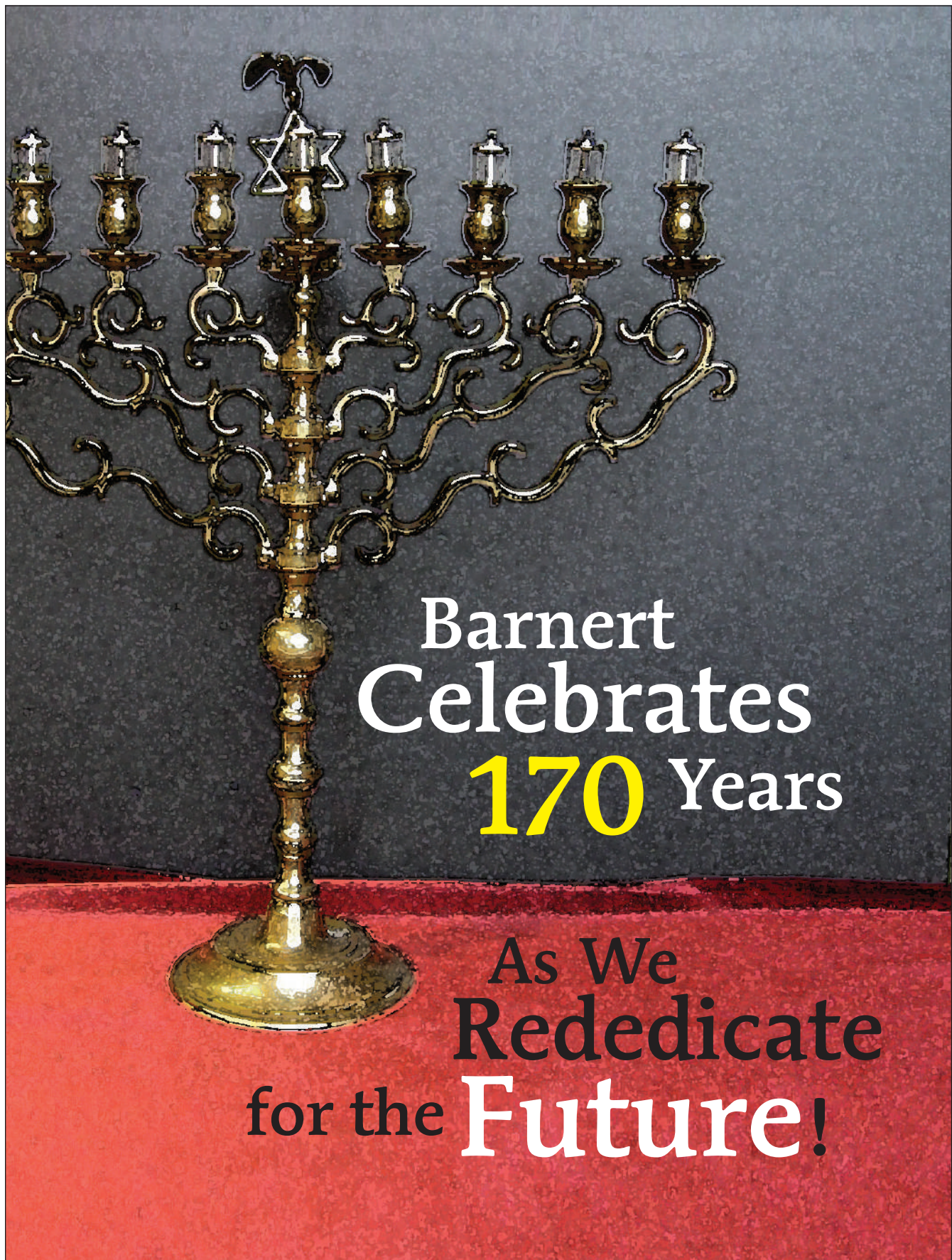


November-December 2017 barnerttemple.org

BARNERT

The Magazine

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



Barnert
Celebrates
170 Years

As We
Rededicate
for the **Future!**

BARNERT

The Magazine

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Our Mission: The mission of Barnert Temple is to be a sacred community, a *kehillah kedoshah*, 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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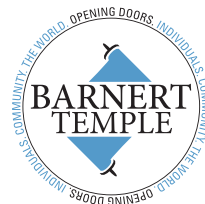
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A Message from Rabbi Don Rossoff

Chanukah and Christmas?



