



THE SHOFAR

שופר

United Synagogue of Hoboken

TISHREI / CHESHVAN 5779

OCTOBER 2018

UPCOMING EVENTS

OCTOBER 2018

- 1 Simchat Torah celebration / dancing in the streets 6:30pm
- 2 Simchat Torah morning service 9:30am
- 5 First Fridays – Musical Fri night experience 6pm
- 7 Fall Foliage Hike 9am meet at USH
- 13 Shal-Ohm yoga for adults 10:30am
- 14 Mitzvah Day (see enclosed details)
- 19 Kaplan Family Shabbat, IAC Center in Jersey City, 255 Brunswick St 5:15pm
- 19 *Refugee Shabbat* with Rebecca Kirzner, HIAS campaigns director 7:45pm
- 24 Intro to Judaism course begins 7pm
- 27 Film: *Besa: The Promise* 7:30pm

NOVEMBER 2018

- 4 Brunch speaker: Dawn Raffel: The Strange Case of Dr. Couney 10:30am
- 6 Planning a Jewish Wedding 7:30pm
- 11 Book Fair Family Day 11am – 5pm
- 15 Film: *Shelter* 7:30pm

Friday night services 7pm

Saturday morning services 9:30am

See www.hobokensynagogue.org & USH Facebook page for more info on these and other upcoming events!



(Part 1 of Rosh HaShanah sermon at the United Synagogue of Hoboken, September 10, 2018)

LISTEN TO THE STORIES

by Rabbi Robert Scheinberg

As we stand today in the presence of these scales of justice, I want to tell you a story of how the scales of justice have a different meaning for me this year because of a troubling experience I had this year in an American courtroom. This story, which some of you already know, has political implications. But I am sharing this story with you not because of its political implications but because I think it helps us to better understand one of the themes of Rosh HaShanah. Fortunately, we're not the kind of synagogue where people get up and dramatically walk out when the rabbi says something they disagree with. (Or if we are that kind of synagogue, you have never done it dramatically enough for me to have noticed). But I want to promise you that, first of all, we have a politically diverse community and on this and other issues I respect where you're coming from whether I agree with you or not, and I deeply believe that the story I am sharing with you can help you to better understand Rosh HaShanah whether or not you and I are in sync politically.

This is a story about my visit to immigration court in Laredo Texas in July of this year. At the height of the family separation crisis, I decided that I needed to learn more about immigration, legal and illegal, at the southern border. My friend and colleague Rabbi Neil Blumofe in Austin TX had organized a group of his congregants to travel to the city of Laredo on the Mexican border, under the guidance of some members of the congregation who work with immigrants in various ways, including immigration attorneys and people who guide asylum seekers in that process. My goal was to learn more, so I could come back to New Jersey with a deeper level of understanding of the immigration conflict that has been so wrenching in this country -- and if possible, to understand it through a Jewish lens. I appreciated that this trip was going to be under Jewish auspices and was making an effort to meet with people from many sides of the conflict - including undocumented immigrants, DACA recipients, people who have been in detention, and Border Patrol guards and those empowered with carrying out American law and policy.

On our trip, we spent one morning in immigration court. And that is where I saw with my own eyes, a mass trial in the United States,

(continued on p.2)

PRESIDENT'S REPORT

BY David Swirnoff



As many of the people who have shared their stories with us, I've thought about the idea of community at USH: What it means? What it should mean? Does it apply the same way to all people? How can we create more of a sense of it or provide opportunities for that?

I thought, for a long time, that we were 3 different organizations (USH, the Preschool and the Learning Center) that shared a common space, but thanks to someone on the Education Committee, I've changed my mind on this. We're NOT a group that's siloed, but are simply a group of individuals with many different interests.

And none of those interests or focuses is any more important or valid than any other. Of course, we don't necessarily interact with each of them all of the time...or ever. For example, the only reason that I've attended a Tot Shabbat or went to last year's Kaplan Preschool graduation is because of my role, since I don't have children. And last year I stopped downstairs while Grace was leading the family service, just to see how things were going since I'd never had a reason to be down there before.

So I think an awful lot about the state of this community and how to expand our individual connections to it. This is also something that Adam Laden, our VP of Programming, is thinking about and is attempting, along with the committee, to build new programs that can provide more opportunities to people.

At a beer mitzvah event this Summer, one of the attendees asked, "Do I have to have faith to join a synagogue?" In my article in the last issue of the Shofar, I talked about the Theodotus inscription; a plaque discovered in a Jerusalem synagogue and dating from before the destruction of the first temple.

