִבֵּס בְּגָדָיו וְטָהֲרָה: 7  
וְאִם־פָּשְׁתָה תִפְשָׁה תִפְשָׁה הַמִּסִּפְסַפֹּת בְּעוֹר אַחֲרֵי  
הִרְאָתוֹ אֶל־הַכֹּהֵן לְטָהֲרָתוֹ וְנִרְאָה שְׁנִית  
אֶל־הַכֹּהֵן: 8 וְרָאָה הַכֹּהֵן וְהָיָה פְשִׁתָה  
הַמִּסִּפְסַפֹּת בְּעוֹר וְטָמֵאֻה הַכֹּהֵן צֶרְעַת  
הִוא: {פ} 9 גִּעַת צֶרְעַת כִּי תִהְיֶה בְּאָדָם  
וְהוֹבֵא אֶל־הַכֹּהֵן: 10 וְרָאָה הַכֹּהֵן וְהָיָה  
שְׂאֵת־לְבִנָּה בְּעוֹר וְהִיא הִפְכָה שַׁעַר לְבָן  
וּמְחִית בְּשָׂר חַי בְּשִׂאֵת: 11 צֶרְעַת נוֹשֶׁנֶת  
הִוא בְּעוֹר בְּשָׂרוֹ וְטָמֵאֻה הַכֹּהֵן לֹא יִסְגִּרְנוּ  
כִּי טָמֵא הִוא: 12 וְאִם־פָּרוּחַ תִּפְרַח  
הַצֶּרְעַת בְּעוֹר וְכִסְתָהּ הַצֶּרְעַת אֶת כָּל־עוֹר  
הַגֶּגֶע מֵרָאשׁוֹ וְעַד־רַגְלָיו לְכָל־מְרָאָה עֵינֵי  
הַכֹּהֵן:

# Shabbat Morning Haftarah Reading

## II Kings 4:42-5:2

4:42 A man came from Baal-shalishah and he brought the agent of God some bread of the first reaping—twenty loaves of barley bread, and some fresh grain in his sack. And [Elisha] said, “Give it to the people and let them eat.”

43 His attendant replied, “How can I set this before a hundred people?” But he said, “Give it to the people and let them eat. For thus said GOD: They shall eat and have some left over.”

44 So he set it before them; and when they had eaten, they had some left over, as GOD had said.

5:1 Naaman, commander of the army of the king of Aram, was an important man to his lord and high in his favor, for through him GOD had granted victory to Aram. But the man, though a great warrior, was a leper.

2 Once, when the Arameans were out raiding, they carried off a young girl from the land of Israel, and she became an attendant to Naaman’s wife.

4:42 וְאִישׁ בָּא מִבְּעַל שְׁלִשָּׁה וַיָּבֵא  
לְאִישׁ הָאֱלֹהִים לֶחֶם בַּכּוֹרִים  
עֶשְׂרִים־לֶחֶם שְׁעָרִים וְכַרְמֶל בְּצִקְלָגוֹ  
וַיֹּאמֶר תָּן לָעָם וַיֹּאכְלוּ: 43 וַיֹּאמֶר  
מְשַׁרְתּוֹ מָה אַתָּן זֶה לִפְנֵי מֵאָה אִישׁ  
וַיֹּאמֶר תָּן לָעָם וַיֹּאכְלוּ כִּי כֹה אָמַר יְהוָה  
אֲכַל וְהוֹתֵר: 44 וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ  
וַיֹּתְרוּ כַדְבָּר יְהוָה: {פ} 5:1 וַנַּעֲמֹן  
שַׂר־צָבָא מֶלֶךְ־אַרָם הָיָה אִישׁ גְּדוֹל לִפְנֵי  
אֲדֹנָיו וַנִּשְׂא פָנָיִם כִּי־כֹ הָיָה יְהוָה  
תְּשׁוּעָה לְאַרָם וְהָאִישׁ הָיָה גִבּוֹר חַיִּל  
מִצָּרַע: 2 וְאַרָם יָצְאוּ גְדוֹלִים וַיִּשְׁכּוּ  
מֵאַרְצָא יִשְׂרָאֵל נַעֲרָה קַטְנָה וּתְהִי לִפְנֵי  
אִשְׁתׁ נַעֲמֹן:

# In Memoriam: April 7 to April 13, 2024

*Yahrzeit* (anniversary of death)

