

November-December 2016 barnerttemple.org

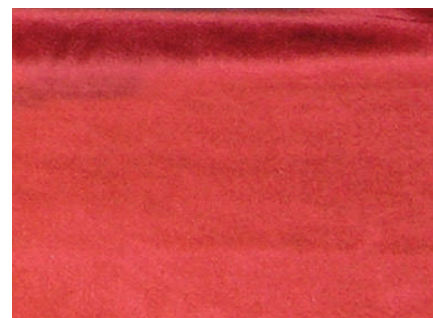
BARNERT

The Magazine

A PUBLICATION FOR, BY, AND ABOUT THE BARNERT TEMPLE COMMUNITY



Barnert Community Comes Together As Jews and Americans



BARNERT

The Magazine

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Our Mission: The mission of Barnert Temple is to be a sacred community, a *k'hillah k'doshah*, committed to offering Reform Jewish experiences that are relevant, accessible and meaningful, wherein people of all ages and backgrounds are appreciated and valued, engaged and inspired.

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A Message from Rabbi Elyse Frishman

We Have Much To Be Thankful For...



Dear Friends,

The election is over. Take a deep breath.

Thanksgiving is almost here. We have much to be grateful for as American citizens!

And in a few weeks, most unusually, *Erev Chanukah* and Christmas Eve will coincide.

It is likely not a coincidence that *Chanukah* begins on the 25th of the month of *Kislev*, and Christmas on the 25th of

December. Both are linked to the winter solstice.

The Maharal of Prague¹ taught that the date of *Chanukah* was chosen by God, and isn't merely a matter of historical significance. It marks the winter solstice because back in Biblical times, that is the date when we completed the building of the desert sanctuary, the first "dwelling place for God." In our calendar year, this occurs one solar quarter after *Rosh Hashanah*, the day when God created the world, the dwelling place for humanity. This parallel of creating dwelling places, one for us and one for God, emphasizes how God wants us to echo holy action. *Chanukah* celebrates our gratitude to God for granting us the ability to create light in darkness.²

Also, in the *Talmud*, our sages note the coincidence that the 25th word of *Torah* is *or*, meaning light.³ That light was the light of creation; but it's also symbolic of wisdom, as in "the light of knowledge and understanding." The light of God's creation meets the light of our own sparking of light in our world.

It makes sense, too, that for Christians, God brought light at the darkest time of the year; the birth of Jesus enlightens their lives.

For all, light should help us to see and appreciate one another. When light blinds us, we flail out, and that is when we harm one another. No truly religious light is that arrogant or destructive. The light of faith is a beacon in darkness, drawing us towards one another, not away.

Respect and appreciation are hallmarks of true faith; there are many paths up the mountain and God encourages each one. So must we.

In this post-election season — one that follows months of attacking our differences — it is this understanding of

religious tolerance that should help us overcome political intolerance. Our faiths remind us: embrace the light that banishes darkness. We have different ways of approaching what we love — God or America. But there's more than one path. That's true democracy. That's true religion. That's the true us.

We've so much to be grateful for. And to celebrate together!

Yours,
Rabbi Elyse Frishman

SAVE THE DATES!

TWO SPECIAL DAYS NEXT SPRING!

AN EVENING CELEBRATING **RABBI ELYSE FRISHMAN**

GALA CELEBRATION THURSDAY, APRIL 27, 6:30 PM

A DAY CELEBRATING **BARNERT TEMPLE** BARNERT COMMUNITY DAY SUNDAY, MAY 7

¹ Judah Loew ben Bezalel, 16th century, Prague -- the MaHaRaL, a Hebrew acronym of "Moreinu Ha-Rav Loew," ("Our Teacher, Rabbi Loew") was an important Talmudic scholar, Jewish mystic, and philosopher. The Maharal is also famous through the myth of creating the Golem, the superhero formed from clay, who saved the Jews in time of persecution.

² Maharsha commentary to *Pesachim* 54b and *Pesikta Rabati*.

³ Drawn from ideas in *Pesachim* 54b.

Erev Rosh Hashanah 5777

Rabbi Elyse Frishman

Twenty two years ago, I stood up here and began a precious journey with you. I was a lot younger. I was filled with ideas about how we might grow together — as friends, as Jews, as lovers of humanity. *Yom Kippur* morning, I vividly recall how, 10 minutes into my sermon, a man sitting right about there (in the sanctuary), looked at his watch, held it up to his ear, then tapped it to see if it was still ticking. Not a great moment for me. At the end of *Yom Kippur*, another man came to me and said, “Rabbi, it’s all well and good to talk about our character traits, but I’d much rather hear you speak like McNeil-Lehrer.”

It was a different time, perhaps even a different era.

Many of those who sat with us then are no longer living. Yet their spirit fills us. I wear a broach every *Rosh Hashanah* that belonged to my mother-in-law, Aviva Freeland. It’s a Lion of Judah pin, filled with little diamonds for each major gift she contributed to Women’s Federation. I have continued her gift every year since her passing, and wear this broach with a feeling of joy for all the light she brought me.

Joy. Even with these mixed feelings of loss and change over the years, we enter this beautiful sacred peace with joy — we are so happy to see one another, to be together again.

Yes, there is bitter-sweetness to this year as Danny and I and our family, and all of us here consider what the future will bring. Control is elusive — who shall live and who shall die. This season is about planning how we will manage the year spiritually. And we have learned how to do that together. Whatever has come upon us in the past — illness or loss, hurricanes in nature or in life, 9/11 — we have weathered with the profound ethics and wisdom of our heritage and faith. Each year, we have gathered here with joy — because we trust one another. This is our safe place. We love Barnert.

Here’s why. There are four primary values that shape us: **One:** the love of Jewish learning — it is first, because all the rest stems from *Torah*. **Two:** our honest, reflective, relevant spiritual quest — for without the awareness that we are part of something greater than ourselves, we cannot grow. **Three:** the attentive concern we have for one another, and for the stranger. **Four:** the commitment to dedicated, transparent leadership — egoless, devoted to serving you. **And we realize:** these values have enabled us to be who we are, and to do what we do — with joy!

Over the years, I’ve had the privilege of

studying with and learning from you. Our dialogues have pushed me to grow, even as I’ve offered insights and opened pathways for you, too. The way before us is good. I have great hope, and believe deeply in how we can shape a beautiful future for our children, grandchildren, great-grandchildren.

Indeed, I can’t imagine a better time to be young. I can’t imagine a better time to be young. Despite climate change, or terrorism, or rising anxiety in our youth... It’s hard for me to think that this period is radically worse than living through being a Jew in Nazi Europe, or a survivor of the earthquake in Haiti or the tsunami in Asia. There’s always something catastrophic happening somewhere in our world. But for us, today, here in the United States? **I can’t imagine a better time to be young.** Change is happening everywhere. There are exciting new paradigms for business, education, spiritual life, health and well-being. The cost-of-living adjustment is lower than ever — since January 2010, it’s averaged 1.2%. Our retail economy suffers not for lack of consumer spending but for not adapting to the internet. Overall, and in strong contrast to our ancestors, or to millions globally, we have wealth, prosperity, freedom, good health, and amazing educational opportunity — what a chance this is to seize the future. What do you want it to be? Who do you want to become? The limitations are only those we place upon ourselves.

I can’t imagine a better time to age wisely and gracefully. We’ve experienced so much, and we have so much. I think about my own life and its trajectory — and it hasn’t been easy by any means. Yet there was always opportunity. The four values that underpin Barnert have also shaped my life: keep learning, try to be humble, care for others, lead with integrity.

Rabbi Lawrence Kushner teaches that each of us is part of the vast ocean. A single wave has your name on it. Our individual wave is strong. We are most aware of the waves immediately around us. Each is influenced by the greater tidal forces of our planet, though often unaware. Sometimes the winds above us fight those tidal forces, and we are whipped into a frothy, dangerous state. Sound anything like our current election season?

In the vastness of the sea, each wave ebbs and flows. A lifespan for a wave is but a moment in the ocean’s story. Yet each wave matters. Each is part of

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the great expanse, and the water of one wave feeds all others. Just as our souls flow into one another, throughout the world.

The Dalai Lama takes this image deeper, literally. He explains that on the surface, the ocean is rough. But the deeper you go, the calmer the water.¹

The personal identity of a wave is visible only on the surface; go deeper, and the waters blend, inseparably. We become one.

The deepest currents are the strongest. They shape the floor of the planet.

So is the potential in us. We are here together because, though ever-conscious of our single wave existence, we are part of the water beneath. We know that deep down, we are one.

I hesitate to mention this person now; he's not quite, yet, in the same category as Rabbi Kushner or the Dalai Lama. Yet, he has taught me something wise. Jeff Gerstel, once Vice President of Social Action, and now co-chair of our Rabbinic Search Team, said, "There's no such thing as a challenge; there is only opportunity." I have tried to live this way — my family teases me that I consider all difficult moments "adventures." Truly, though, an adventure is something to be imagined, a path yet unseen.

As the late, brilliant, peace-loving Shimon Peres said, "We should use our imagination more than our memory." Again: "We should use our imagination more than our memory." Memory, *zichron*, points us to something important. It can help us to focus, to learn, to grow. But memory can also inhibit us and anchor us in fear. When I first came to Barnert, as excited as you were to have me here, you were afraid of what I might change. The unknown seemed dangerous. But the ocean always moves forward. Together, we planned how to move ahead, with vision and partnership. It's been a wonderful adventure. If we had remained anchored, the ocean would just have tugged at us over and again.

So in every aspect of our lives, having trust in the natural flow, we must sometimes let go in order to become more. To grow. To have joy.

Yes, of course there may be a time to anchor through a storm, when the winds above whip ferociously. We should not be naive or foolish about dangerous people or threatening circumstances. We are the ocean.

No dialogue or learning is possible, though, if the

winds are whipping us into a storm and people imagine they can run away. None of us can exist outside this ocean. So it's not helpful to declare, "Our country will be destroyed if this candidate wins!" Or, "I'm moving to Canada!" Or in response, "Go ahead, move!" Please don't say that this election could destroy our nation. Give us more credit than that. Give yourself more credit. The day after the election, we are going to move forward. The ocean will continue to flow.

For all the comparisons people make with the Weimar Republic, the United States is a different republic. Yes, history can repeat itself. But we are the ones who determine that. Yes, it's an uncertain time. Perhaps we are part of the problem! Perhaps we have helped bring about this predicament because we have allowed the dialogue about our nation, and the scrutiny of candidates, to intensify with cynicism, distrust, hatred and rage. Have we chosen to let go of the American dream? It is our choice. We were raised on the ideal of our nation's first Thanksgiving, with strangers eating side by side. We were taught to uphold the powerful message of the Statue of Liberty.

And our Jewish values? The big four, again, that inform Barnert's vision, that guide my life: learning, humility, compassion, integrity of leadership. How are they informing our political behavior? Your political behavior. Not our politics — again, each of us will choose the candidate we sincerely believe to be best for our nation. But our behavior?

Again, we'll speak more on *Yom Kippur* about how our own behavior influences our youth and their sense of anxiety or hope. Tonight, we consider how to choose life. To live with hope. And joy.

Joy in life comes from being less self-centered. The Dalai Lama teaches, "Too much self-centered thinking is the source of suffering... We have to take care of ourselves without selfishly taking care of ourselves."² He tells his own story of having a gallbladder attack and being driven to a hospital over two hours away, passing through poverty-stricken areas. Between severe bouts of pain, he looked out the car window, and glanced upon a man sitting in filth, looking so ill that he might die any moment. The Dalai Lama began thinking about this man and his pain, feeling great compassion for him. Only after they arrived at the hospital did he realize that he'd completely forgotten his own pain. "So you see," he said, "a self-centered attitude is the source of

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the problem... A self-centered attitude brings a feeling of insecurity and fear. Distrust. Too much fear brings frustration. Too much frustration brings anger... With a self-centered attitude, you become distanced from others, then distrust (them), then feel insecure, then fear, then anxiety, then frustration, then anger, then violence."³

Joy comes from having a realistic expectation of life. Of acknowledging the reality of suffering, and learning how to cope, under even the worst circumstances. We may have too low a tolerance for suffering. Consider these famous sayings: "No pain, no gain." "Pain is the touchstone for all spiritual growth." Even in *Torah* — there was a catastrophic flood, but it was followed by the rainbow. The Jewish people were actually born from slavery! And that newly won freedom paved the way for us to evolve into a people who would bear a light for others in their storms.

The Dalai Lama teaches that our material expectations are too high. If we imagine that we deserve the huge house and luxury cars and pool and grand wardrobe and major annual vacation because we work so hard, what about the billions of people born to a different situation who also work oh-so-hard, even harder than us, but whose lives are more impoverished? Why do we deserve and they don't? When our fortunate lot has shifts into entitlement, we become unhappier.

This is why our beautiful sages taught us the obligation of *tzedakah*. Ten percent of what we receive in earnings is never ours. We've earned it for someone else whose circumstances are more complex than our own. Whose wave is more buffeted than our own. We take of our calm, and give it to them. That 10% keeps us sane. Steady in the water. Buddhism or Judaism, it's the same teaching. We're part of something greater, and only when we forget and behave as though it's all about us do we start to drown.

Secular values teach that you need grit and determination to overcome difficulties. This isn't enough. Jewish, spiritual values help us navigate with meaning and joy. These higher values aren't taught, they are acquired, through experience. Giving *tzedakah*. Making and serving meatloaves. Supporting others during *Kaddish*. Visiting during *shiva*. Studying *Torah*,

Talmud, *Kabbalah* with other adults; realizing what one doesn't yet know. Speaking kindly. Trying not to gossip. Mentoring others. Volunteering to lead. At Barnert, this is how we acquire behaviors that embody Jewish values.

This year, I'll be offering a final course, a new one. At first I titled it, "Finding the Jew in Me." But I've renamed it: "Finding the Joy in Me." For 22 years, we've devoted ourselves to the idea of living Jewishly. It's not merely about being a good person. It's about the totality of lives, seeing the world through this Jewish lens. As I've shared with you often: if I don't wear my glasses, I can still get around. I'm not blind. But when I put them on, how clear everything is! These lenses are my Judaism. They help me make the right difficult choices. I can choose community or the stranger over myself more often. I can give more *tzedakah*. I can behave more compassionately and more altruistically.