Theodotus was an archisynagoga (basically the historical equivalent of the synagogue President,) and he described the synagogue as a place to study Torah and teach the commandments

(Continued on next page)

(continued from p. 1) with nearly 70 defendants being processed at the same time. (Taking photos is prohibited in the courtroom, so I have no photos of my experience, but a photo was leaked from a different Texas court proceeding and it looked very similar to what we saw - see <http://rabbischeinberg.blogspot.com/2018/07/i-never-thought-i-would-witness-mass.html>). These were defendants being tried for crossing the border between Mexico and the United States illegally. Defendants we saw were mostly men but some women, almost all of whom appeared to be in their late teens or 20s, from Mexico, Guatemala, Honduras, and El Salvador.

American courtrooms are obviously not built to try nearly 70 people at one time; The first thing the judge had to do was arrange the defendants in the courtroom in rows so that the taller people were in back and the shorter people were in front so she could see everyone during the proceedings.

The next step was for the judge to ascertain everyone's name - this took a while. (Defendants wore headsets for Spanish translation-though apparently some of them speak other Central American regional languages and are not proficient in Spanish). The judge then informed the defendants that they were all accused of the misdemeanor charge of crossing the border illegally. The judge indicated that they had the right to a trial, but they had the opportunity to get a reduced sentence if they were to plead guilty.

The judge then asked a series of questions to which each person was supposed to answer in order. She asked: "Do you understand the charges against you?" - "Si," "Si," "Si," "Si," "Si," "Si,"... more than 60 "Si's" one after the other). "Do you suffer from mental illness or cognitive impairment or are under the influence of drugs or alcohol or have any other reason why you would not be able to understand these proceedings?" -- "No," "No," "No," "No," "No," "No".. "Do you understand the rights you would be giving up by pleading guilty?" -- "Si," "Si," "Si," "Si," "Si," "Si,".... (But these answers were somewhat disingenuous, because we learned through discussions with court employees that the court appointed attorney had a total of 2 hours to meet with all of these defendants together, which would translate into less than 2 minutes of consultation time per defendant.)

Then, one by one, all the people we saw pleaded guilty of illegally crossing the border between June 26 and July 6 of this year, with each one, as instructed by the judge, indicating his or her means of illegally crossing the border, by walking, or swimming, or taking a boat or a raft or an inner tube, across the Rio Grande separating Mexico from the United States.

The next step for them would be deportation. It is possible that some of them would request asylum during that phase of the process. (From media reports, it seems likely that at least some of them are fleeing violence.) We don't know, however, about the quality of their legal representation and to what extent they understand this part of the process. As far as I can tell from my notes, 'asylum' was not mentioned even once in the court proceedings that we saw. Sitting in that courtroom, I felt a mixture of emotions. I felt surprise. Never in my life did I think that I would be in the presence of a mass trial in the United States, considering that mass trials are not generally associated with free democratic legal systems. If I ever had to have contact with a judicial system, I would not want it to be like this. Even the metaphorical courtroom in the fearsome *Unetaneh Tokef* poem we will read later today presumes that each defendant is treated as an individual --- וכל באי עולם יעברון לפניך - כן תעביר תספר ותמנה ותפקוד נפש כל חיה - "Each person passes before You - as you carefully enumerate and attend to the soul of every living thing." (continued on p.3)

(from p. 1) and a resting place for the lodging of needy strangers. The inscription doesn't say anything about prayer. That was reserved for the Temple. The synagogue was a place to gather in study and to support the community. A beit midrash and beit Knesset.

So you don't have to have faith to join USH. Maybe we need faith (or it would be helpful) to fully engage with the ritual of services, but maybe not. Maybe merely the participation in prayers that people like us have been saying for more than 2,000 years allows us to connect with Jews worldwide. And we don't need faith to attend the BBQ or spend time working on a Mitzvah Day project or attending a board meeting or helping to set up or clean up after a Kiddush. All we need to keep this organization alive and together is the willingness to reach out and help, or give money - I can't forget to mention that.

I want to finish by sharing part of a speech that's been making its way around members of the USCJ President's discussion group. A Rabbi was asked by a former congregant, when they were asked to rejoin their synagogue,

"How would being a member make my life better or different?" "It depends on what you mean by 'better,'" the Rabbi replied. "If you mean physically healthier, it won't. Join a gym. If you mean more physically beautiful, it won't. Go to Nordstrom's or a make-up artist. If you mean richer, it won't. Get a higher-paying job. The list goes on: if you mean *something*, then go do *something*."