Hattie B. Alkus	Charles Goldberg	Graciela Mauri Padilla
Essie B. Asher	Lillian W. Goldberg	Harry Pearlman
Allen Auerbach	Hannah Brafman Goodman	Jacob B. Ribakoff
Herman Ball	Albert E. Goodman	Eugene J. Ribakoff
Nancy Belardo	Alyce Greenfield	Barbara Richter-Ridnell
Edith Bonin	Benjamin A. Gross	Victor Rosenberg
Jane K. Brody	Lynda Gross	Betty S. Rosenfeld
Milton Budin	Harry W. Hauptman	Adolph I. Rosenheim
Harry Lewis Chern	Helen Hauptman	Theresa Rosenzweig
Solita Cohn	Irma Brown Henly	Lena Frank Schwab
Beatrice Spector Daroff	Ben Kabakow	Bella Sernoff
Henry I. Dewolf	Gladys Kates	Benjamin Singer
Ethel Shamansky Dragics	Julius Kauderer	Reda Claire Garfield Smith
Lois Elkman	Elizabeth Kessler	Lillian Spain
Louis Ettelson	Shirley Klehr	Nina Spinelli
Bernard Feigenberg	Arthur Krieger	Joseph Stern
Jacob Feinstein	Sidney Kroll	Moses Stern
Miriam G. Feldman	J. Frederick Laucius	Bertha B. Tamarin
Peter Feuer	Geraldine 'Jerry' Lazarus	Pauline Brenner Tannenzholz
Allan Finer	Mildred Lefkoe	Regina Teller
Herbert Fischman	Rose Levi	Eileen Falkin Toll
Perry Frankel	Arthur Loeb	Marsha Walker
Rose R. Fuchs	Hazel Lyman	Gary H. Weiss
Janis G Garson	Ed Maene	Andres "Bandi" Weisz
Lottie G. Gerstley	Yale M. Mann	Amy Wolgin Wiener
Harriette Getzow	Sylvia P. Mesirov	Elayne Stein Wolf
Mary L. Glass	Phyllis Anathan Meyers	Sarah Wolf
Donald J. Goldberg	Herbert Myers	Ida Wright

## *Shloshim* (30 days of mourning)

Cecilie Block    Judith S. Engel    Richard P. Jaffe    Nancy Kaplan

*May the source of peace send peace to all who mourn and comfort to all who are bereaved*

# Discover the [Rodeph Shalom Vision Statement](#)

◆ Immersed in Jewish time ◆ Guided by enduring values ◆ Compelled to moral action

## **We create profound connections**

### **Immersed in Jewish time**

Sustained by the sacred rhythms of the Jewish year, pivotal moments of the Jewish life cycle, and generations of Jewish history, we are part of something greater than ourselves. Living in Jewish time teaches us how to express meaning in the everyday, to gather as a community, and to walk with each other through the joys and sorrows of our lives.

### **Guided by enduring values**

The timeless wisdom of our tradition inspires our intentional quest for truth, righteousness, and purpose amid the uncertainties we face in our world. We dedicate ourselves to Judaism's ethical messages to treat each other with loving-kindness. The faithful, the skeptic—and those who perceive God in different ways—wrestle to renew the teachings of Torah for our present and for the future of the Jewish people.

### **Compelled to moral action**

In a broken world, we commit to be a voice of conscience and to engage in the work of social justice. From our doorstep to our neighborhood and beyond, we welcome the stranger and embrace our responsibility to connect with and learn from others.

### **We create profound connections**

We seek meaning in shared experiences and cherish our diverse perspectives. We who are new to synagogue life or have extensive Jewish backgrounds; we who are Jewish or who share our lives with Jews; we who live within different family constellations, who are of all abilities, gender identities, sexual orientations, races, and generations: we enter the synagogue to celebrate, to learn, to laugh, to heal, to pray, to challenge ourselves, and to connect with others about the deepest questions of our lives.

# Welcome to Congregation Rodeph Shalom

## Who is welcome here at Congregation Rodeph Shalom?

### Whether you are...

- ◆ Black, brown, white, Latinx, Asian, Indigenous, or multi-racial
- ◆ Queer, gay, lesbian, bisexual, transgender, questioning, or straight
- ◆ Three days old, 30 years old, or 103 years old
- ◆ Single, married, with/without kids, divorced, widowed, or partnered
- ◆ Living in Philadelphia, the suburbs, or elsewhere
- ◆ Struggling with addictions or know someone in that position
- ◆ A student, looking for a job, or gainfully employed
- ◆ Disabled, able-bodied, or a person of differing abilities
- ◆ Neurodiverse or neurotypical
- ◆ New to Judaism or a lifelong member
- ◆ Seeking your path, Jewish or not

You belong here at Rodeph Shalom!

Where equity, inclusion, and diversity are our congregational values!

We would like to hear from you! Please contact:  
Steven Share, Senior Membership & Community Engagement Manager (he/him)  
via email at [sshare@rodephshalom.org](mailto:sshare@rodephshalom.org).

Thank you to our EID (Equity, Inclusion, Diversity) Task Force for its ongoing leadership, crafting the above message, and helping to pursue our congregational vision.

[www.rodephshalom.org](http://www.rodephshalom.org) 215-627-6747  
Facebook: [Facebook.com/Congregation Rodeph Shalom](https://www.facebook.com/CongregationRodephShalom)  
Blog: [rodephshalom.org/blog](http://rodephshalom.org/blog)