But this learning needs to continue throughout our lives, or our behaviors slow down or even cease. We think we've done such a great job teaching our youth here about *tzedakah*, and indeed, we have given them wonderful learning and tools. Yet, after their *BM* gifts, which they articulate clearly as 10% of what they receive, they generally don't continue giving *tzedakah*. I ask them in Confirmation if they set aside 10% of babysitting earnings... No, they say, looking sheepish and a bit startled. So we learn anew. We need this, ongoing, throughout our lives. Together, we reinforce wonderful choices for ourselves.

Now we need again, as adults, to learn. We'll explore meditation, poetry, Jewish texts. We'll experiment doing various new *mitzvot* we've never tried. We're going to recapture spiritual joy in our lives.

We believe in the depth of the ocean, and the steady, gentle, predictable force of the tide. We believe in the calm and joy that can surround us in the Jewish life we choose.

As this New Year begins, make this choice: instead of treading water, take a deep breath, and gently immerse in the peaceful waters of the great ocean. Feel our connection with one another. Feel the peaceful joy of what we share.

As we sit together in this sacred space, let us be inspired by our heritage and faith, with memory and imagination, for hope and promise. May this year be one of joy! We have each other. We have ourselves. We have so much.

I can't imagine a better time to be young, or to age wisely and gracefully.

¹ Dalai Lama, Desmond Tutu, with Douglas Abrams, *The Book of Joy*, Avery Publishing, NY, 2016, p. 85.

² Ibid., p. 47.

³ Ibid., p. 77.

Kol Nidre 5777, Listening

Rabbi Elyse Frishman

A teacher asked a five-year-old student, "If I give you one apple and one apple and one apple, how many apples will you have?" With no hesitation the student replied, "Four!"

The dismayed teacher was disappointed. "Maybe she didn't listen properly," he thought. He repeated, "Listen carefully. If I give you one apple and one apple and one apple, how many apples will you have?"

The student had seen the disappointment on the teacher's face. She calculated again on her fingers. She knew what the teacher wanted to hear. So again, though hesitantly, she said, "Four."

The teacher couldn't fathom it.

He remembered that this student liked strawberries. He thought, maybe she doesn't like apples and that's distracting her. So now, with an exaggerated twinkle in his eyes, he asked, "If I give you one strawberry and one strawberry and one strawberry, then how many you will have?" Seeing the teacher happy, the student counted on her fingers again. With a smile, she said, "Three!"

The teacher was thrilled. His approach had worked. He congratulated himself. But there was still the outstanding problem with the apples. Once again the teacher asked, "Now, if I give you one apple and one apple and one more apple how many will you have?" Promptly the student answered, "Four!" Dismayed, the teacher cried, "How could that be!?"

Very quietly, the young student replied, "Because I already have one apple in my bag."¹ How well do we listen? How much do we prejudge? How open are we?

Shema Yisrael Adonai Eloheinu Adonai Echad.

God calls us to listen. This was what marked our prophets — Moses, Isaiah, Jeremiah, Elijah. They were spiritual geniuses who heard God's pain — pain over slaves, hungry children, suffering refugees, the ill and the tormented. To be spiritually enlightened is to hear one another. It's a theology of humility. I shouldn't expect to hear God. But I must hear you. That's the meaning of our Jewish covenant. To hear. To learn by listening.

Story of *Tot Shabbat*: I was talking about a poor person. Have you ever seen one? "My daddy is rich!" (Already, they know the difference between poor and rich!) So next time, I took a \$20 bill and asked if anyone wanted it. Everyone raised their hand. I then crumpled it up, smooshed it, stomped my feet over it, then showed it to them again. "Do you still want it?" Yes, they all said.

They knew that its value wasn't diminished.

Then I showed them a picture of a clean, happy person. And of course, when a person looks neat and shiny and happy, we want them. But do we still want them when they are shabby, torn, tired, worn out? I showed them a different picture, and they cringed. Now certainly, we teach our children to be wary of strangers. But have we taught them that poor is too strange? Too dangerous? That we should cringe?

Ironically, the worth of the twenty-dollar bill is completely arbitrary — we made it up. But the worth of a human being?

God calls, "Abraham! Abraham!" God calls, "Jacob! Jacob!" "Moses! Moses!" And each answers "*Hineni*," "I am here. I am ready. I am fully present." "I'm here if you need me."

Why does God call each of them twice? Why not simply, Abraham? Jacob? Moses? One idea is that each needed to be called twice because the first time, he wasn't listening enough. As a child calls, "Mom. Mom!" But another idea is that each of us has two names. The first is for ordinary moments — Abraham, Jacob, Moses, Mom. But the second — that's our listening side. The deeper me, you, us. The part of us that attends to God's call. Listens deeply.

Abraham, Abraham! Mom, Mom! That second call is to our soul. To our heart. To our capacity to love. Consider for a moment a person in your life with whom things are not as you want them to be. Off-kilter. Maybe angry. Maybe very broken. You are probably very conscious of how that person doesn't listen carefully enough to you. Let's reflect — because each of us has a person in mind, I am sure — family, business, friend... Perhaps is it your partner or spouse, or your son or daughter, or your father or mother... Sometimes we are at fault because we don't know what to say. But we can also be responsible for deepening the gulf formed by not listening — not listening to what the other person can't figure out to articulate. Because we both can find it hard to speak our hearts. In that gulf, thousands of unspoken words might be struggling to be heard.

When we don't pay attention, we don't know whose lives need saving — our own, our child's... So think for a moment: who needs your attention? At home? Or, in Paterson? In Haiti? In Syria? The most famous *Torah* verse after the *Shema*? "Love your neighbor as yourself." To listen leads to love.

This I know: the less we listen, the louder we get. The more we raise our voices, we're trying to

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drown out another voice. How loud some people's words scream at us! Jews only shout when we need to save lives.

I think often of Genesis chapter 33, where two brothers, bitter enemies, find one another. You know the story – Jacob must travel through his brother Esau's territory in order to return home to see his father. He's terrified. Of course, Esau is terrified, too, when he hears that Jacob is coming through. Fourteen years earlier, Jacob had stolen everything of importance from Esau, then fled from home. Now, Esau can only think that Jacob has come again to rob him. He sends soldiers forward in protection and warning.

Jacob, meanwhile, wants no violence, merely to pass through. He sends his women and children and servants ahead as a sign of peaceful passage. Then he comes forward by himself. Slowly, he approaches Esau. Slowly, he bows then walks forward, bows again, approaches — seven bows until he draws close. And Esau, seeing Jacob approach, does he stand frozen, ready to shout his rage? Take revenge by hitting him? Capture him? NO. Esau runs to his younger brother and embraces him, showering him with kisses. It's one of the most-moving moments of *Torah*. Jacob is overwhelmed, and says to Esau, "Let me give you gifts to make up for what I did to you." And Esau responds — because Esau, too has grown — "I have an abundance, my brother; let what is yours remain yours."

But Jacob persists: "No, please, if truly we are reconciled, take this offering from my hand. For to see your face is like seeing the face of God..." To see your face — to take note of who you really are — to realize then, who I really am... I need to serve you. I need to give to you. Not from guilt. From love.

Imagine standing at Mount Sinai thousands of years ago. Tradition says we were there, spiritually. What a moment: hundreds of thousands of us, our skin prickling with being in the presence of so many, all of us straining to hear God in the same moment. We stood absolutely still, craning our necks alertly to pick up the slightest whisper. And imagine, that micro-second before sound, the absolute silence. Then, the sound of *aleph* — *alef*, a silent letter! How attentive we were that first sound — of silence!

So the first utterance of God was nothing. Or everything. *Alef* is the beginning. Could we realize, there is no line between nothing and everything? No separation between us and God? Us and them? You and me? And when we could accept that, we were ready. Then we heard God's breath sound: "*Anochi*,"

"I." "liiii." Like an exhalation, liiii, breath from God, liiii am here, "liiii fill you."

This is how we enter sacred relationship. How we learn to love. We listen carefully to one another's silence before we hear sound. This is what it means to be completely present for one another.

There's something in becoming aware of the pain of the other that changes us. Makes us less self-concerned, more open to serving others. By way of illustration, I have learned this powerful lesson about love from people in recovery. Perhaps you know someone, a young person or adult, recovering from alcohol or substance abuse. Perhaps you are such a person. With the right support, some make their way to recovery programs like AA or NA. The first moment of love occurs when they enter a meeting room. The absolute openness and support of every other person present is demonstrated through listening. In their most vulnerable moment, no one judges them. There's no issue of self-esteem or achievement. Terrified, utterly broken, they are hugged. Accepted. And they learn to listen — to stop talking, and pay attention to those with experience, with wisdom born from more sober days. They learn to pay attention to humility, gratitude, to acknowledge what they have, not what they want. They invest their faith in being part of something greater than themselves. And they become sober. This is how God calls to us.

To a nation stricken with verbal abuse, we will recover only by listening more diligently and offering greater service.

Because what we do does change us. Physically. In our brains. Nobel Prize winner Eric Kandel demonstrated that actions impact brain chemistry. Signals are set off that change the cells in our brain. What we **do** actually does make us different. Permanently. The more we listen fully, the more likely we are to do this in the future. Permanently.

In the *Zohar*, there's a *midrash* on the priestly blessing.² Rabbi Judah taught that "we find real blessing associated with the opening of the eye." The normal Hebrew word for "open" is *p'tach*. But here it is *pokei'ach*, which means "open" in the sense of take note. Rabbi Judah infers that the priest must open his eyes and take note. To take note of the people while blessing them mirrors the empathy of God taking note of Sarah, hearkening not only to her prayer for a child, but her deep need for fulfillment. When Sarah was acknowledged, she became fruit-full (fruitful). Often, our negative emotions

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and behavior are the weeds of an untended spirit. A barren spirit, even more so, is parched for attention. Taking note therefore leads to fruit-bearing, positive action. People, and we, need recognition and acknowledgment in the deepest sense. We must open our eyes, listen with our eyes, take note of the plight of the other.

Think for a moment about the person sitting to your right... to your left... How well do you know this person? Is this a family member? A friend? A stranger? What do you imagine are his or her concerns? Take a look at these people to your right and left.

Now — this takes courage and patience. Do not

... speak. Try to look into the eyes of the person you know least well. Don't speak. Listen through your eyes. What do you note? Now close your eyes. Take a breath and reflect: what did you see that reminds you of you?

So I ask you to keep your eyes closed and listen some more. To yourself, your breathing, the breath of those around you. Take note of the little sounds in the room. Of your heart beating. Perhaps of your impatience. Perhaps of your inner sight.

And breathe again.

And with our eyes closed. Let's say the *Shema*, together, but quietly.

Shema Yisrael Adonoi Eloheinu Adonai echad.

Let's open our eyes. Look around. And let's listen. And take note.

¹ <http://www.mayayogasamudraa.com/a-parable-on-listening/>.

² Zohar Naso 146a, 147b.

Yom Kippur Morning 5777, Here When You Need

Rabbi Elyse Frishman

Years ago, Liz Louizides lent me an inspirational book called, *Here If You Need Me*. My first confession today is to apologize for not returning the book! I have it for you, Liz!

In her memoir, Kate Braestrup describes a pivotal moment after her husband is killed in a car accident. Sitting in the funeral home, the director asks her, "What would you like to do with his remains?" And she realizes, "I am his remains." Drawing on his spirit, she becomes a chaplain. And in the forests of Maine, searching for lost hikers, Reverend Braestrup supports people in their most frightened moments — "She ran off after our dog and I didn't think to follow her... Is it my fault?" Braestrup listens. She is present. "I'm here if you need me."

"Here if you need me." Are you? Are we? With so much going on in our lives, we find it hard to make the time. Several of you wrote about this in your sin cards last night. We want to do more... but aren't we already doing too much?

God calls, "Abraham! Abraham!" God calls, "Jacob! Jacob!" "Moses, Moses!" And each answers "*Hineni*," I am here. I am ready. Why does God call each of them

twice? Why not simply, Abraham? Jacob? Moses? One idea is that each needed to be called twice because he wasn't listening enough. As a child calls, "Mom. Mom!" But another idea is that each of us has two names. The first is for ordinary moments — Abraham, Jacob, Moses, Mom. But the second — that's our attentive side. The deeper me, you, us. I'm here for you.

Abraham, Abraham! Mom, Mom! That second call is to our soul. Our heart. To our capacity to love, and be present. *Hineni*.

But let's be real — Abraham, Jacob, Moses — they lived in the desert. When God called to them, it wasn't like they had a lot else going on in their lives.

Actually... they had no internet, no dishwasher, no oven, no refrigerator. They had to dig for water, and keep repairing the walls as the desert sands caved in. They had to hunt for food, seek out oases, guard against enemies who sought their wells. Life was rough.

But Abraham, the first, heard this call: "Follow me and not only will you be blessed, but all the families of the earth will be blessed through you." He left a life of relative luxury, a mansion overlooking the Euphrates,

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hundreds of servants. He followed a path shaped by one value: other people matter. So he became a servant, of God.

Still, inertia holds us back. How to change?

On a cold night in the Yanovska Road Camp, the prisoners were ordered to evacuate immediately and report to a vacant lot. They ran to the open field, where there were two huge empty pits in the middle. The prisoners were told that they had to try to leap over the pits; if they fell in, they'd be shot dead.

Among the thousands of Jews in that field was Rabbi Israel Spira. He was standing with a friend that he'd met in the camp. The friend despaired: "There's no way to survive! Let's just sit and get it over with." The rabbi countered, "If God decreed we're to die, we will. But if God decreed we're to succeed, we must try! So, my friend, we must jump."

The two reached the pit, and with tears streaming, each of them leapt across the hole — and both landed on the opposite side.

The friend asked incredulously, "How did you do it?!"

Rabbi Spira said, "I held on to the strength I remembered from my father, my grandfather and my great-grandfather." He paused, then asked, "And you, my friend, how did you reach the other side of the pit?" And he replied, "I held on to you."¹

From this story, we learn three truths:

One: some people are capable of life-saving leaps across the abyss. These are our heroes.

Two: hang on to them!

Three: spiritual truths are this simple; they are about connecting with the right people.

That is, who we hang out with makes all the difference.

The great ethicist Avishai Margalit teaches, "Since a decent society involves respect for humans, and humiliating any human being is wrong, no distinction should be made between members of the society and people in its orbit who are not members."² "In a decent society, there are no second-class citizens." The idea of a second-class citizen — one who cannot vote, for example, or cannot access basic human rights of nutritious food, good education, safe shelter — is unethical. All people are whole human beings. Second-class citizens lack economic and social power, and can never rise. "But helping all people rise is not to make

them happier. It's to make everyone happier."³ We all benefit.