But here's what joining a synagogue will do" (and I read this after I'd already starting thinking about this issue and having gone through 3 complete drafts of my speech).

"Being part of a synagogue allows you to be part of a larger community - of *your* people. Promulgating values that you and your tradition hold dear. That you have a place to turn when you are in need. That you have a spiritual home. That you have people to help you grieve and celebrate and sing *Mi Shebeirach* when you or someone you know is in pain. It's not about money, because everyone can join regardless of position or wealth or lack thereof. It's about demonstrating a commitment to the idea of community."

And here I'll share my own words and I'll say again to the person I chatted with at Beer Mitzvah...you don't have to have faith to join. You just have to have faith in the idea that you have a place in this community, in this synagogue (in the sense of Theodotus).

May this year of 5779 find you supported by your community in times of joy and supported by community in times of sorrow. And may you find opportunities to share yourself with those in need this year and for the generation to come. May you and your family and friends enjoy the sweetest of New Years. L'shanah tova tikateivu v'tichatemu.



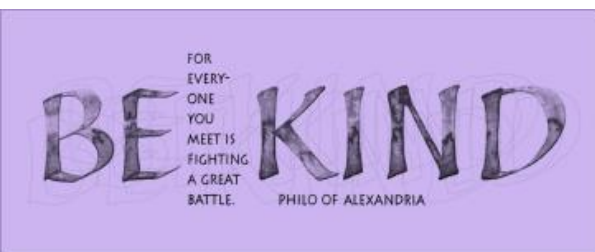
(continued from p. 2) **But most of all**, I felt a tremendous sense of emptiness and sadness - that I was in the presence of a large number of people with stories - probably important and relevant stories- that never got told.

There are a number of reasons why someone might cross an international border without official permission. At various points in the life of my family, I know that I have ancestors and family members who have similarly crossed international borders without permission.

Of those defendants we saw -- some of them may have been coming for economic opportunity; some may have been repeat border crossers but this is the first time they had been caught. Perhaps some were criminals or gang members. But it is also likely that many -- especially those from Honduras, Guatemala and El Salvador -- were fleeing desperate and dangerous situations in their home countries - desperate enough that they would make a treacherous journey over thousands of miles. Some of us who have volunteered at The Lighthouse in Jersey City have met people from this region, who have received asylum status in the United States, who have told us their harrowing stories of fleeing from violence. But no aspect of their stories was part of the proceedings we saw, and I presume that the court-appointed lawyers also did not have the opportunity to hear their stories. The overall message of the proceedings appeared to be: We are not interested in your story."

Earlier today we read a Haftarah that includes a story of what was almost a miscarriage of justice that resulted from someone not taking the time to listen. In today's Haftarah, Hannah and her husband Elkanah make a pilgrimage to the central Jewish shrine in the city of Shiloh. Hannah desperately wants a child, and her husband Elkanah is not able to give her the emotional support she needs.

When they arrive at the shrine, she pours out her heart to God... the Bible says - מְדַבֶּרֶת עַל-לִבָּהּ רַק שִׁפְתֶיהָ נִעוּת וְקוֹלָהּ לֹא יִשְׁמָע. "her lips were moving but no voice emerged."




The High Priest Eli walks by and sees this woman soundlessly murmuring - and he does the natural thing: he yells at her. עַד-מָתַי תִּשְׁתַּכְרִין הַסִּירִי אֶת-יִינֶךָ מֵעֵלֶיךָ. "How long will you make a drunken spectacle of yourself? Sober up!" Eli is busy: lots of people coming to the temple, lots of needs. It's probably easier for him to look at them and to try to figure out what they need and want, rather than listening to them. But sometimes he gets it wrong. And he got it terribly wrong here.

Hannah responds and says וְשִׁכָר לֹא שָׁתִיתִי "No, sir, I am a terribly sad woman. I have not been drinking anything." Honorably, Eli answers and apologizes, and then gives Hannah really what she wants - a prayer - לְכִי לְשִׁלּוֹם וְאֵלֶיךָ יִשְׁרָאֵל יִתֵּן אֶת- שְׁלֵתְךָ אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ: "Go in peace - and may God grant you your request that you have asked for."

I imagine Eli praying on Hannah's behalf as being an act of validation. It is his way of communicating to her: "I am aligned with you. What you most want -- that's also what I want." (I should note that I think this is one of the most important effects when someone offers to pray with and for someone else. Even more than an act of divine intervention, it is an act of person-to-person validation.) And at the end of this passage, Hannah felt heard and affirmed....