A few years ago, when *Chanukah* and Thanksgiving overlapped, American Jews celebrated what many called “Thanksgivukah.” This year, *Chanukah* falls in the middle between Thanksgiving and Christmas, so *Chanukah* simply gets to be *Chanukah*. But when *Chanukah* and Christmas overlap, do we call it Christmakah? Chanumas? I think not.

A common perception is that *Chanukah* is the Jewish Christmas. If you look hard enough in the stores, you can probably find a rack with *Chanukah* decorations and cards in the holiday aisle. *Chanukah* songs are de rigueur at school Christmas/Holiday/Winter concerts, even when it may have been weeks since the last candle on the *menorah* has sputtered out.

Clearly, *Chanukah* is not the Jewish Christmas. Having said that, I appreciate *Chanukah*’s proximity to this beautiful and Christianly meaningful Christian High Holy Day. It is a good time to have what *Chanukah* bestows, which is a perspective on how to live as Jews in a non-Jewish culture along with the Maccabean resolve to do so. You see, what we call the Holiday of Freedom is really about the freedom to be who and what we are, and not to be who and what we are not. This, even as we are immersed in a dominant non-Jewish culture which is beautiful, inviting, and which presents itself as normative.

Here’s the essential *Chanukah* story: After Alexander the Great conquered the lands around the Mediterranean and beyond, Greek culture, known as Hellenism, spread far beyond the borders of Greece. Greek culture emphasized beauty, rationality (of a sorts), the life of the intellect (for some), and the perfection of the physical body. Hellenism also planted the seeds of what we know as democracy. In the second century Before the Common Era, Hellenistic culture attracted many newly urbanized citizens of the vassal state of Judea. These Jews were attracted away from the heritage of their ancestors and drawn into the life of the Greek gymnasias. There, they pursued the beauty of the body and the expansion of the mind. For many, Jewish observance — prayer, *kashrut*, *Shabbat* — fell to the wayside. They were part of a larger, more universal and “modern” culture, and that was fine with them.

It was not so fine, however, for rural Jews like Mattathias and his family. Followers of “that ol’ time religion,” they saw their tradition being trampled and subsumed by Hellenism. They could not abide by the fact that Jews, especially upper-class Jews, had no problem with polytheism being introduced into the Holy Temple of the one true God. While Hellenism celebrated the holiness

of beauty, Judaism celebrated the beauty of holiness. The Maccabean war which this cultural conflict sparked was multifaceted and fought on many fronts. Suffice to say, in many ways, Judah Maccabee was battling assimilated Jews as much as he was fighting the Syrian/Greek armies. He and his people understood how inviting Greek culture was and how assimilating into it would mean the end of the Jewish People and the Jewish understanding of Deity.

While the Maccabees were ultimately victorious (that’s complicated, too), it did not mean that they and those who came after them rejected Hellenism whole hog (sorry). Resisting “assimilation,” they opted for “acculturation.” Assimilation happens when a minority culture loses the boundaries which keep it distinct from the majority culture. Acculturation is when a minority maintains its cultural distinctiveness while incorporating aspects of the majority culture which further its own aims. So while not losing their cultural and religious distinctiveness, our ancestors took various aspects of Greek culture and made them Jewish. The form of the Greek symposium which included philosophical discourse over an extended meal was overlaid with Jewish content and gave us the *Pesach seder*. The rabbinic process of uncovering God’s laws through discussion, debate, and ultimately voting, had its roots in Greek democracy. Even the word synagogue is Greek, meaning a place where people learn together.

In a sense, our ancestors were able to look at the dominant culture in which they lived, say that it was beautiful but it was not theirs, take the best it had to offer, and use it to enrich and further Jewish life. This was true in the time of the Maccabees and has been true ever since.

Which brings us back to Christmas. The spirit of the Maccabees lives on when we can listen to, perhaps even sing, the beautiful Christmas songs, delight in the pretty Christmas displays, join Christian family and friends as they celebrate their holiday (just as we invite them to our *seders*), greet everyone, as Shamai taught, with a cheerful countenance (Pirkay Avot, 1:15), and still know that we are “in it” but not “of it.”