Last summer, I went to Berlin to meet Syrian refugees and learn about their integration. Ironically, one of the most active teams is the Israeli NGO IsraAid, Jewish cowboys who are on the scene within hours of every natural disaster or catastrophe. IsraAid shapes teams of locals to help rebuild shattered lives. Through them, we met Syrian Druze and Yazidis escaping persecution and even genocide. Fathers shared their nightmares: leaving Syria with only so much money; planning on bringing their wives and children over in two, three months; carefully following the rules of German immigration and paperwork... and then, the German government suddenly changed the system because it was so overwhelmed by the numbers of refugees pouring in. And the fathers are now separated permanently from their families, crushingly left behind in Syria. Crushingly because these families now face greater persecution in addition to the ongoing dangers of the civil war.

These men are university-educated, skilled and ready to integrate, but the rush of refugees overwhelmed the only nation in central Europe ethical enough to open its borders. A disaster in the making because of sheer numbers, and no one else's willingness to help. Everyone is suffering, in Germany, and in every other European nation — and ultimately, here in the United States, because not enough people of the world will respond.

Hineni, here when you need. That's our Jewish promise, going back to Abraham. We can't close our eyes to terrified refugees or impoverished people. We can't solve it all, but we're obligated to engage. And it impacts us all if we don't.

To manage our fears, over the last year, we began getting to know our Muslim neighbors. It's no surprise that incredible dinners sparked friendships. Who we hang out with makes all the difference.

Place a window in the wall, and you can see a new world.

This month, Haitians need our support. The best way to respond is through an organization that's already on the ground there. The American Jewish Service has been acknowledged globally as one of the great responders. On the ground for years since the earthquake, they have the best resources and distribution. Every dollar sent to AJWS Hurricane Relief is given directly to Haiti. Please go online and send what you can.

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When we neglect the citizens of our nation or the world, when we dismiss them, our youth suffer. They learn cynicism. And deep down, they wonder: will I be neglected one day? What do I have to do to prove that I'm worthy of attention? It's no longer enough to be a human being! It seems you have to be born in the right place, with the right color skin, or the right religion. Dr. Jean Twenge, author of *Generation Me*, observes that "(these) changes in our cultural values are behind teens feeling more anxious, depressed, isolated, and stressed-out." They've been bombarded since birth with 24/7 news-as-crisis. Their sense of the globe is shrunk; every situation is in their backyard. They are expected to do everything in a unique way, from school projects to community service. Embodying social values has morphed into personal conquest. Yet, our youth want to be valued. We need to clarify that meaning lies not in what they will do personally, but in what we do together. *Hineni* helps them find their place. Who they hang out with makes all the difference.

In our 22 years together, I marvel at our partnership, what we have built together. It is not intuitive. Children learn to be compassionate. They learn to feel connected to others who are different from them.

Consider my 5th-6th grade Jewish Journeys class — our topic seeking God through the lens of photography. Recently, I asked them to explain what the soul is. They said, "The soul is the individual part of me." They confused soul with conscience. They needed to understand that the soul is NOT our individual selves. It's God's light. And when they got it, one said, "God is light piercing everywhere — and that's our soul!" Yes, that's our soul — God's light in us, connecting us, everywhere.

Our *raison d'être* is to generate light. To be an *or l'goyim*, a beacon for others.

Like the following Barnert people, who inspire teams of people to serve others. These are the people we want our children to know. It's why Barnert is essential in our lives.

In 2005, as the Darfur crisis exploded, we rallied in Washington, and learned what we could do. The following spring, Lisa Margolis and Marni Neuburger created Darfur Day; and we raised \$25,000 for the refugees. Here if you need. A *Bar Mitzvah* student at that time, Justin Halle, saw that there was no voice for his peer group on the Save Darfur website; so he innovated a national Middle School support system.

So many of our kids have learned from us how to serve with meaning. *Hineni*.

When the economy fell apart in 2008, our Networking Group emerged. Under Bob Levin's diligent and steady leadership, monthly seminars have taught networking techniques and social media tools. Hundreds have attended and benefited over the years. Here when you need.

Mitzvah Mall has supported well over 100 charitable organizations, raising \$200,000 over the years. Our young people value it as the way to learn about important charitable organizations that they might continue to support. Our garden has taught us about sustainable farming, and its produce supports the Center for Food Action. In Rwanda, we've nurtured safe water wells and women's education. In Ridgewood, we support Family Promise, and in Paterson, Habitat for Humanity and St Paul's Emergency Men's Shelter. Hundreds of us donate clothing to CUMAC, or food to the Center for Food Action; don't forget to bring back your filled bag of food! Elizabeth Resnick, Sue Klein, Ron Lynn, Eileen Roman, Rich Edleman, Seth Haubenstock, Donna Meyer, Judy Halle, Elaine Mason and many many others build and participate on teams. Larry Sobin inspired us to build a home for a disabled veteran. Women of the Wall, YOZMA, *Zahal Shalom*. A bomb shelter on the top of the mountain in Tsfat. Here when you need.

Many of you devote your time to making us stronger and securing our future — serving on our Board of Trustees, as committee chairs, raising funds, donating, overseeing core work, engaging others. We serve one another, with love. Just today, the incredible teams of ushers, greeters, *madrichim*, our choirs and bands. *Hineni*.

I'm a blessed and privileged rabbi to have partnered with exemplary, team-building presidents. Here when you need.

Recently, one of our members was ill. Living alone, we were concerned. I phoned a neighbor and asked her to check in. Of course she did. I knew I could reach out to our Caring Community leaders, Ronnie Kauder and Laurie Hamilton, and within the hour, we'd have meals or rides to doctors lined up. Here when you need.

All this leads way beyond Barnert, too. Jeff Wild has garnered wide support to protect the homeless in Lakewood, NJ. Liz Louizides and Lisa Summers, drawn to Rabbi Soffin's support of a school in Cambodia, inspired their Ridgewood middle schools to build a second school, and then traveled together to Cambodia.

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Suzanne Levy goes annually to Rwanda, teaching local leaders how to relieve youth from the stress and trauma of genocide.⁴ Geri Topfer and Penni Feiner poured their love of yoga and humanity into Kula for Karma, offering free support to people with physical and mental-health challenges. Their teams have launched over 600 programs, touching thousands of lives.⁵

Dr. Sam Cassell, retiring in 2001, took six years to create the Bergen Volunteer Medical Initiative, providing free primary medical care for working, low-income Bergen County residents who have no health insurance. "Today, BVMI has a dedicated team of 65 volunteer health care practitioners providing care to 1,000 patients annually."⁶ Here when you need.

Bob Gutenstein and his beloved EllenTM, established an innovative fund at Wharton Business School. It supports a groundbreaking course that teaches leadership and team-building through community involvement. In Bob's words: "the lessons Wharton students learn through will inspire them to become leaders in their community charities." Here if you need me.

Just these few ventures, grounded in the profound Jewish value of *Hineni*, have impacted thousands of lives, volunteers and recipients. And you inspire me. You help me to get outside of myself. I am who I am not because of what I teach, but because of what comes from our learning and doing together. My own strong commitment is to the American Jewish World Service. I serve on its Board, and next year when I retire, I become an officer. I continue to need to serve, and to surround myself with people I want to emulate.

Not sure of what to do? Call me or Rabbi Steiner or Sara Losch, or Elizabeth Resnick or Sue Klein! We'll

suggest a small, accessible first step so you can feel *Hineni*.

Last night I mentioned neurological research by the Nobel Prize winner Eric Kandel. He's proven that what we do actually changes the cells of our brain. Permanently. So when we make the effort to change, and we take one small step, our brain is preparing for the next step. It gets easier.

Here when you need is what defines Barnert. Who you hang out with makes all the difference.

Last week, and now again this morning, I ask you: here or outside Barnert, what engages you in service? What do you devote your volunteer time to? Our Social Action team will be so grateful if you'd fill out a simple questionnaire. Pick it up on your way out today, and drop it off the next time you come. Or wait for the email version that will arrive by Friday. Your responses will actually guide our social action work going forward. We want to know what matters to you. How you demonstrate *hineni*.

Some of you know my favorite *midrash* from the *Talmud*, from *Berachot* 30a.⁷ The holiest place in the Temple in Jerusalem was where the ark of the covenant dwelled, behind a curtain where only the High Priest could enter once a year. It was called *Hamakom*, the Place. It happens that *Hamakom* is also one of the names for God. So the *midrash* teaches that when we pray, we should face *Hamakom*. That's why, when Jews pray, we face one direction. The *midrash* goes in — if a Jew is in the west, when it's time to pray, the Jew should face east. And if the Jew is in the east, then turn to pray facing — west. If in the north, face south. If in the south, face north. "Thus" says the *midrash*, "all Jews direct their hearts to one place, to *Hamakom*." Here's what I love. If we are all facing the same place — north to south, south to north, east to west and west to east, what will we see? Each other. And when we actually see each other, that is seeing God.

And when we see each other, how can we not be there for one another? That's what we learn here. Who you hang out with makes all the difference. That's why we are here. To listen through our souls, and then say, to the refugee, to the teenager, to the person in recovery, to the defenseless and to the impoverished, to the heartbroken and lost: Here when you need.

Open a new window in the wall. See what happens when you look through. It will make all the difference in the world. For the world. For us. For you.

¹ From *Hasidic Tales of the Holocaust*, by Yaffa Eliach.

² Avishai Margolit, *The Decent Society*, p. 150ff.

³ Ibid.

⁴ <http://jewishhelpinghands.org/2012/01/darchoi-shalom/>.

⁵ <http://www.kulaforkarma.org/about-us/>.

⁶ <http://www.bvmi.org/history/>.

⁷ One who stands outside of Israel should direct his heart towards *Eretz Yisrael*, as it says, 'And they will pray to you by way of their land,' (I Kings 8:48). One who stands in *Eretz Yisrael* should direct his heart towards Jerusalem, as it says, 'And they will pray to God by way of the city which You have chosen,' (I Kings 8:44). One who stands in Jerusalem should direct his heart towards the Temple, as it says, 'And they will pray towards this House,' (II Chronicles 6:32). One who stands in the Temple should direct his heart towards the Holy of Holies, as it says, 'And they will pray towards this place,' (I Kings 8:35)... Thus, one who stands: in the east, turns his face towards the west; in the west, turns his face towards the east; in the south, turns his face towards the north; in the north, turns his face towards the south. Thus, all of Israel directs their hearts to one place (*makom*).

Rosh Hashanah Morning 5777, Will you tell me your story?

Rabbi Rachel E. Steiner

Hillary Clinton. Donald Trump. Red America. Blue America. Republican versus Democrat. If the other candidate wins, it's going to be a disaster.

And you thought you came to synagogue to get away from it all?

The thing is, there is no escape from the discourse of division these days. Sometimes it feels like we're really living in two different worlds. We all live in the same country, within the same community, but we feel divided. It feels outrageous to us that someone is going to vote for the other candidate; why don't they get it?

But that's precisely the point. They don't get it. Neither do we. In fact, it may be the thing that we all have in common: we struggle to understand why others think differently than we do. Yet, it actually makes complete sense; we all have different life experiences and personal stories that influence our view of the world and what we perceive to be in our community's and our own self-interest. Skin color, opportunity, and religion are among the variables that affect our perspective. The experience of someone who sees government regulation as burdensome is different than one who values it for the protection it offers. The perspective of someone who lives in rural America is likely to be different than someone living in a major metropolitan city. One who votes based primarily on social issues has decided that these are more important than the economic issues that others may consider paramount. Still others may put foreign policy or safety first.

We live in a diverse country. We are different in ways we don't always acknowledge. Nevertheless, we're all Americans. We need to continue to live together, to make decisions together in a kind of cacophonous harmony.

Judaism gives us language to begin this work in the *Torah's* most repeated verse. Thirty-six times the *Torah* teaches us: *va'ahavtem et ha-ger, ki gerim heyitem b'erezt mitzrayim*, befriend the stranger because we were once strangers in the land of Egypt. More than any other commandment, we are taught, and then reminded again and again, to befriend the stranger. We, here, were not actually strangers once in the land of Egypt. And yet, God commands us to act as if we were. Why? Our tradition is well aware of how human beings so quickly and so easily become strangers to one another.

We can do better.

There is a great history of individual voices calling out for change in Judaism. Our prophets were

messengers, delivering the divine word to the Jewish people. Sometimes the prophets offered words of comfort. More often though, as Rabbi Abraham Joshua Heschel taught, "The prophet was an individual who said No to his society, condemning its habits and assumptions, its complacency, waywardness, and syncretism."¹

Prophets, as described by Heschel, were "breathlessly impatient with injustice," "feeling fiercely," believing that their "life and soul were at stake"² in what would happen as a result of their work. They spoke out against adultery, cheating, lying, idolatry, and generally living without regard for others. Before they were called to prophecy, prophets were regular people — farmers, herders, partners, parents. It was, at times, embarrassing to have been chosen for this role, to be asked to be the unpopular voice calling for change. The prophet was "more than a messenger, whose task would be to deliver the word. The prophet was a witness, bearing testimony that the word is divine,"³ that our work in this world really matters. In the prophet's word, the invisible ideal became audible, calling those in earshot to action.

The biblical prophets are no more. We, however, must use our voices. We can cry out that no change can come when lines of communication are bolted shut. We must unlock them with the right questions, open hearts, and listening ears.

We care about the role of government in our lives, the best way to prevent gun violence, the way to balance our interpretation of the Constitution with modernity, how to ensure that children receive a good education, what our role should be in the international community — the list continues. We care about these issues and we want others to understand our positions. Entering into these conversations means choosing to put aside what we think we know about other people; it means trying to see the world through the eyes of the person standing before us. This is how we welcome the stranger: first acknowledge their story is different than our own and then listen.

There are modern-day prophets, trailblazers, who are doing this difficult work compellingly. One such person is Brandon Stanton, the photographer and interviewer behind the well-known "Humans of New York" series. It began as a photography project to capture the diversity of a city with images of 10,000 New Yorkers and turned into a photographic and journalistic window into the souls of people around the country and around the world. "One story at a time" is
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Humans of New York's motto. With a photograph and a story, worlds of strangers are opened up to the millions of people who follow Stanton's work. And with each photograph, and each story, what had been an issue to take a position on becomes a crucial aspect of someone's life.