The great Jewish sage of the Hellenistic era, Philo of Alexandria, is credited as giving some similarly wise advice to the people of his day - and ours: "Be kind [to everyone], because everyone you meet is fighting a great battle." And this is another reason why one of the principles in Pirkei Avot, the ancient Ethics of the Fathers, is הוּא דֵן כָּל הָאָדָם לְכַף זָכוֹת "Judge each person favorably." On the balance scales of justice - in which a person's merits and demerits are weighed out to see which side is heavier - give everyone a little extra consideration to the כֶּף זָכוֹת - the cup that holds the good deeds. Because you don't know what they're dealing with, but you know they're dealing with **something**. ✨

THANK YOU FOR YOUR GENEROUS DONATIONS		THANK YOU FOR SPONSORING KIDDUSH:	
General Fund		9-1 Andrew Reibman and Elizabeth Oldmixon in honor of Tzipporah's 8th birrtday	
Alix Biel		9-8 Mimi Lavine and Jon Gellman in honor of the new Jewish year, 5779	
Nathan Mellman		9-15 Norman Cohen and Morris Cohen in memory of their parents, Joel and Miriam; and in honor of Joel Freiser	
Learning Center		9-22 Kahn family, Kolt family, Merry and Mimi in honor of Gisella Kolt's 3rd birthday, and Razel Solow	
Len and Jennifer Cohen		9-29 Ricky and Beth Mason in honor of Shipley and Virginia	
Ron Weiss and Debra Sklar-Weiss		THANKS TO OUR HIGH HOLIDAY SPONSORS:	
Rabbi's Discretionary Fund		Bob and Jeanne Becker, David and Beatrice Bernal, Siobhan Barry-Bratcher, Todd Clear and Dina Rose, Joel and Marilyn Freiser, Yair Galil and Yevgenia Shekhtman, Mark, Sheera and Samantha Glass, Paul Glicksberg and Helene Schwartzbach, Vivian Greene, Barry Grossman and Audrey Merwin, Harry Kafka and Harriet Taub, George Kalish, Carol Kaplan, Myron Kaplan and Annette Hollander, Norman and Myrna Kasser, Jane Klueger, Russell and Marni Kriegel, Louise Kurtz, Alan and Orah Massarsky, Matt Meistrich, Avi and Rochelle Ohring, Ken and Susan Schept, Joel Trugman and Razel Solow, Ben and Lisa Zablocki, Judson Weaver and Carol Losos.	
Len and Jennifer Cohen			
Daniel Nemet-Nejat in memory of Sarah Waldman			
Hal Scheinberg and Roberta Lasken			
Alyssa Zachmann			



The Refugee Support Committee invites USH members to volunteer for "Fun Club," a new program to help refugees develop a sense of community. People are needed to speak with refugees in English, to drive families back and forth to the venue, to play with pre-K kids, to help with homework for the school-age kids, to help set up meals, and/or to donate money toward meals. Individuals with special skills or talents may volunteer to lead an activity one week.

The next two sessions of "Fun Club" take place on October 18 and on November 1 from 6:00-8:00 p.m. at the Church of the Latter-Day Saints in Jersey City at 140 Sip Avenue, walking distance from Journal Square. The club will run most Thursdays but check the SignUp Genius for verification. To sign up as a volunteer, please access the following link: www.signupgenius.com/go/10c0548a8a92ca4f58-jersey If you wish to donate money toward meals, use the same link, click on "meals" and you will then be connected to the donations link. Thank you. If you have any questions, please email razelsolow@gmail.com after October 24.

OUR JEWISH JOURNEYS

by Ben Zablocki

I'm happy and honored to have been asked to share a few words about our Jewish Journey and the important role that USH has played in it. Although I am the one presenting, these thoughts were composed equally by both Lisa and me.

Lisa and Ben Zablocki came to Conservative Judaism from opposite ends of the spectrum. Lisa grew up in a politically left-wing family that disdained religion. Her family identified as Jewish and she attended culturally Jewish summer camps but was never allowed to set foot in a synagogue. I grew up in a family of holocaust survivors who were fiercely Orthodox and fiercely Zionist. I went to Hebrew school from age four to age 15. My synagogue had a rabbi who told us kids mockingly that the people who went to the Conservative temple right across the street were Goyim.