And if you miss having something green in your house to decorate, try building a *sukkah*. Want to instill in your children the spirit of holiday sharing? Set aside at least one night of *Chanukah* for giving rather than getting. Longing to feel and spread “Peace on Earth and Good Will to People” and feel that you are living in proto-messianic time? Simply check out *Shabbat*. And how blessed we are that *Shabbat* comes, not once a year, but once a week!

Ashreinu, ma tov chelkeinu, u’ma naim goraleinu, u’ma yafa y’rushateinu!

How happy are we, how good our portion, how pleasant our lot, how beautiful our heritage!

Warm wishes from our home to yours for a blessed holiday and Happy (secular) New Year!

Rabbi Don Rossoff

The Jew Lives with Hope

Rabbi Donald B. Rossoff

Erev Rosh Hashanah — September 20, 2017 / 1 Tishre, 5778

Friends, let me say again what an honor it is to be serving as your interim rabbi. It is a delight to experience the exceptional community which my classmate and friend, Rabbi Frishman created with you. You have much of which to be proud!

One of the things I really like here at Barnert is this beautiful sanctuary. In this sacred space, I see Franklin Lakes modernity framed by decades and decades of Patersonian pride. This is indeed a holy place.

I'm particularly intrigued by the windows. You know, our tradition tells us that synagogues must have windows. In the *Talmud*, (*Tractate Berakhot*, 34b, for all you *Talmud* students), Rabbi Yochanan declares, "A person should only pray in a house with windows." As his Biblical prooftext, he quotes the Book of Daniel (6:11), for when Daniel prayed, "'the windows of his upper chamber were open toward Jerusalem.'"

On a practical level, people needed windows to let the sunlight come in so they could see what they were doing and keep from bumping into each other. But on the level of values, Yochanan's reference to windows open to Jerusalem meant that there needed to be a connection between "in here" and "out there." Synagogues need windows because Jews in study and prayer cannot be walled off from the world around them. Where we gather can be a sanctuary but not a hiding place. Daniel's windows were open towards Jerusalem. Our windows need to be open, certainly to Jerusalem, but to the rest of the world around us, both near and far.

But windows in synagogues do more than illuminate, beautify, and connect; they refract, metaphorically. Like the lenses in our glasses which help us see what is in front of us more clearly, synagogue windows act as moral lenses which help us gain clarity on the world outside these walls, seeing it not just as it is but as our heritage envisions it can and must be. Synagogue windows are lenses refracted through colors, scenes, symbols and words, which fit our minds-eye and our hearts-eye with a prescription of Jewish values. This is the place where Jews get fitted with the lenses to see the world through Jewish eyes, through the eyes of the prophets who taught that piety "in here" without justice "out there" is an affront to God.

So, as we look around at the stained glass, we see various Jewish symbols, hints of human figures, Hebrew letters and Hebrew value words. Over here is the word *emet*, truth. Over farther is *din*, justice. And beyond that, *shalom*, wholeness and peace. And as we learn in *Pirkay Avot* (1:18), these are precisely the values

upon which civil society must be founded: truth, justice, and peace.

So, what did we see this summer as we looked at the world through our Jewish eyes? For one thing, we saw an eclipse. Something relatively tiny that we knew was out there but usually cannot see by the light of day, momentarily blocked from our sight something much, much bigger and brighter than itself. Something dark, cold, and dead came between us and the source of light, warmth and of life itself. It was as if the moon was saying to us, you may not see me all the time, I come and I go, but you must never forget that I am here to stay.

That was the astrological eclipse we saw. But this summer we also saw another eclipse, a moral eclipse. In Charlottesville, Virginia, we saw the eclipse of decency, the eclipse of civility, the eclipse of humanity—indeed the eclipse of what America is all about. In Charlottesville we saw a darkness we knew was there, but thought that it would not be so bold as to show itself by the light of day. Encouraged by an atmosphere of fear and xenophobia, and the experience, real or imagined, of social and economic displacement, these individuals and groups, like the cold lightless moon, momentarily blocked the warm sun, said to us that day, "We are here and are not afraid to speak our dark minds!"

That day and in the days that followed, we saw an eclipse of truth, an eclipse of justice, an eclipse of peace. Neo-Nazis and other white supremacists including the KKK presented a distorted vision of the American ideal. These so-called Christians twisted a noble cross into an ignoble swastika. Their words of hate, murderous actions, and demonization of otherness — what the attorney general labeled domestic terrorism— showed the dark side of America. It was clear as day that their vision of our country was not as one nation under God, indivisible, but as many tribes, under siege, divided, with liberty and justice for some.