One photograph features a man who looks to be in his 30s, sitting on a bench in a subway station. Wearing a fatigue hat, jeans and a t-shirt, he says, "I quit drugs three years ago. I was in a desperate place. I knew I was doing the wrong thing but I still couldn't stop. Then one morning my brother asked me to come to church with him, and I came to know God. I started crying when the preacher asked if anyone wanted to come forward. And I haven't done drugs since. I've got an interview with the MTA in three hours. I sent them my resume forty-seven times."

Another image on a city street, of a woman in blue, holding her young daughter who is wearing a flowered dress and teal sunglasses, offers this story:

"Every day seems like a new low. I'm currently going through a transition with housing. I've got issues with her father. I'm on my own for the first time. I don't even know where we're going to live. But she's always trying to cheer me up. One time she drew a rainbow, and put it in the mailbox, and told me I had mail. When she saw me crying on Mother's Day, she said: 'I got you, Mommy. You're the best Mommy ever and I'm always going to hold you down.'"

Two individuals of thousands Stanton has met: an addict in recovery, relentlessly pursuing stable work, and a single mom struggling with depression and homelessness. Not issues. Real people. Brandon Stanton is a modern prophet. Through his stories and photographs, we stop seeing slogans; we begin to see humanity. He is changing the world one story at a time.

Another prophetic listener, Benjamin Mathes of the "Free Listening Project,"⁴ shares this story from his experience at the RNC in Cleveland.

"She was just staring at me.

She had something to say, and I could tell she was curious about the Free Listening sign, but she didn't seem to have the courage to speak to me.

Yet.

So, I waited. Nowhere to be, and all day to get there.

It was so hot outside.

Finally, she walked up, and like a young warrior preparing for battle, she said:

'I don't usually do this, and I know this isn't a hot-button topic anymore... But I think abortion is wrong. It's not a form of birth control, and people who have them should be arrested for murder.'

Most protesters at the Republican National Convention in Cleveland were yelling about Donald Trump — for or against — all part of this beautiful circus of free speech.

She was different. There was no circus here. She was serious.

I had been Free Listening at the RNC for a few hours, and most people who spoke with me told me about their families, their jobs, and the things that brought them to Cleveland.

No one had opened up about a serious, but controversial issue.

But here she was.

It was so hot outside.

As she spoke to me about her beliefs on abortion, I wanted to stop her, and tell her my story.

I've sat with two loved ones as they suffered through the difficult decision and consequences of ending a pregnancy. It was a brutal human experience, and gave me an insight to something I never expected to witness.

In moments like that, 'choice' doesn't seem to be the right word.

So, when she told me they should be arrested for terminating a pregnancy, the familiar burn of disagreement started to fire in me.

There were so many things I wanted to say. I wanted to change her mind, to argue, to disagree. It's a natural response.

But, if my story brought me to my beliefs, then I needed to know how her story brought her to her beliefs.

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So, I asked:

'Thank you for sharing that. Tell me your story? I'd love to know how you came to this point of view.'

She seemed surprised by my interest.

'Why? It doesn't matter. Your sign said Free Listening, so I gave you something to listen to.'

'Give me more to listen to.'

'They should be locked up! It's wrong. It's not right to go out and sleep with whoever, then just vacuum away the result like it never happened.'

She paused... then inhaled the entire world.

'And it's not fair. All I've ever wanted to be is a mom. My whole life, I knew I was meant to have children. Then, when I was 18—18!—the doctor told me I'd never have children. My ovaries were damaged, or missing... it doesn't matter which. I kept it a secret, and when my husband found out, he left me. I'm alone, my body doesn't work, I'm old... who will ever love me...'

I wondered if she could hear my heart breaking.

'...so, I guess I get upset when I see people who can get pregnant, who can have kids, whose bodies work... who can be moms... and they just choose not to...'

Sometimes, there's nothing to 'disagree' with.

I didn't need to be right.

I just needed to be there.

She wiped away a few tears, gave me a hug, and thanked me for listening.

Maybe one day, she'll hear my story. But today, it was my turn to hear hers.

I hope she felt loved."

Mathes shares his philosophy about prophetic listening, urging us, when we confront someone with whom we disagree to ask one question: "Will you tell me your story? I'd love to know how you came to this point of view."

"Will you tell me your story? I'd love to know how you came to this point of view." Imagine the possibilities before us when we open these doors, hearing each other's stories.

Arlie Russell Hochschild, an acclaimed Berkley sociologist⁵ and third modern-day prophet, spent five years in Louisiana's arch-conservative bayou country and did hundreds of interviews to better understand why red states, which tend to be poorer and more likely to rely on federal help, were also the most opposed to the federal government. In all of her conversations she realized that there was a core message communicated through narrative. She calls this "the deep story. It's a story in which you lift away... moral judgment and just find the story that feels true... We all have deep stories. And it's important to know what these are. Because so many arguments aren't really between one set of facts and another; they're between one deep story and another."⁶

The deep story of the Americans she met in Louisiana goes like this:

Think of people waiting in a long line that stretches up a hill. At the top of the hill is the American dream. And the people waiting in line felt like they'd worked extremely hard, sacrificed a lot, tried their best, and were waiting for something they deserved. And this line is increasingly not moving, or moving more slowly.

Then they see people cutting ahead of them in line. Immigrants, blacks, women, refugees, public-sector workers. Even an oil-drenched brown pelican gets priority. In their view, people are cutting ahead unfairly. And the government seemed to be on the side of the people who were cutting in line and pushing the people in line back.

As a self-identified liberal, Hochschild saw quite clearly the way this deep story conflicts with the deep stories of other Americans, including her own. But in the end she teaches, "There will always be differences — and strong ones. But we can do a lot better at respectfully relating and listening to one another and appreciating the deep stories of people we have profound differences with."

Time and again they told her that they felt like strangers in their own land.

These days it is easy to feel like strangers to one another. By failing to listen, by failing to seek the deep story, we are turning each other into strangers. *Va'ahavtem et ha-ger, ki gerim heyitem b'erezt mitzrayim*, befriend the stranger because we were once strangers in the land of Egypt.

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The *Torah*⁷ instructs us to build cities of refuge wherever we settle so that there would be a place where criminals could live, safe from those seeking revenge. Amazingly, these cities were not meant to be prisons but rather centers for rebirth. Rabbi Samson Raphael Hirsch, the 19th-century founder of Modern Orthodoxy, explained, "The town [of refuge] should be of medium size... not enclosed by a wall provided with water and food markets... all national classes must be settled there. It must have teachers, students, people of science, of spiritual and intellectual quality..." Rabbi Harvey Fields, a modern scholar, adds further that these cities should be "environments for rebirth, nurturing places where human beings can enjoy the company of others, pursue their talents, and grow both spiritually and intellectually."⁸

Even in the worst cases, these cities were intended to be safe places for people to thrive, to reconnect and to live without stigma. Though we are by no means criminals, I wonder if perhaps we have to channel this vision and work to make our communities and our country places of refuge for one another; to demonstrate kindness, co-existence and prophetic listening. In this new environment, the narratives we hear transform us. Not necessarily by changing the way we vote or the candidates we support, but in opening our hearts and souls to the impact of hearing deep stories and sharing our own. We will see each other more fully. Cultures don't change on command. But we can change our behavior, which will, in time, lead to the kind of subtle and significant communal transformation we must seek. We do this not because we think it's a nice thing to do, but because we are commanded to do so by a sacred tradition which somehow gazed ahead into our window, and gave us tools to see the divine humanity in each other.

This country was founded on the premise that church and state remain separate. Religion should not play a formal role in governing and government

cannot limit religious practice. For this reason there are many who reject the idea of a religious tradition or leader taking a stand on issues considered political. This view misunderstands the meaning and purpose of both politics and religion. The simplest meaning of the word "politics" is the way we make decisions to best care for and guide a group of people. And one of the primary purposes of Judaism is to help us come to thoughtful and moral decisions about the way we live that ground us in an ethical framework, linking us to our past, present and future. So for those of us who count ourselves among the Jewish people, we should unequivocally be looking to our tradition as we navigate political decisions. Judaism is a millennia-old dialogue between an ancient tradition and contemporary people trying to make sacred decisions. We are obliged by this tradition to join and continue the conversation.

Our country, committed to keeping church and state separate, nonetheless assumes that there will be this "church" part of the conversation as individuals turn to their own religious traditions for guidance. We must be part of this conversation. Our Jewish values, which guide us to take on the role of modern-day prophets, to not lose the deep stories, which can be masked by bluster and slogans, nudge our nation away from fracture. Our country is counting on us.

We are taught in *Pirkei Avot*, "In the place where there are no human beings, try to be one."⁹ Be the person who stands up against the tide, and shines forth with the divine spark embedded in each of us.

The biblical prophets were regular people. They carried the word of God but they were not God. They lived with human hopes and dreams and fears. Heschel teaches that the most frightening experience for a prophet was to look around and see that their "people [might] be dying without being aware of it; [that their] people [might] be able to survive, yet refuse to make use of their ability."¹⁰

We are also afraid. Afraid that our country is in danger, that the way we live, what we hold dear, is in danger. We can buck the trend in our country right now; we can start listening. Rabbi Sharon Brous calls Judaism "the world's oldest protest movement against the world as it is to demand the world as it should be." So, let us each become modern-day prophets, embracing the truest purpose of our Judaism.

Prophets often did not relish their roles. Jonah, for example, was a prophet who tried to run away from his calling. But this is a time for courage. Will you be a prophet this new year? Will you stop to listen to others? Will you ask them to tell you their stories? Will you run away or will you speak up?

¹ Rabbi Abraham Joshua Heschel, *The Prophets*. New York: Harper Perennial, 1962. pxxix.

² Heschel, *The Prophets*. Phrases from pages 4, 5, 7.

³ Heschel, 26-27.

⁴ <http://urbanconfessional.org/blog/howtodisagree>.

⁵ *Strangers In The Own Land: Anger and Mourning on the American Right*, Arlie Russell Hochschild.

⁶ <http://www.vox.com/2016/9/6/12803636/arlie-hochschild-strangers-land-louisiana-trump>.

⁷ Numbers 35:6.

⁸ Rabbi Harvey J. Fields, *A Torah Commentary for Our Times: Volume Three: Numbers and Deuteronomy*. New York: UAHC Press, 1993, p. 90.

⁹ *Pirkei Avot* 2:5, (some 2:6).

¹⁰ Heschel, Xxvi

Shabbat Evening Worship with Rabbi Frishman and Rabbi Steiner

Shabbat services are reflective yet joyous — a true renewal of the spirit. You may come in tired, but you'll walk away renewed and revived. It's a promise! All ages are welcome, and dress is nice/casual. And we have the best *Oneg Shabbat* desserts — check out the chocolate caramel pretzels!

On the first Friday, the 7 pm service is followed by a potluck supper.

Friday, November 4
7 pm Service
8 pm Potluck Supper

Saturday, November 5
9:30 am *Rosh Chodesh*
10 am Service, *B'nai Mitzvah*
of Jacob Gonzalez and
Jayson Harmer

Friday, November 11
8 pm Service

Saturday, November 12
9:30 am *Shabbat Yoga*
10 am Service, *Bar Mitzvah*
of Ezra Shafron

Friday, November 18
8 pm Service

Saturday, November 19
9:30 am *Torah Study*,
Parshat Vayera
10 am Service, *Bar Mitzvah*
of Ben Weinberger

Friday, November 25
8 pm Service

Friday, December 2
7 pm Service
8 pm Potluck Supper

Saturday, December 3
9:30 am *Shabbat Yoga*
9:30 am *Rosh Chodesh*
10 am Service, *Bat Mitzvah*
of Corinne Robak

Friday, December 9
5 pm *Tot Shabbat* and
Pizza Dinner
8 pm Service

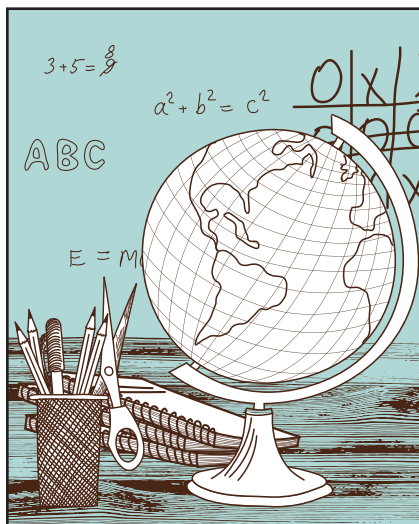
Saturday, December 10
9:30 am *Torah Study*,
Parshat Vayetze

Friday, December 16
8 pm Service

Saturday, December 17
9:30 am *Shabbat Yoga*

Friday, December 23
8 pm Service

Friday, December 30
7 pm *Shabbat-In-Chanukah*



College and College-Age Get-Together

Friday, November 25, at 8 pm

We welcome our Barnert college students and 18- to 24-year-olds for a get-together and blessing at *Shabbat* services. Following services there will be a special *oneg* in the Youth Lounge. Catch up with your Barnert Community!

Bar/Bat Mitzvah Profiles

Jake Gonzalez

Date of Bar Mitzvah: November 5, 2016

My name is Jake Gonzalez and I am in the 7th grade. I live with my mom, dad, and brother Josh. My true passion is soccer, but I also believe in giving back to my community. That is why I have chosen to combine these two goals into one.

For years, I have been collecting cleats for underprivileged children so that they, too, can enjoy playing soccer! In addition, I helped to bake meatloaves for the Men's Shelter in Paterson, New Jersey.

I have been at Barnert since the Rising Stars and love it here. I would like to thank all of my teachers from Barnert: Rabbi Frishman, Rabbi Steiner, Sara Losch, Enid, Edith and Helen for guiding me through my religious journey. I would also like to thank my parents and my brother for all of their support and love.

Jayson Harmer

Date of Bar Mitzvah: November 5, 2016

My name is Jayson Harmer. I am in the 7th grade. I live with my parents, Lea and Brian, as well as my two brothers, Aidan and Logan. I really enjoy competing in team sports. I play football, basketball, and this year I will start running on the track team. I also play the trombone in my school band. I have a dog named Puggy. He is a Pug/Chihuahua mix who we rescued four years ago from the North Jersey Animal Shelter.

I've been volunteering at the North Jersey Animal Shelter. I help out with the cats. Even though I am slightly allergic to cats, I still take care of them because I know they need a home. Also to help all the animals I will be asking everyone who is coming to my Bar Mitzvah to bring any pet supply like food or toys. Once I get all the supplies I will be giving it all to the shelter.