When Lisa and I met 48 years ago we both identified as cultural Jews but didn't belong to a shul because, despite a search for one we could tolerate, we never found one. But Lisa attended medical school at Yeshiva University. She subsequently had many Orthodox patients and absorbed some knowledge of Jewish customs through them. I taught comparative religion at Rutgers for 35 years and always devoted a week to Judaism.

After retiring and moving to Hoboken in 2011 we missed the tight-knit community of friends we had in Highland Park. For us the streets of Hoboken were filled with strangers. We gravitated hesitantly to USH. I went first, and Lisa followed a year later. It was a desperate attempt to find community. We came seeking friends, but we stayed because of the extraordinary rabbi who drew us in with his learning, his tolerance, his music, but most of all by his genuine humility. Here finally was a rabbi we could respect and learn from and love. And a diverse and welcoming congregation as well.

If religion is equal parts Believing and Belonging, we at first gravitated much more to the belonging side of Jewish life than to the liturgy.

We are both social people and we treasure the many close friendships we have made through USH. And we both, separately and together, have personal histories of social activism which fit right into the concept of *Tikkun Olam*. When we saw how refugees and seekers of asylum were being treated in this country, we needed to do something about it. Half my Polish-Jewish family (denied entry to America during the Nazi era) were murdered in the Holocaust and I witnessed the other half drift-traumatized and bewildered—through my family's small apartment in Brooklyn during my childhood after the War. Lisa and I were lucky to be invited to join the synagogue's Refugee Support Committee and we soon learned more about the way refugees

and people seeking asylum are being turned away or abused in our own time.

The Refugee Support Committee has helped refugees and asylees in many ways although much more needs to be done. Lisa and I specialized in helping aspiring refugee chefs introduce our community to the cuisine of their countries of origin through sponsored meals that are gradually, we hope, turning into sustainable businesses for them. There are many ways to help the projects of this committee and we would love it if more folks from USH would get involved in helping ease the path of refugees toward integration in our society by volunteering their time or resources.

Israel is also something we are committed to. We appreciate that USH has been a community where we can have deep and authentic conversations about Israel—conversations that are sometimes celebratory and sometimes uncomfortable. We have made several trips to Israel and we have found each trip to be thoroughly enjoyable and deeply inspiring. We love Jerusalem with all our hearts. We hope to go back to Israel again soon as we have still never been to the Negev. And yet we are terribly concerned about the growing strife, inequality of status, and absence of the kind of mutual respect and parity of esteem that are necessary for the resolution of a difficult conflict. We pray that Israeli leaders are not committing the error of allying with the powerful to help them oppress the powerless. We hope for a miraculous solution but are terribly afraid there may be tragedy ahead if something doesn't change.

Meanwhile, back at home, Lisa and I have been slowly upping our involvement in the spiritual side of Judaism. We still attend services only once a month at most. But Lisa has learned some Hebrew. I am working on increasing my Hebrew reading speed from the snail's pace I resentfully took away from my force-feeding in Hebrew school. Being able to keep up with the fast pace of USH davening has been an obstacle for me. But now I am working on it because I want to, not because I am required to. Both of us are eager pupils in Rabbi Rob's weekly Torah study classes. Who knew that the Book of Numbers could be so much fun? Really!

And Lisa is also an active member of the Women's Torah Study group. I am currently writing an illustrated book for young adults covering 4000 years of Jewish history. I'm often dismayed—but never deterred—by how little I know and how much there is still for me to learn. But ignorance is what keeps me young. I would welcome critical feedback from any in the USH community who might be interested in looking at a draft of the book.

So that's a summary of our adventures in Judaism so far. We hope more Jewish adventures are still to come. We never imagined that we would finally find the Jewish community of our dreams so late in life. To have done so is a blessing for which we are very grateful. ✨



THIRTY YEARS AT USH

by Rochelle Ohring

I am Rochelle Ohring. This is my fifth year on the Synagogue Board, my third as Secretary. I have been a member of the Synagogue for about 30 years, and I've been inspired while listening to many of you tell your USH stories during High Holiday services. Today it's my turn!

For as long as I can remember, my Jewish identity has been a huge part of my life. My grandparents all came from Eastern Europe and settled in Newark NJ. My parents met there and married after my dad came back from serving in World War II. Looking for more space, a house with a backyard and a garage, they moved to Colonia, in Middlesex County, in 1957.