I will also be donating a portion of the money from my Bar Mitzvah to a charity called Good Sport. Good Sport is an organization that helps give low-income areas sporting programs in need of equipment, apparel, and footwear. What this will do is help lower their costs which will help fees stay affordable, and it also allows programs to bring in sports activities which in turn will allow more kids to play sports. I don't know what I would do if I couldn't compete in sports. I really enjoy playing football and basketball and I think all children should be given the opportunity to play.

I would like to thank everyone who has helped me prepare for my Bar Mitzvah. Thank you

to Sara Losch, Rabbi Frishman, Rabbi Steiner, Helen Fleischmann, Mora Edith and Marc Chelemer. I'd also like to thank all my Religious School teachers and classmates who have been there throughout the years. I have had a lot of fun. Thank you to my parents for being there to guide me through this journey.

Ezra Shafron

Date of Bar Mitzvah: November 12, 2016

Hello! My name is Ezra Shafron. My family consists of my mom, Amy; my dad, Jason; my brother Noah; my sister Zoey; my stepdad Bill; and my two stepbrothers, Aidan and C.J. I have a dog named Scout and two cats named Mittens and Panda. I am in 7th grade at the Gerrard Berman Day School. I have been taking karate classes since I was five years old, which I greatly enjoy. Another passion of mine is playing the guitar. I always find myself playing it on my free time. I love it so much that I have built my Mitzvah project around it.

As a Bar Mitzvah, I will be bringing music to the Chelsea at Montville, which is an old-age home. The residents are mostly homebound, so musical entertainment is a rare occurrence. I feel glad that I am able to make them feel happy.

Obviously, I could not have gotten to this momentous occasion on my own. There are many people who have contributed to my success, and I would like to thank them. Thank you to Rabbi Frishman, Rabbi Steiner and Edith Katzourin, for taking time to help me grow as a member of the Jewish community. They helped me to prepare for my Bar Mitzvah, and for that I am very grateful. I would also like to thank my whole extended family, especially my mom, for always being there to motivate and support me rain or shine. Thank you!

Ben Weinberger

Date of Bar Mitzvah: November 19, 2016

My name is Ben Weinberger and I am in the 8th grade. I live in Franklin Lakes, New Jersey. I split my time between my mom's and my dad's houses. I also live with my sister Arielle and my dog Chewy.

I love karate and building things. They are my two favorite things to do. I go to karate in North Haledon and I build things whenever I have time.

For my Mitzvah project I helped teach children

(Continued on next page)

Bar/Bat Mitzvah Profiles (From previous page)

with special needs where I study karate. Helping out with these children helped me get a new perspective on certain things about life.

I would like to thank Rabbi Frishman, Rabbi Steiner, Sara Losch, my family and my friends who helped me accomplish my goals and encouraged me to work harder every day.

Corinne Robak

Date of Bat Mitzvah: December 3, 2016

My name is Corinne Robak and I am in 8th grade. I had been going to the Chabad center but never felt comfortable. We live in a town that has very few Jewish people and my mother was determined to find me a temple where we felt welcome. We went searching and once we visited Barnert Temple we knew we belonged. In 6th grade I began my first class with Sara Losch. I felt at home here. I now have a new group of friends that completely understand me, and when I go home from class my face hurts from smiling.

This experience has given me more confidence in being and living Jewishly.

I have decided to become a *Bat Mitzvah* and am very excited. I spend my weekends at my mom's market assisting the ADOPT animal shelter and selling my homemade dog bones. The leftover dog bones are given to the shelter. Working with the animals has shown me how much shelters are in need of assistance. I have decided for my *Mitzvah* project to be about animals. I am asking for donations of dog leashes, collars and toys. I will be dropping these items off at the Collie Rescue in Virginia from where I got my dog, Max, and at my local animal shelter ADOPT that I volunteer at. Being able to give to these animals and the people who volunteer to take in these animals makes me feel wonderful inside. I wish to continue to contribute to good causes throughout my life.

I am very grateful for all of the people who helped me to make this day possible. My parents, my grandparents, Sara Losch, Edith, Helen Fleischmann, Rabbi Steiner, Lori, Rabbi Frishman, Marc, Vicki, and all of my friends from Hebrew School.

Mitzvot for Thanksgiving and for Chanukah

Mitzvot for Thanksgiving

- At your Thanksgiving table, talk about the Jewish value of *tzedakah*, the true translation of which is "righteousness." What might you do together to give *tzedakah*? Collect funds for Mazon and other organizations that fight hunger year-round.
- Ask each guest to bring a bag of food and drive to the local food pantry to share your donation of food and money.
- Volunteer at a food bank or soup kitchen.
- Call *Table to Table* if you have a lot of leftovers to share. Or invite a friend or neighbor who doesn't have family nearby for Friday night (*Shabbat* leftovers!).

Mitzvot for Chanukah

- Contact DOROT (<http://www.dorotusa.org/>). Set aside one night of *Chanukah* to light the *menorah* with an older friend. Families with children aged 4–12 share holiday joy in the home of a DOROT senior. Together, you and your family will create a memorable and meaningful *Chanukah* tradition, while fulfilling the *mitzvot* of lighting *Chanukah* candles. DOROT

will provide a *menorah*, candles, chocolate *gelt*, a *dreidel*, and helpful guidelines for *Chanukah* blessings, songs, and *dreidel*-playing. All you need to bring is your family.

- Choose a night to give your children an amount of money, rather than a gift. Teach the children about charitable giving. Help them find one or more charities that are meaningful to them. Their job is to give away the money and to explain how they chose to whom to give it.
- Before purchasing gifts, do a "valuable stuff assessment." What good things do we have that we don't need or use anymore? Bring these things to CUMAC in Paterson, or other great charity.





Shabbat Yoga at Barnert Temple

Both Yoga practice and Torah study provide us a map to a more meaningful and spiritual existence. When combined, the effect is a profound and powerful shift in both our bodies as we stretch, strengthen and open, and in our hearts as we connect with a something bigger than ourselves.

Join Rachel Dewan select Saturdays at Barnert Temple to begin your own journey of embodied Torah Study through poses, breath work, conversation and contemplation. No previous experience necessary and all levels are welcome, options will be offered for all. Members, non-members and seekers of all faiths are embraced with open arms.

Saturdays: Sept. 24, Oct. 1 & 15, Nov. 12, Dec. 3 & 17, 2016
2017 dates at www.yogatova.com

When: 9:30 – 10:45am

Where: Barnert Temple, 747 New Jersey 208 South, Franklin Lakes

What: Please bring a yoga mat and wear exercise-appropriate clothing

Classes are FREE for Barnert members, non-members are welcome for an \$18 donation.

Contact Rachel with any questions YogaTovaEmail@gmail.com or call/text 914.980.5879



Rachel Dewan, ERYT500 is a Certified Anusara Yoga Teacher and has been teaching for 12 years in both the New York Metro and Chicago Metro areas.

She completed an 18-month long Yoga and Jewish Spirituality Teacher Training program in 2012. Rachel's ultimate goal as a teacher is to help students strengthen their bodies, connect to their hearts, and come to know their own unique and divine soul through both the practice of Yoga and study of Torah. See Rachel's full schedule and more info about Jewish Yoga at www.YogaTova.com

Shabbat Shalom שבת שלום

Blessing before Giving Tzedakah

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו לרדוף צדק.



Baruch atah Adonai, Eloheinu Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu lirdof tzedek.

We praise You, Adonai our God, Sovereign of the universe, who calls us to holiness through mitzvot, commanding us to pursue justice.



Candlelighting Blessing

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו להדליק נר של שבת.

Baruch atah Adonai, Eloheinu Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

We praise You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot and commands us to kindle the light of Shabbat.

Blessing for Wine or Grape Juice

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

Baruch atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

We praise You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.



Blessing Over Bread

ברוך אתה יי אלהינו מלך העולם,
המוציא לחם מן הארץ.

Baruch atah Adonai, Eloheinu Melech haolam, hamotzi lechem min haaretz.

We praise You, Adonai our God, Sovereign of the universe, who causes bread to come forth from the earth.

Blessing for All Children

יברכך יי וישמרך.
יאר יי פניו אליך ויחנך.
ישא יי פניו אליך וישם לך שלום.

*Y'varech'cha Adonai v'yishm'recha. Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha v'yascim l'cha shalom.*

May God bless you and keep you. May God look kindly upon you, and be gracious to you.
May God reach out to you in tenderness, and give you peace.



How to Light the Chanukah Candles

On the first night, place one candle for the *shamash* (helper candle) and place one candle in the *menorah's* far right candle holder. On subsequent nights, place one candle for the *shamash*, and each night increase the number of candles to be lit by one, from right to left. The newer candle is lit first (that is, candles increase from right to left, but light the candles from left to right).

סֵדֶר הַדְּלָקַת נֵרוֹת חֲנֻכָּה

CHANUKAH CANDLE BLESSINGS

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tsivanu l'hadlik ner shel Chanukah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

BLESSED are You, Adonai our God, Sovereign of all,
who hallows us with mitzvot, commanding us to kindle the Chanukah lights.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
she-asah nisim laavoteinu v'imoteinu
bayamim haheim baz'man hazeh.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

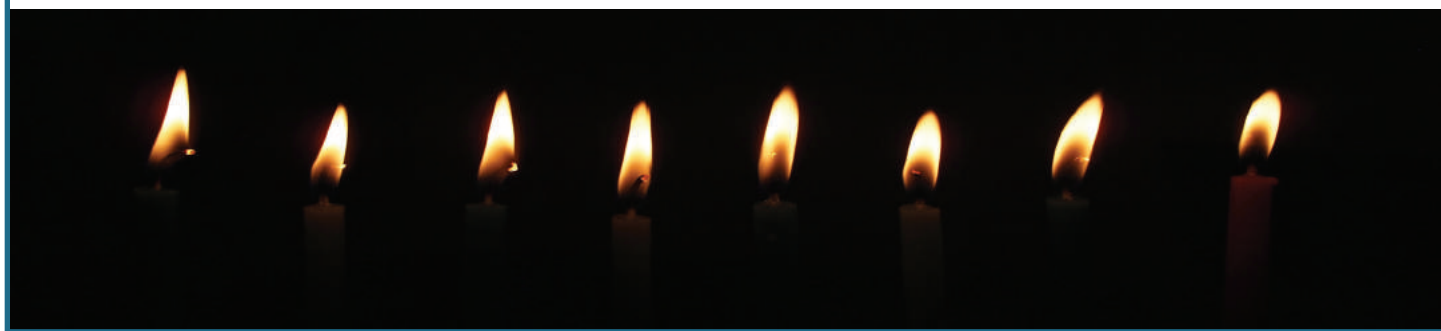
BLESSED are You, Adonai our God, Sovereign of all,
who performed wondrous deeds for our ancestors in days of old at this season.

For first night only

BARUCH atah, Adonai
Eloheinu, Melech haolam,
shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

BLESSED are You, Adonai our God, Sovereign of all,
who giving us life, for sustaining us, for enabling us to reach this season.



A Message From Sara Losch

Pathways to Jewish-American Identity



My Grandpa Louis was the only one of my grandparents born in America, a fact about which he was immensely proud. My other grandparents became American citizens at various ages in their lives. Each was, without a doubt, equally proud of their American identities. My Grandma Bella described to us again and again what it felt like, through her “all alone 11-year-old eyes,” to see the

Statue of Liberty and Ellis Island, coming up from steerage on the boat from Poland.

Over the past years, I have watched people I love choose to become Americans. At the same time, I’ve been proud to be part of the process as friends and temple members have chosen to become Jewish. Being part of their experience has been both beautiful and humbling. Each of these people put effort into learning about their new identity. I have wondered, often, how many of us would have done the work to be able to do the same. It is this immersion into one’s newly chosen identity that makes me wistful, wondering if I’d feel more “identified” with being an American and a Jew had I myself needed to study and pass a test.

New citizens must study many subjects, pass a test and take the oath of citizenship. Raising their hand, they recite the Naturalization Oath of Allegiance to the United States of America, which states:

“I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely, without any mental reservation or purpose of evasion; so help me God.”

Those considering conversion to Judaism study as well. Topics include Jewish theology, rituals, history, culture, and customs. They are expected to begin incorporating Jewish practice into their lives.

In the next weeks, we celebrate Thanksgiving, arguably the most American of holidays, followed by *Chanukah*, one of the most beloved Jewish holidays. Both offer us a chance to rededicate ourselves — to our country, to our people, to that which can connect us. So, I asked two people I love to share some thoughts on their experiences towards changing identity. My husband, Jorge, writes first about becoming an American citizen. Alice Berdy writes about becoming a Jew.

Jorge:

“When you move to another country — when you leave your family, your friends, your home, everything that’s familiar to you — you may miss pieces of that former life that, taken together, are secondary and not that important. But what you miss the most, what your life is missing the most, is the feeling of belonging: belonging to a place, a people, a community.

I was born in Uruguay and regardless, I will always be Uruguayan. I lived in a small town, then in the capital city of Montevideo, and later in Israel for a while. I ‘tried on’ identities that I wore like suits without ever getting used to them (I played soccer for a few years and felt part of a team; I was an artist, architectural student, guitar player), but I never felt totally settled, even after several years of living in the United States and after understanding that this is the place where I would surely spend the rest of my life.

Becoming an American citizen allows me to feel that I finally have a home in the world, that I am part of a country with a 240-year history of continuous democracy that’s far from perfect but which tries hard to be a good neighbor in the community of nations.

One of the most significant changes since I became a citizen is the absence of fear. The First Amendment in the Bill of Rights grants citizens five rights or freedoms, and they are so basic that it would be possible to take them for granted unless you have had those rights taken away from you in the past. In Uruguay during the dictatorship, four of those rights (right to peaceful assembly, freedom of speech, freedom of the press, right to petition your government) were quickly abolished, and what resulted in its place was not only the forced exile of one-fifth of the population, but the growing fear and distrust instilled in the people who stayed towards its own government. As a teenager in those years, the daily sights of soldiers and tanks on the streets of my town and the cities around the country, the rumors of another university student taken from her own bedroom at night by soldiers to never be seen again, the news that businesses and schools and factories had been occupied by military forces and textbooks

(Continued on next page)

A Message From Sara Losch

(From previous page)

changed to include language that spoke of how the military had brought 'peace and prosperity' to the nation — all that had a very negative effect and left a tremendous impact on my young and impressionable mind. I became extremely fearful of authority, a feeling that stayed with me even years after I had left Uruguay and was living in the United States. It is no fun to live this way, but it gives you, on the other hand, an absolute guarantee that you will never take those freedoms for granted.