They promptly joined a synagogue. I have photos of my dad helping to actually build Congregation Beth Shalom; the synagogue had so few resources that congregants helped to lay the foundation and put up the walls! I started attending Sunday school at age 5, and went to Hebrew school twice a week from second grade until my bat mitzvah age. My bat mitzvah was on a Friday night (as all girls' were back then, while boys' were on Saturdays). I read my haftorah portion at Friday night services – as weird as that now seems. Needless to say, girls did not wear tallitot, have aliyas or read from the Torah. I am glad this has changed!

Both religiously and culturally, being Jewish was a strong part of my identity. The brass candlesticks that my Grandma Rose brought from Russia had a prominent place in our home. My dad was very involved in the Jewish War Veterans. My mom was in the Ladies Auxiliary and for many years was the synagogue Board Secretary.

Fast forward to 1984. Having received my MBA, I moved to Hoboken for an easy commute to my new job in the City. My parents thought I was crazy; after all, they had moved our family out of Newark to live the suburban lifestyle. Hoboken did NOT then have a stellar reputation, to say the least! But unlike Manhattan, you could easily park a car on the street here! This suburban Jersey girl was NOT going to move without my car!

So I moved to 321 Grand Street, just a couple of blocks from here. Walking home from the PATH station I'd look at this building – where I now stand on the bima amidst hundreds of congregants – and it was closed, shuttered, with an overgrown empty lot next door where the Kaplan preschool now stands. A thick chain around the gates barred entry. The building looked dilapidated and abandoned. The onion domes up high reminded me of old synagogues I'd seen in photos. I thought: this must once have been a beautiful synagogue...too bad it's closed. I have since learned that it was open on the High Holidays. The roof leaked, there were serious heating issues, and the paint was peeling off the walls, but those few members remaining in town kept the building alive, though barely. USH had another building back then – a brownstone at 830 Hudson Street, which was sold years ago to fund the Kaplan Preschool building.



In September 1989 I received a postcard in the mail (this was pre-internet) saying that Rabbi Stephanie Dickstein would lead a discussion at the Hudson Street building about the High Holidays to be followed by a singles get-together. I attended the event. Maybe 10 of us were there, including my dear friend Karen Jurman. A young guy named Avi Ohring introduced himself to me – and the rest is history.

Avi and I had our auf-ruf on this very bima and were married in 1993. Our families wanted us to leave for the suburbs (“Hoboken isn't any place to raise a child”, “what about the schools?”), but we both really liked it here. We appreciated the walkability, easy commute, and that you could hire a nanny who didn't have to drive. At services, we saw that little kids were here and that families like the Freisers and Schepts brought their young kids to shul. We saw that it might be possible to raise a family in Hoboken.

Over time, the synagogue became our “glue”. When our kids were younger, we watched many families move to what we called “the M towns,” Montclair, Maplewood and Millburn. But we stayed, in great part because of our increasing love of the synagogue and this community. Our son Jake was born in 1994 and started attending Marilyn's Shabbat class at age 2 ½. Max followed two years later. Marilyn was the only teacher, with one class for maybe half a dozen children. Now, more than 200 children attend classes at the Kaplan Preschool and the Learning Center,.

A turning point occurred in 1997, The Synagogue hired a young new rabbi, Rabbi Robert Scheinberg, who brought our community to a whole new level in so many ways – religiously, spiritually, intellectually and musically. When Max broke his femur bone at age 22 months and was in traction at a hospital in Teaneck, my jaw nearly dropped when Rabbi Rob came to visit and say a special healing prayer. We are immensely fortunate to be led by him, now in his 21st year here.



Before we knew it, this community was our home away from home. When we needed a babysitter, we reached out to synagogue members. Later, when other USH members needed a babysitter, they would call our kids. From early on, the kids made solid friendships and, of course, we did as well. Over the years, we attended too many bar and bat mitzvahs

to count. We sponsored Kiddush, celebrating graduations and wedding anniversaries and welcomed community support during shivahs of our loved ones. During Hurricane Sandy, the Olah-Reikens warmly opened their house up to so many of us for days, since their sliver of town did not lose electricity. I have never felt the power of this community more intensely than during that challenging time.

Our kids experienced some of these changes as well: Jake was maybe the first child ever to go to Camp Ramah – and now we have at least eight campers a year attending! Jake and Max were both involved in the resurgence of USY, another first for the synagogue. Just last month, we sent 13 kids to a week-long USY/ Kadima Encampment summer program. Jake and Max were teaching assistants in the Learning Center and attended Hebrew High School activities. Now, many post bar/bat mitzvah students assist the younger classes, which strengthens their ties to the community – and to Judaism.