It is strange that when I was living in Uruguay, in the time of the military dictatorship and in the middle of tremendous political insecurity, I was never interested or involved in politics. It was only after I had been living in the United States for many years as a legal resident, and while I was studying to become a citizen, that my interest in politics was born. The old expression that tells you not to complain about a problem unless you are willing to work towards a solution applies to my feelings about becoming a citizen just in time to be able to vote in the 2008 presidential elections: if I was going to involve myself in the business of understanding and talking about politics, I needed to be able to exercise my right to vote as well. If I wanted to exercise my right to have an opinion about the United States' place in the community of nations, it was imperative that I became an American citizen and not just a Uruguayan citizen living in the United States."

Alice:

"I was born a Catholic and went through all the steps a Catholic girl would go through: I went to Catechism class every Sunday, I made my Communion, then I was Confirmed. I was the kind of kid that was always asking questions. I was curious but questions were not encouraged and very rarely answered. I had a difficult time connecting to my religion. Instead of just leaving the church when I left my parents' house, I still hoped I could find a way into my faith. At 19, I made another attempt, taking informal classes with someone who had deep faith in Catholicism, but again, I left feeling empty.

At 24 I met Jack (now my husband) and we would have long discussions about his faith, Judaism. He had just lost his mom and was going to temple every day for *kaddish*. He told me when he was in Minneapolis on business and needed a *minyan*, he called a local temple and they pulled one together and welcomed him like a son. The more I heard about his stories, the more interested I became.

I decided I wanted to know more and began to study with a conservative rabbi in Fair Lawn. He

encouraged me to question, to interpret, to read Hebrew, and I loved every minute of it. I decided to convert then. I knew the religion aligned with the values that I had all along; it was like I had finally found a peaceful place where my beliefs and the religion came together.

What surprised me the most about the experience is how easy the shift was. I never felt confused about it, I never felt guilty, I was able to tell my family in a strong and positive way that this is what I am doing. They were supportive, which helped.

Right after the conversion, it just felt right. It was like I was a giant puzzle and the missing piece of me had been found and tapped and locked into place. I remember right after the *mikvah*, feeling that even my image of God had made a shift from a strict and unforgiving God to something kinder and more accessible somehow.

I do not think my identity changed; I was who I was and I am who I am. But being Jewish helped me organize things that meant the most to me into clearer categories. For instance, it is clear to me now that social action is a big part of what I like to be involved in. So even though my identity didn't change, I do live differently because more options are presented to me every day. A lot of that is because I am part of the Barnert community. Although I was happy right after my conversion, I was alone. I may not have realized it at the time but I was missing community. Community elevates you and offers you opportunities every day to be a better you. There are chances to learn, to give, to worship together, and to rely on each other if needed.

Converting to Judaism was the very best life decision I ever made."

As the holiday season embraces us, so may we embrace those who choose to join us, as Americans and as Jews. As our ancestors added to the glorious fabric of our communities, so may these new members of country and "tribe" be welcome to share their gifts with us.

Sara



Used Coat Drive!
Donations to CUMAC.
Starting December 1.
Bring your clean, gently
used coats to be donated
to CUMAC, our Paterson
charity.

Adult Education: Find Your Place!



Torah Study.
Saturdays, November 19 and December 10, at 9:30 am.
 Enjoy an in-depth and highly engaging exploration of the *Torah* portion of the week with Rabbi

Rachel Steiner. We begin with breakfast at 9:30 am (participants take turns providing the food) and discussion at 10 am. Discover the relevance of *Torah* as we interpret it and bring it to life. No experience necessary and new friends are always welcome!



Talmud Study.
Thursdays, November 15 and December 15, at 7:30 pm.
 Join our Rabbi Joel Soffin for our modern-day discussion of the *Talmud*. Learn how to shop,

talk, and think Jewishly. Look behind the scenes at the lives of ancient rabbis and learn from their triumphs and missteps. Most of all, enter into the historic Jewish conversation and discover your own Jewish soul. Be prepared to think differently as you engage in the world. As with our *Torah* classes, no experience necessary, and new friends are always welcome!



Finding The Joy In Me: Our lives. Our dilemmas. Our solutions. With Rabbi Frishman.
Sundays, November 13 and 20; December 4 and 18, at 9:30 am.
 Join the conversation on how to live a more productive, calmer and fulfilling life. Coffee and bagels.



Shabbat Yoga.
Saturdays, November 5 and December 17, at 9:30 am.
 The physical and the spiritual meet in exhilaration. Every level of experience is welcome. Wear comfortable clothes and bring your mat. We are excited to offer *Shabbat* Yoga twice most months!



Rosh Chodesh.
Saturdays, November 5 and December 3, at 9:30 am.
 Join Sara Losch at a monthly gathering of women to share in Jewish conversation welcoming the new month. Open to all women of all generations; first-timers welcome!

Barnert Temple Religious School

RUACH Everywhere

Ruach is the Hebrew word for SPIRIT. It also means WIND. Thanks to our newly launched Jewish Journey Project Barnert Temple or, as we call it JJP, the spirit is blowing and there is renewed energy in learning, living, and being Jewish.

3rd-6th graders are attending their chosen courses, on the day convenient for their families, with titles like:

- On What Day Were the Dinosaurs Created
- Holy Macaroni! There's More to Jewish Cooking Than *Challah* and Soup
- Taking Photos of God and Talking Together
- 3D Celebration of Fall Holidays

Students are learning through discussion, art, theater, cooking and photography.

This is the second year that students are being incentivized through the Kathie Williams TAG Scholarship Challenge. Greater numbers of our students are attending holidays at Barnert, celebrating *Shabbat* at

home, performing *mitzvot*, and "being Jewish on vacation"!

We have 34 new students in Religious School this year and each one has brought and added their own *tam* or flavor to our school.

Children are happy. Parents are happy. The *ruach* is all around us and we are so very excited to continue to watch where it takes us!

JEWISH *journey* PROJECT
 BARNERT TEMPLE

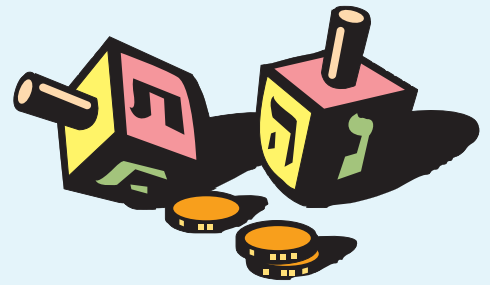


The Kathie F. Williams
 TAG Scholarship Challenge

Save the Date!

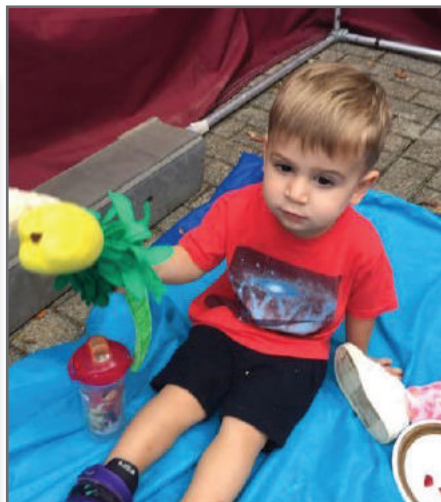
Men's Club and Women of Barnert Chanukah Party!

Saturday, December 17, 7 pm
Watch the e-newsletter for more information!



Preschool and Family Center News

Our youngest preschoolers learn about *Sukkot*. The Little Sprouts hold the *lulav* and *etrog*. One Rising Star examines the *etrog* to get just the right color for her paint. And on Monday, our special *Sukkot* programming including a story, songs, crafts, and an edible *sukkah* craft.





The Barnert Temple

HOLIDAY BOUTIQUE

Sunday, December 4
9 am-3 pm

- *Find amazing, unique gifts
- *Shop with over 40 vendors
- *Dine at our on-site cafe
- *Visa/MC/Amex accepted



Sponsored by
Women of Barnert
 747 Route 208 South, Franklin Lakes, NJ
 201.848.1800

Free admission & parking



Holiday POP UP BOOKSHOP

at Barnert Temple

with **The Curious Reader**



Monday, December 5

8:45 AM - 3:30 PM

*Part of the proceeds from the Pop Up Bookshop will
benefit Barnert Temple Preschool*

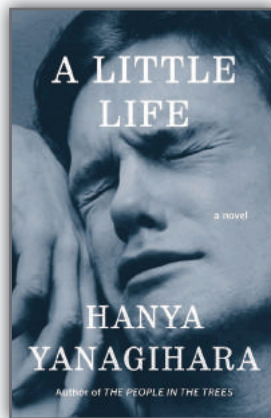
Book Club

General Information

The Book Club is currently planning two very special evenings of discussion this fall.

On November 1, we will gather at Elizabeth Resnick's home in Ramsey to discuss the summer sensation, *A Little Life* by Hanya Yanagihara. Four good friends from a Massachusetts's college move to New York to start their professional lives. Each of the characters has his own special problems. Some are broken, adrift, or addicted. The enigmatic Jude holds the group together. This novel is a finalist for the Man Booker Prize which will be announced on October 13 as well as being a winner of the Kirker Prize. NPR writes "Deeply moving... A wrenching portrait of the enduring grace of friendship." RSVP to Elizabeth at elizabethresnick1@aol.com.

In early December, most likely the 5th, we will meet to discuss a very important and stunning book,



A Tale of Love and Darkness by Amos Oz. Amos' parents were some of the early settlers of Israel, so we take in all-at-once, a writer's intimate autobiography, and descriptions of his family interactions interwoven amidst the background of a young and growing new little country, Israel. As a sensitive and perceptive young boy, Amos endures many heartbreaking events that send him early in his life as a teenager, alone, to live on a kibbutz. This is a must-read for American Jews to help us understand the background and atmosphere of the time in 1948 when Israel, the country, was born. It is a stunner. Cipora Schwartz has offered her home in Ho-Ho-Kus as our venue. RSVP to Cipora at (201) 652-6177.

We meet at 8 pm, have light refreshments, (sometimes delicious pies), and then get down to serious conversation. We finish by 10 pm. All Temple members are welcome. Email Benita Herman at bherman@dt.com for questions or to arrange carpools. I can confirm the December 5 date.

Keep on reading.

Benita Herman

CELEBRATE CHANUKAH-IN-SHABBAT!

Friday, December 23, 7 pm

The Barnert Brass will play;
the Adult, Teen and Junior Choirs will sing!

Bring your *menorah* and enjoy this festive celebration!

A delicious potluck dinner follows.



Welcome, Sherry Lynn Fazio, Development Consultant



Barnert Temple is excited to welcome Sherry Lynn Fazio, our new Development Consultant. Sherry has significant experience in connecting people in activities relevant to their interests and helping each person find their special place in an organization.

Sherry comes to us with a tremendous amount of experience in non-profit engagement and strategic development.

This new position of Development Consultant was created after much discussion by the Executive Committee and Board of Trustees, based on the report and recommendation of the Development Task Force. The expectation is that Sherry, in her capacity at Barnert, will further opportunities for engagement and connection. For the next months, Sherry will be learning more about the Barnert community — you may get a call from her to have a conversation! Enjoy!

What is Free Will and How Does It Affect You?

Seth Haubenstock, VP, Development

Barnert Temple refers to our annual giving campaign as "Free Will" because of the unique way it has been structured, meaning that your contribution is up to you to decide.

Like just about every synagogue in the United States, in order to provide the amazing community we offer, supplemental financial support is needed. In some congregations, this may be called the High Holiday Appeal. We call it Free Will because it is. It's your opportunity to show from your heart what Barnert means to you, and how being with your Barnert family during High Holidays and through the year enriches your life.

Most early synagogues in the United States evolved from a few families providing all financial support to using a flat "dues" system, which paid for the building, salaries, and supplies needed to operate. As with many things, Barnert does this differently. Here at Barnert Temple, we have created a unique financial structure that allows for meaningful and affordable financial support.

Barnert Temple operates with the understanding of the wide range of resources that our individuals and families have. Our financial support structure combines

five levels of Fair Share support with young family, senior and single options. This provides much, but not all, of the financial support we need to operate with a balanced budget; the Free Will Campaign closes the gap.

From birth through death, your Barnert community creates cutting-edge, ground-breaking opportunities for learning, individual growth, social connections, and spiritual sustenance. We provide the environment and experiences for our children to learn about Judaism and to find their personal connection to being Jewish. We encourage everyone to pursue the paths and connections that help them grow.

The past two years and again this year, the Williams Family made a matching gift in memory of Kathie Williams^{z"l} for the total increased amount of Free Will from last year to this. Your new gift, your increased gift, will enable your Barnert Community to continue in a fiscally strong, spiritually meaningful way.

Free Will was begun as a way for each congregant to show their appreciation for the extraordinary community that is Barnert. Please show your support of your remarkable Barnert family and give your Free Will Gift this year.

Women of Barnert

100 Years and Still Going...

In honor of the 100th anniversary of the Barnett Temple Sisterhood, membership this year to Women of Barnert is free to all!

We hope you will join us for many of our upcoming events including:

December 4: our fabulous Holiday Boutique
December 17: our annual *Chanukah* party with the Men's Club
January 29, 2017: our 100th-birthday celebration brunch
February 9: come learn how to de-clutter your life
March 19: Ties, Tools & Jewels. Joint brunch and swap meet with the Men's Club

Please feel free to contact any of our Board members with questions and suggestions! We'd love your involvement!

President, Rebeca Gordy
Treasurer, Amy Lynn
Marian Flan
Jennifer Sauer
Susan Kuller
Sheryl Benjamin
Rita Kron
Myndee Males

rebgordey@gmail.com
amymlynn@optonline.net
mtfil@aol.com
jenniferlowsauer@gmail.com
susankuller@optimum.net
phsb@optonline.net
ritakron@mac.com
mmales@gmail.com

Amy Lynn



Renaissance News

November and December 2016

Our Annual Chanukah Party and meeting will be held on Sunday, December 18, from 3 to 7 pm... again, graciously hosted by Carol and Sam Cassell.

Upcoming events:

Cipora Schwartz will secure tickets at \$10 for members of Renaissance who might be interested.

The Morgan Library & Museum (Madison Avenue and East 36th Street).

Program: Martin Luther and Anti-Semitism.

Sunday, November 13, at 2:30 pm.