(continued on next page)

(continued from p.6) **Looking back** - who knew what an extraordinary place this was when I first arrived? Who could have predicted how fortunate we would be to get involved with such a warm and welcoming community? Would 13-year-old me believe that I would stand here and read from the Torah at my son's bar mitzvah? Would I have ever imagined that a synagogue could be so transformed - and that I could be a part of it? Please look around you, at your fellow congregants, at this building, at these windows. This community is unlike any other in which many of us have been involved. It is extraordinarily unique and

special. I consider myself so fortunate to be a member. There is NO place like the United Synagogue of Hoboken.

Reflecting back, this synagogue has been a huge part of my life. I decided to become more involved by joining the Board a few years ago, which has been personally fulfilling. And this Jewish mother cannot help but kvell as Jake leads us in song from the bima during these High Holidays! Avi and I can't imagine ever leaving Hoboken. We have this community and all the bonds we have made to thank for that. ☆



UNITED
SYNAGOGUE
OF HOBOKEN

MITZVAH DAY

OCTOBER 14, 2018



A chance for the USH community — adults and children of all ages — to come together to make a difference in our community. Look over the list of activities; choose a first, second, and third choice.

Sign up: bit.ly/USH_Mitzvah_Day_2018.

NOTE: FIRST COME FIRST SERVED!

Some popular projects will fill up very quickly!

Questions? Write us at mitzvahday@hobokensynagogue.org.

Agency Name	Description of Mitzvah	Details: When, Where, Who, How many
Making Sandwiches for Hoboken Shelter Shifts A,B,C, D	How many sandwiches can we make this year? Last year we made more than 300! Sandwiches are caringly prepared, wrapped, and boxed for Shelter guests. We will then deliver them to the Shelter.	Shift A: 10am-11pm (especially for children age 7-12 and their families); Shift B: 11:15am-12:15pm; Shift C: 12:30-1:30pm; Shift D: 1:45-2:45pm including delivery to shelter At USH, 115 Park Ave. Ages 7 and up 15 per shift (When you sign up, indicate shift preference)
Visiting Seniors (Jewish Family Service)	Make an impact and engage in an age-old Jewish tradition: visit a Jewish homebound senior in Bayonne/JC/ Hoboken in their home and brighten their day with a gift from USH.	11am-1pm Meet at USH All ages can volunteer 12 participants only (Having a car is helpful but not essential)
Mitzvah Story Time (for kids under 4 & families)	Mitzvahs are for kids of all ages! Participate in an age-appropriate activity, co-sponsored by the Kaplan Preschool.	10-11:30am Meet at USH Kids under 4 along with their families Unlimited number of participants
Coupons for Troops	Our soldiers on military bases need our help! Collect and sort coupons that will be donated to American soldiers and their families for use at PX stores.	11am-2pm Meet at USH ALL ages (who can use scissors) Unlimited number of participants
Scouts Food Drive	Help the Hoboken Food Pantry feed its clients! Cheerfully encourage ShopRite shoppers to donate food to Hoboken Food Pantry.	9am-1pm Meet at Hoboken ShopRite (9th & Madison) Age 7+ (must be accompanied by adult) 15+ people needed
Toiletries Drive for Hoboken Shelter	More than 1,000 guests shower weekly at the Hoboken Shelter. Sort and pack travel-sized toiletries into mini-kits for guests of the Shelter.	1-2:30 pm Meet at USH Age 7+ 6 people needed
Cemetery Clean-up	Perform an act of <i>chesed shel emet</i> - an ultimate act of loving-kindness for the deceased who are unable to repay the kindness. Rake leaves and clear growth and other debris in USH section at Riverside Cemetery. Your help will ensure all gravesites are respectfully maintained.	11am-2pm Riverside Cemetery, Saddle Brook, NJ Adults— Strong people needed 6-8 volunteers
Continued on next page!		