Background: In his early works, Luther discouraged mistreatment of the Jews and advocated their conversion by proving that the Old Testament could be shown to speak of Jesus Christ. As the Reformation continued, Luther lost hope in large-scale Jewish conversion to Christianity and grew more hostile toward the Jews. A panel featuring Mark R. Silk, Trinity College Hartford, Dean P. Bell, Spertus Institute Chicago and Martin Hauger, High Consistory of the Evangelical Church in Germany will examine Martin Luther's changing opinion of Jews as well as the impact of the Reformation on Christian-Jewish relations in the 16th century. The program is co-presented with the Leo Baeck Institute, Evangelical Lutheran Church of St. Paul, and the Consulate General of the Federal Republic of Germany. A reception follows. The exhibition "Word and Image: Martin Luther's Reformation" will be open for program attendees during museum hours, 11 am – 6 pm.

Please let me know if interested ASAP.

Temple B'nai Or.

Program: Steven Simon.

Sunday, November 20, Lunch at Noon.

Steven Simon, co-author of "Our Separate Ways: The Struggle for the Future of the US-Israel Alliance." Anger and distrust have strained the US-Israeli alliance as the Obama administration and Netanyahu government have clashed over Israeli settlements, convulsions in the Arab world, and negotiating with Iran. "Our Separate Ways" is an urgent examination of why the alliance has deteriorated and the dangers of its neglect. The discussion will start around 1 pm. Cost: \$15 for Renaissance members; guests \$20. Make sure to mention that you are Barnert Renaissance member.

Please contact Mitzi at (973) 839 1939.

Checks can be mailed to her at:

215 Forest Glenn

Pompton Plains, New Jersey 07444

Sharp Theatre at Ramapo College.

Program: Chanukah, Festival of Light with Eleanor Reissa and Frank London.

Saturday, December 10, 8pm.

Group of 10 or more will be discounted ticket price. Without discount, prices of tickets are \$38/35/27. Am looking at the \$35 possibility unless those interested want to pay \$38 (with discount; don't know how much at this time). Please Google these artists for more information. They are both very active in theater and music venues. Also, let me know ASAP if interested; how many tickets and at what price. I will go with majority on the pricing.

Also, on the horizon... Renaissance will sponsor a *Mitzvah* Mall charity this year. I hope those of us who aren't snowbirds will all participate.

Best,
Joan

**Not well? We know just
what the doctor ordered!**



**Barnert Religious School's
Matzah Ball Mensch Club**
is at your service!

How?

Let us now that you're sick and in need of
homemade chicken soup, and
we'll deliver to your home!

Contact Sarah Miller, Coordinator, at
soupmakesyoubetter@gmail.com.

A Project of the Barnert Religious School

Thank You Highlights

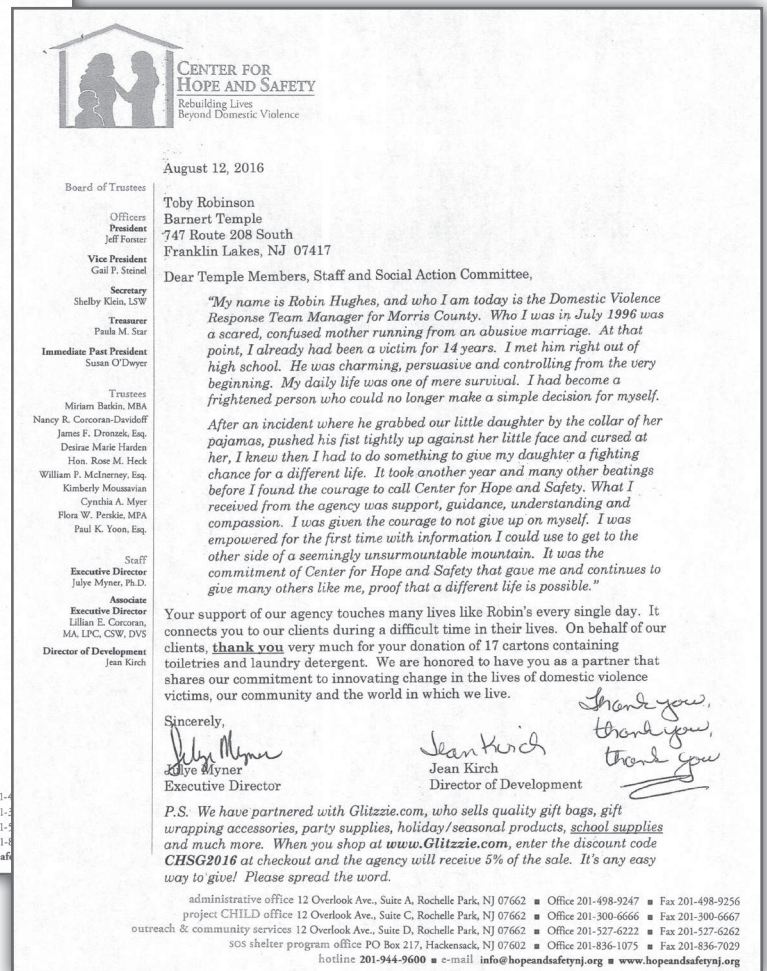
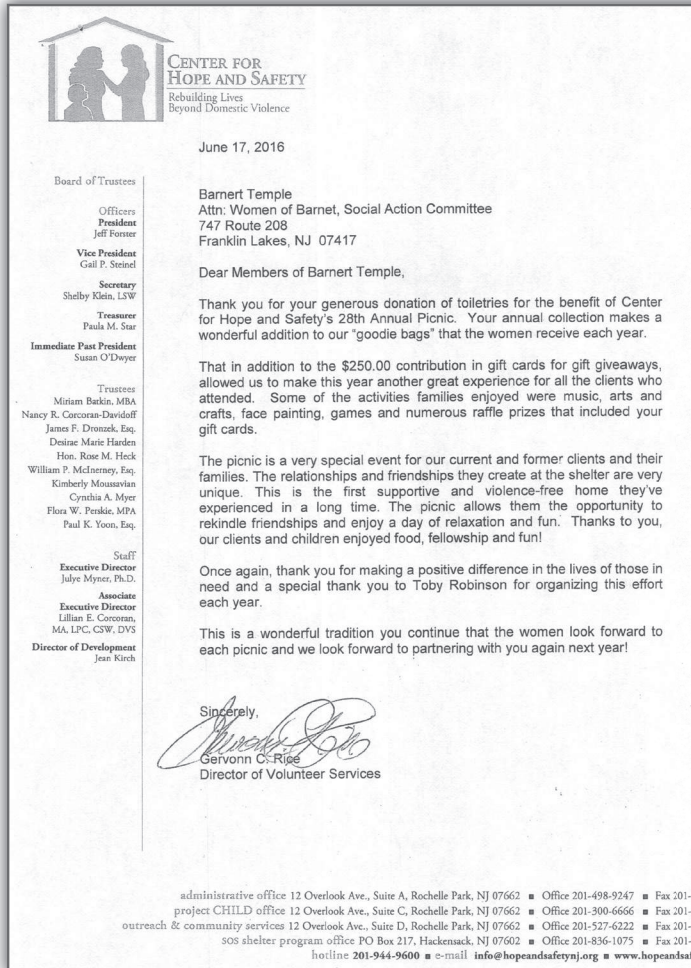
The Social Action Committee is sharing comments from organizations that have received donations from us.

"Thank you for your generous donation of toiletries for the benefit of Center for Hope and Safety's 28th Annual Picnic. Your annual collection makes a wonderful addition

to our 'goodie bags' that the women receive each year.

That in addition to the \$250.00 contribution in gift cards for gift giveaways, allowed us to make this year another great experience for all the clients who attended..."

Center For Hope And Safety



Men's Club

You Make The Choice...

We live in a democracy and have freedom to make choices about many things.

Men's Club events coming up over the next few months include: Thursday Night Football Meet & Meat (November 17), the Holiday Boutique Café (December 4), the Chanukah Party (December 17), Men's Club Shabbat (January 20), and a couple of breakfasts including setting up and taking down the menorah.

So, you have many choices you can make. You can choose to simply join us and hang out. You can choose to do some cooking, if you'd like. You can choose to come

and just eat. You can choose to help plan events. You can choose to participate in the Men's Club Shabbat. You can choose to help set up or take down the menorah. You can choose to participate in all of this or some of it.

I hope you choose to join us for some Men's Club events. And, I strongly urge you to make a choice on November 8 and vote that choice.

Charlie Troyanovski
mensclub@barnerttemple.org

Save The Dates!

Two Special Days Next Spring!



An Evening Celebrating Rabbi Elyse Frishman

**Gala Celebration
Thursday, April 27,
6:30 pm**

**A Day Celebrating
Barnert Temple
Barnert Community Day
Sunday, May 7**



We Welcome These New Friends!

Lauren, Sean, Ryan and Sasha Altschul, residing in Franklin Lakes
Ofira, Alexander, Liam and Madeline Bondorowsky, residing in Upper Saddle River
Laurie, Lawrence, Michael and David Chalfin, residing in Wayne
Jessica, Michael, Nathan and Andrew DeLibero, residing in Glen Rock
Tracy, Michael, Camden, Dylan and Ashton Epstein, residing in Wyckoff
Natalie, Scott, Sophia and Andrew Erichsen, residing in Pompton Plains
Rebecca, Rosh and Sloane Jaffe, residing in Wyckoff
Marina, David, Sarah, Abigail and Isaac Krasnopolsky, residing in Glen Rock
Melissa, Brian, Samuel and Casey Lappin, residing in Glen Rock
Dawn Lerman, Anthony and Raphaella Bravo, residing in Ridgewood
Rebecca, Jason, Andrew and Audrey Miller, residing in Wayne
Stacy, Scott, Hailey and Hunter Shansky, residing in Wayne
Melinda, Robert, Daniel and Sophie Sohval, residing in Ridgewood
Marissa, Allan, Hannah and Max Storinge, Jr., residing in Glen Rock

August-September 2016 Donations

Associate Rabbi's Discretionary Fund

In Memory of

Ronnie Kauder and Paul Chalmers

Beatrice Kauder

Rikki and Brett Lowy

Rita Lowy

Beth and Joe Valenti

Larry Schwartz

Fred Roa

Stella Burnett

In Honor of

Andrea, Michael, Maya and Ellie Kenduck

Ellie's baby-naming

Sheffield family

Liam and Adam's naming

Barnert Garden Fund

In Memory of

Susan Goodstadt-Levin and Bob Levin

Betty Levin

Eileen, Jon, Hilary, Samantha
and Isabella Roman

Elizabeth Donovan

David Nalven Memorial Youth Education Fund

In Memory of

Nalven-Krasnow family

David Nalven

Director of Lifelong Learning Discretionary Fund

In Memory of

Ruth Sorkin Summers

Lena Sorkin

Elsie and Howard Kahan Memorial Holocaust Fund

In Memory of

Beth and David Greenwald

David Appel

Helen Lee Mitzvah Fund

In Memory of

Jeffrey Lee

Carol Applebaum

Viola Levine

Mildred Lefkowitz

Rose Rosenstein

Jacob Cohn Library Fund

In Memory of

Joyce Unger

Sara Lappin

Jed Haubenstock BarTY Fund

In Memory of

Schotz family

Abraham Resnik

Ida Schotz

Lifelong Learning Fund

In Memory of

Rise Kaufmann

Yoram Kaufmann

Ruth Summers

Sylvia Sorkin

In Honor of

Irene and Norman Roth

Romm family

In Honor of the Playground

Karen and Alan Adler

Carol and Frederic Braunschweiger

Barbara Leshin-Zucker and David Zucker

Sandra and Tadd Schwab

Mount Nebo Cemetery Beautification Fund

In Memory of

Debbie and Mike Becker

Sophie Becker

Ann and Paul Shansky

James Hunt

Miriam Cieser

Morris Shansky

Neil Share, MD

Joseph Share

Alan Spen

Cathy Spen

Oneg Shabbat Fund

In Memory of

Christine and Joel Cooperman

Morris S. Cooperman

Helene O. Cooperman

Leslie and Stuart Reiser

Arthur Nathanson

In Honor of

Robin and Robert Gonzalez

Jacob's Bar Mitzvah

Harmer and Reutlinger families

Jayson Harmer's Bar Mitzvah

Joan and Daniel Silna

Ezra Shafron's Bar Mitzvah

Beth and Joe Valenti

Their Auf Ruf

Pavers

In Honor of

Marianne and Jonathan Krantz

Leah's Bat Mitzvah

Amy Shafron Soukas

Ezra's Bar Mitzvah

Prayer Book Fund

In Memory of

Leonore Albert

Nathan Raff

Preschool Teacher Appreciation Fund

In Honor of

Phyllis and Seligman Rosenberg

Hunter Rosenberg

President's Discretionary Fund

In Honor of

Barbara and Steven Kiel

Estelle Mandel

Paulyne and Louis Lever and family

Rebecca McKinnon

becoming president

Pulpit Flower Fund

In Memory of

Nancy Lieblich Garson and

Thomas Garson

Selma Kramer

Reggie and Peter Gross

A. Sam Gittlin

Michael Kirshner

Max Kirshner

(Continued on next page)

August-September 2016 Donations (From previous page)

Ann and Paul Shansky

Gail White

James Hunt
Miriam Cieser
Morris Shansky
Helene Westreich

Robin and Robert Gonzalez
Harmer and Reutlinger families

Zur family

In Honor of

Jacob's *Bar Mitzvah*
Jayson Harmer's *Bar Mitzvah*
Ezra Shafron's *Bar Mitzvah*

Rabbi Martin Freedman URJ Camp Scholarship Fund

In Memory of

Doris Lowen
Cipora Schwartz
Robert Stern and Judith Glaser

Charles Lowen
Sam Schwartz
Samuel Stern

Rabbi's Discretionary Fund

Lynn and Mark Jacobs

In Memory of

Leonore Albert
Debbie and Mike Becker

Berman family
Beverly and Michael Blum

Carole and Peter Brodie

Kathy and Richard Cameron
Ann and Ray Danziger
Jill Edelson

Helena Friedman
Reggie and Peter Gross
Lois and Martin Hochberg
Fran and Bob Kaufmann
Doris Lowen
Jill McGovern

Arlene and Barry Meyers
Sheryl and Mark Meyers
Barbara Miller
Amy and Joseph Rattner
Linda J. Walder
Bonnie and Richard Weiner
Cindy and Steven Zage