UNITED
SYNAGOGUE
OF HOBOKEN

MITZVAH DAY

SUNDAY, OCTOBER 14, 2018

(CONTINUED)



Agency Name	Description of Mitzvah	Details: When, Where, Who, How many
Lighthouse	USH partners with Lighthouse Jersey City to provide support to refugees and asylum seekers in our community. Spend time cleaning and organizing at the Lighthouse, a safe haven and temporary home.	Noon-3 p.m. Age 15+ 6-8 people 68 Storms Ave., Jersey City
Cookies in a Jar (Middle School activity)	Create "cookies in a jar" dry-ingredient gifts to will be donated to clients of the Hoboken Food Pantry.	Noon-2pm prep, plus 2-2:30pm delivery Meet at USH; group will walk over to Our Lady of Grace Church, 411 Clinton St between 2-2:30pm 6th-8th graders
Serve lunch at Shelter (teen/high school activity)	Prepare and serve a meal for the guests at the Hoboken Shelter.	11am-2:30pm Hoboken Shelter, 300 Bloomfield St. 9th-12th graders Bring your own vegetarian or Kosher lunch
Food Pantry (Shift A and B)	Assist our Hoboken neighbors at the Emergency Food Pantry, where they receive clothing, household items, and food. Shift A: Organize donated clothing and food; Shift B: Assist Food Pantry clients in selecting items from the collection room.	Shift A: 11:30am-1:30pm: sorting Shift B: 2pm-4 pm distribution Our Lady of Grace Church, 411 Clinton St. Age 10+ 4-6 participants
Lobby Welcome Desk	The first face people see on Mitzvah Day! Welcome and greet volunteers and direct them to the project spaces.	Shift A 9:45-12:15 Shift B 12:15- 2:45 2-3 volunteers for each shift- Adults only

We are also collecting the following items:

(There are boxes for each of these collection drives in the synagogue lobby. The deadline to contribute all items is 11 a.m. on Mitzvah Day -October 14.)

- **Manufacturer's coupons for Coupons for Troops:**
Manufacturer's coupons to be sent to U.S. troops for use on American military bases around the world. Newspaper supplements especially helpful!
- ****New/unused** travel-sized toiletries, to be donated to the Hoboken Shelter -**
shampoo and conditioner, soap and body lotion, toothpaste, and individually wrapped toothbrushes.

Sign up online at www.hobokensynagogue.org/mitzvah-day.html
or bit.ly/USH_Mitzvah_Day_2018 before October 14.

You will be contacted by email with your assignment the week of Mitzvah Day.

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HOBOKEN**

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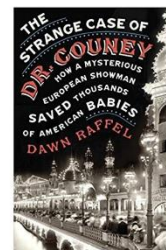
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Sun., Nov. 4, 2018 \$18 for members
10:30 AM - 12:30 PM \$25 for nonmembers

UNITED SYNAGOGUE OF HOBOKEN
115 Park Avenue, Hoboken, NJ 07030
RSVP: 201-659-4000 office@hobokensynagogue.org
or online at HobokenSynagogue.org



BYOM... bring your own mat!

Schedule

October 13th, 2018
November 3rd, 2018
December 15, 2018
January 12, 2019
February 9, 2019
March 9, 2019

[rsvp - click here to reserve your spot](#)

Classes led by
Certified Yoga Instructor
& Kaplan Learning Center Teacher
Reyna Steinberg

Discover a new way to connect Judaism
with your body, breath and Torah text.
This class is open to USH members and
Kaplan Learning Center Parents
in the 3rd floor large classroom.
10:30 - 11am Coffee/Tea
11am - 12 noon Yoga

after Yoga concludes all are invited
to join services in the sanctuary

Please join us for

Kaplan Family Shabbat Dinner at
the IAC Center

October 19, 2018

5:15-7:00 pm

IAC Center in Jersey City

Open to the community

Cost: \$18/adult, children are free

Please RSVP by Oct 12

Join us!
UNITED SYNAGOGUE OF HOBOKEN'S
KAPLAN EARLY CHILDHOOD PROGRAMS
INVITES YOU:
SISTERHOOD KICK-OFF EVENT

WHEN: THURSDAY, OCTOBER 4 AT 7:30PM
WHERE: 900 MONROE ST COMMUNITY ROOM 3RD FL
WHAT: BRING YOUR FAVORITE BEVERAGE AND
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RSVP: USHSISTERHOOD@GMAIL.COM

What is the USH Sisterhood?

Our mission is to foster community, connection, friendship and mutual support between Hoboken and
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Classes meet for 24 sessions. This class fulfills
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Dear Parents & Caregivers...
Learning Center students will be singing in USH's
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FRIDAY, OCTOBER 5TH @ 6:00 PM

We hope that parents and caregivers will be able to
attend, participate in, and enjoy the performance.
If you are unable to make it, please try to ensure that
your child is able to be part of the celebration and
attend with friends within the Learning Center.

Refreshments served after the service
at approximately 6:45pm.

115 Park Avenue
Hoboken, NJ 07030

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