Joan Hochman
Edith Kubasta
Debra Becker
Martin Berman
Steven Weiss
Maurice Friedland
Sylvia Levine
Miriam and William Brodie
Margaret Lezon
Dorothy Danziger
Sam Edelson
Sophie Holdstein
Sol Friedman
Nathalie Gross Denburg
George Robins
Nancy Gendimenico
Gerard G. Lowen
Scott McGovern
Lawrence Shulman
Louis Pessa
Jerel Katz
Eva Altschuler
Hilda Rattner
Daniel Jordan Fiddle
Jerome J. Weiner
Arnold Kaplan

In Honor of

Randi and William Friedman
Karen and Todd Galinko
Carol Bracco Ghazey
Barbara and Chuck Kaplan

Rebecca Cimino and
Sam Friedman's wedding
Laura Galinko and
Andre Burey's wedding
Marty Kron
Debbie and Mike Greenspan's
daughter, Abigail's,
Bat Mitzvah

Darlene and Alan Mintz
Joan Rosenthal

Linda J. Walder

Thank you, Rabbi Frishman
To celebrate the leadership
of Rabbi Frishman
Ava Jayne Fiddle

Sanctuary Enhancements Fund

Barbara and Steven Kiel

In Honor of

Ann and Paul Shansky

Social Action Fund

Pamela and Ed Feldman
Fran and Bob Kaufmann
Alan Kessler
Barbara and Barry Kessler

In Memory of

Mary Kurland
Gerson Kaufmann
Sylvia Kessler
Frank Stave
Sylvia Kessler
Justine Gebel

Tree of Life

Amy Shafron Soukas, Noah and Zoey

In Honor of

Ezra's *Bar Mitzvah*

Yahrzeit Fund

Judi and Gary Farber
Ruth Greenberg
Norma and Seymour Hurwitz
Jacqueline and Mitchell Knapp

In Memory of

Esther Farber
Reta Greenberg
Aaron Hurwitz
Francine Knapp
David Miller
Benjamin Holland
Amanda Tell
Roslyn Aronson

Soldier Casualty Names

August-September 2016

U.S. soldiers killed in Iraq:

Lt. Col. Flando E. Jackson

Total U.S. casualties in Iraq to date: 4,492

U.S. soldiers killed in Afghanistan:

Staff Sgt. Matthew V. Thompson

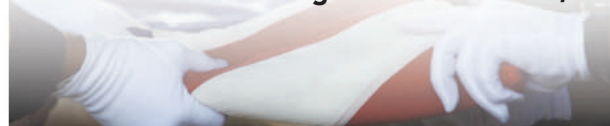
Staff Sgt. Christopher A. Wilbur

1st Lt. Jeffrey D. Cooper

Warrant Officer Travis R. Tamayo

Airman Devon M. Faulkner

Total U.S. casualties in Afghanistan to date: 2,389





Vision and Mission Statement The Barnert Temple Congregation B'nai Jeshurun

Franklin Lakes, NJ

Welcome to the Barnert Temple.
This is our Vision and Mission.
We present these ideals as a declaration of
our purpose, to guide our priorities
and decisions, and to measure
the progress of our work together.

Our Vision

We are a welcoming Reform Jewish community,
connected by the realization that we are
part of something larger than ourselves,
continually striving to excel at opening doors
for ethical and spiritual growth.

Our Mission

The mission of the Barnert Temple
is to be a sacred community, a *k'hillah k'doshah*,
committed to offering Reform Jewish experiences
that are relevant, accessible and meaningful,
wherein people of all ages and backgrounds
are appreciated and valued, engaged and inspired.

Our Core Values

The people of the Barnert Temple are guided
by these core values:

- Mutual respect for one another, *Derech Eretz*
- A partnership of members, leaders, staff and clergy, *Brit Shleimut*
- Love of the Jewish people and the State of Israel, *Klal Yisrael*
- Repair of our world, *Tikkun Olam*
- Questioning and seeking insight, *Rodef Chochmah*

It's a Gift! It's Spending Money!

And, it's a Donation, Too!

Support Women of Barnert!

**Always the right size, always the
right color! Gift cards are always
the perfect holiday gift!**

Your mail carrier/door person/bus driver/
babysitter/cleaning person/nail & hair people
would all love gift cards!

Order now and you can pick them up at the
WoB Holiday Boutique on December 4.

Support Women of Barnert by purchasing
gift cards in the following denominations:

Amazon.com	\$25
AMC Movies	\$25
Barnes & Noble	\$25
Bed Bath & Beyond	\$25
Bloomingdale's	\$25
Bonefish/Outback/Carrabba's	\$25
BP Gas Cards	\$50
Chili's/Macaroni Grill/ On The Border/Maggiano's	\$25
Crate & Barrel	\$25
CVS	\$25
Dick's Sporting Goods	\$25
Dunkin' Donuts/Baskin-Robbins	\$10
Gap/Banana Republic/Old Navy	\$25
Gulf Gas Cards	\$25
iTunes	\$25
Lowe's	\$25
Macy's	\$25
Panera Bread	\$10
Shell Gas Cards	\$25
ShopRite	\$25 & \$100
Staples	\$25
Starbucks	\$25
Stop & Shop	\$25 & \$100
Subway	\$10
Target	\$25
Toys R Us/Babies R Us	\$25
Ulta Beauty	\$25
Walmart	\$25
Wendy's	\$10
Whole Foods	\$25
Zappos	\$25

Checks made out to Barnert Temple Sisterhood or we
accept cash. To order, contact Amy Lynn at (201) 891-3993 or
amymlynn@optonline.net.

ENERGY WORKS YOGA

with Marla



Yoga Schedule (Classes at Barnert) A Peace of Mind, Body & Spirit

All Level Students of Life are Welcome

Monday	9:15 am – 10:15 am	Yoga for All	Ho-Ho-Kus Yoga
Monday	11:30 am – 12:30 pm	Gentle Yoga	Naturally Yoga, Glen Rock
Monday	5:45 pm – 7 pm	Energy Yoga	Barnert Temple, Franklin Lakes
Wednesday	9:15 am – 10:30 am	Energy Yoga	Barnert Temple, Franklin Lakes
Friday	9:15 am – 10:30 am	Gentle Yoga	Barnert Temple, Franklin Lakes
Saturday	9:30 am – 10:45 am	on Rotation	The Body Image Boutique, Saddle River

Private Health and Wellness Healing & Yoga Sessions Available.

Book a Sat Nam Rasayan®, Reiki Energy Session at The Body Image Boutique, Saddle River.

For more information, contact Marla Sacks at (201) 790-5551 or mgourmet@verizon.net.

Web/FB: Energyyogaworks.com

November 2016 30 Tishri 5777 – 29 Cheshvan 5777

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>* Rabbi Frishman's Class ♦ Rabbi Steiner's Class § Rabbi Soffin's Class ^ Sara Losch's Class</p>	<p>Torah: Purple Avodah: Blue Gemilut Chasadim: Green</p>	<p>1 Religious School Jewish Journey Project Barnert Temple 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation 8 pm Ritual</p>	<p>2 Religious School Jewish Journey Project Barnert Temple 7:30 pm Executive Committee</p>	<p>3 7:30 pm Talmud Study§</p>	<p>4 ●5:31 pm 7 pm Shabbat Service and Potluck Supper</p>	<p>5 Noach Gen. 6:9-11:32 Celebrate Shabbat with us! 9:30 am Rosh Chodesh 10 am Jacob Gonzalez B/M Jayson Harmer B/M</p>
<p>6 Daylight Saving Time Ends Religious School K-2 Jewish Journey Project Barnert Temple Junior Choir 9 am: Social Action/ Social Justice Kick-off Brunch 11:30 am BarTY Board</p>	<p>7 Post Confirmation</p>	<p>8 ELECTION DAY Confirmation</p>	<p>9 12:30 pm Preschool Dismissal</p>	<p>10 No Preschool - NJEA</p>	<p>11 ●4:23 pm VETERANS DAY No Preschool - NJEA 8 pm Shabbat Service</p>	<p>12 Lech Lecha Gen. 12:1-17:27 Celebrate Shabbat with us! 9:30 am Shabbat Yoga 10 am Ezra Shafren B/M</p>
<p>13 9:30 am Finding The Joy In Me* Family Promise 12:30 pm Renaissance Program (off-site)</p>	<p>14 7:30 pm Board of Trustees</p>	<p>15 Religious School Jewish Journey Project Barnert Temple 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation</p>	<p>16 Religious School Jewish Journey Project Barnert Temple</p>	<p>17 6 pm Social Action/ Social Justice Steering (off-site) 7 pm Men's Club Football Meet & Meat</p>	<p>18 ●4:18 pm 8 pm Shabbat Service</p>	<p>19 Vayera Gen. 18:1-22:24 Celebrate Shabbat with us! 9:30 am Torah Study 10 am Ben Weinberger B/M 6 pm Chopped (BarTY Edition)</p>
<p>20 Religious School K-2 Jewish Journey Project Barnert Temple Junior Choir 9:30 am Finding The Joy In Me* Noon Renaissance Program (off-site)</p>	<p>21 8th/9th Grade Ma'ayan*</p>	<p>22 Religious School Jewish Journey Project Barnert Temple Confirmation Men's Shelter</p>	<p>23 12:30 pm Preschool Dismissal</p>	<p>24 THANKSGIVING No Preschool Office Closed</p>	<p>25 ●4:13 pm No Preschool Office Closed 8 pm Shabbat Service and College Kids Reception</p>	<p>26 Chaye Sarah Gen. 23:1-25:18</p>
<p>27</p>	<p>28</p>	<p>29 Religious School Jewish Journey Project Barnert Temple 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation</p>	<p>30 Religious School Jewish Journey Project Barnert Temple</p>			

December 2016 1 Kislev 5777 – 2 Tevet 5777

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>* Rabbi Frishman's Class ♦ Rabbi Steiner's Class § Rabbi Soffin's Class ^ Sara Losch's Class</p>	<p>Torah: Purple Avodah: Blue Gemilut Chasadim: Green</p>			<p>1</p> <p>7:30 pm Talmud Study§</p>	<p>2</p> <p>7 pm Shabbat Service and Potluck Supper</p>	<p>3 Toledot Gen. 25:19-28:9 Celebrate Shabbat with us! 9:30 am Shabbat Yoga 9:30 am Rosh Chodesh 10 am Corinne Robak B/M</p>
<p>4 Religious School K-2 Jewish Journey Project Barnert Temple Junior Choir 9 am Holiday Boutique and Food Concession 9:30 am Finding The Joy In Me* 11:30 am BarTY Board</p>	<p>5 8:45 am Pop Up Bookshop Post Confirmation</p>	<p>6 Religious School Jewish Journey Project Barnert Temple 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation</p>	<p>7 Religious School Jewish Journey Project Barnert Temple 7:30 pm Executive Committee</p>	<p>8</p>	<p>9</p> <p>5 pm Tot Shabbat and Pizza Dinner 8 pm Shabbat Service</p>	<p>10 Vayetze Gen. 28:10-32:3 Celebrate Shabbat with us! 9:30 am Torah Study BarTY Ice Skating (off-site) 8 pm Renaissance Program (off-site)</p>
<p>11 Religious School K-2 Jewish Journey Project Barnert Temple Junior Choir 9 am Men's Club Breakfast and Put Up Menorah 9:30 am 4th Grade Parent Siddur Course Family Promise</p>	<p>12 Religious School Jewish Journey Project Barnert Temple 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation 8 pm Membership (off-site)</p>	<p>13 Religious School Jewish Journey Project Barnert Temple 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation</p>	<p>14 Religious School Jewish Journey Project Barnert Temple</p>	<p>15</p> <p>7:30 pm Talmud Study§ 6 pm Social Action/ Social Justice Steering (off-site)</p>	<p>16</p> <p>8 pm Shabbat Service</p>	<p>17 Vayetze Gen. 28:10-32:3 Celebrate Shabbat with us! 9:30 am Shabbat Yoga 7 pm Women of Barnert/ Men's Club Chanukah Party</p>
<p>18 Religious School K-2 Jewish Journey Project Barnert Temple Junior Choir 9:30 am Finding The Joy In Me* 3 pm Renaissance Chanukah Party</p>	<p>19 8th/9th Grade Ma'ayan* Religious School Jewish Journey Project Barnert Temple Confirmation</p>	<p>20 Religious School Jewish Journey Project Barnert Temple Confirmation</p>	<p>21 Preschool Chanukah Party Religious School Jewish Journey Project Barnert Temple</p>	<p>22 12:30 pm Preschool Dismissal Preschool Dismissal</p>	<p>23 No Preschool 8 pm Shabbat Service</p>	<p>24 Vayeshev Gen. 37:1-40:23 1st Light of Chanukah</p>
<p>25 CHANUKAH 2nd Light of Chanukah</p>	<p>26 CHANUKAH No Preschool 3rd Light of Chanukah</p>	<p>27 CHANUKAH No Preschool Men's Shelter 4th Light of Chanukah</p>	<p>28 CHANUKAH No Preschool 5th Light of Chanukah</p>	<p>29 CHANUKAH No Preschool 6th Light of Chanukah</p>	<p>30 CHANUKAH No Preschool 7 pm Shabbat-in-Chanukah Potluck Supper 7th Light of Chanukah</p>	<p>31 CHANUKAH Mikez Gen. 41:1-44:17 8th Light of Chanukah</p>

Congregation B'nai Jeshurun

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Mark Your Calendars

Friday, November 4
**Shabbat Service and
Potluck Supper** 7 pm

Sunday, November 6
DAYLIGHT SAVING TIME ENDS
2 am

Tuesday, November 8
ELECTION DAY

Thursday, November 10
No Preschool

Friday, November 11
VETERANS DAY
No Preschool

Wednesday, November 23
Preschool Dismissal 12:30 pm

Thursday, November 24
THANKSGIVING
No Preschool
Office Closed

Friday, November 25
No Preschool
Office Closed

Friday, December 2
**Shabbat Service and
Potluck Supper** 7 pm

Sunday, December 4
**Holiday Boutique and Food
Consecration** 9 am

Monday, December 5
Pop-Up Bookshop 8:45 am

Friday, December 9
Tot Shabbat and Pizza Dinner
5 pm

Thursday, December 22
Preschool Closes at 12:30 pm

Friday, December 23
**Preschool Closed through
January 2, 2017**

Saturday, December 24
1st Light of Chanukah

Saturday, December 31
NEW YEAR'S EVE