Those rants of "Jews, will not replace us," chilled us to the bone. We were horrified by the scene of armed goons lurking across the street from our sister temple. With no protection from local authorities, worshippers had to exit out the back door just to be safe. These scenes rattled our collective sense of security here in the land for which my father and so many other Jews fought and continue to fight.

In the past, we had watched, often from a distance, as blacks and hispanics and muslims and immigrants and women and gays and transgendered and

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The Jew Lives with Hope (From previous page)

those deemed “other” were targeted as threatening to the privileged status of hetero male white Protestants. Then suddenly we found ourselves in the crosshairs. We, too, were other. And we liked it not one bit!

The first response of many Jews was fear — fear somewhat for themselves and more for their dear ones and fellow Jews. Some who came to our post-Charlottesville discussion expressed despair, echoing the despair of countless Holocaust survivors who lamented that they never thought they would live to see this in America. Many felt anger and many more resolved to do something, not knowing what that might be.

But not long after the darkness passed before our Jewish eyes, there appeared a light greater still. Having seen the worst of what we are in Virginia, we saw the best of what we can be in Texas and Florida. There, when the treacherous clouds were darkest, the light of love and selfless service shone brightest. A thousand points of light lit up as volunteers ventured out to rescue their fellow human beings. And you know what? As the waters rose, otherness dissolved. The actions of the first responders and rescuers, as well as those who helped from afar as they could, were explicit answers to questions no one had time to ask themselves — questions like: Do I care about the race or religion of the person I am dragging out of the water? No. Do I ask the person stranded on their roof or trapped in the nursing home for whom they voted? No! Does the status of some get them on the evacuation bus while there is no seat for the others? No!! Am I really my brother’s keeper? YES, YES I am, YES, I am my brother’s keeper and my sister’s too!

In those hurricane-battered places, we saw and we continue to see how caring eclipses hate and self-sacrifice outshines self-interest. As statues were coming down in some places, with our Jewish eyes we saw hundreds if not thousands of monuments being erected. For each selfless act, each helping hand, each compassionate check, each message of caring, was a monument built in the spirit of the *Talmudic* dictum that the most important monuments are those built not in stone but in deeds. Sure, we have seen a lot of pushing and shoving in our country as of late, but when push comes to shove, people of good will are there for each other. And that, dear friends, is why I reject despair and say, we have reason to hope!

The Jew cannot live without hope. Given all we have endured, without hope, the Jewish people would not be. And according to some, without the Jewish people, hope would not be. Author Thomas Cahill, in his book, *The Gift of the Jews*, claims that two of the greatest gifts which our Bible gave to western civilization were the power of the individual to make a difference in history, and the concept of hope — the understanding

that things do not always have to be as they have always been, and that people can rise in dignity and humanity. No longer could it be said that royalty and the children of royalty would always rule and that slaves and their children would always be in chains. In the Bible, kings and pharaohs fall, slaves leave shackles behind, rise to freedom and then to responsibility.

The hope of the Jew was theologically grounded in the Israelite’s first redemption when God made the waters part. It was sustained through the centuries by the belief that the exodus paradigm prefigured the redemption of the whole world, in *moshiachzeit*, when the messiah comes. Jews without hope are like sails without wind, like eagles with featherless wings, like raindrops which have nowhere to fall. The Jew lives with hope. And let me tell you something. I know about hope — I’m a Cubs fan!

Hope, you know, is not the blind view that, la-di-da, everything is going to turn out hunky dory in the end, (even though I generally feel that way anyway). Hope is an attitude. Hope is a way of viewing world and self and perhaps God. Hope is a Jewish imperative. Hope is resilient. Hope is a real nudge! That’s its job.

The executive who has been laid off after decades has hope because she is resolved that this is not the end of her story and is primed to begin a new chapter, wherever that might lead her. The deathly ill grandfather maintains hope because there is something he looks forward to — his granddaughter’s *Bat Mitzvah* — that will have made the pain he is currently enduring worth the price. The person who has lost a loved one sees a glimmer of hope in the example of others who have lost a dear one and, while never getting over the loss, have gotten through it and have turned back to life.

Hope is knowing that whatever happens, you will have the ability to cope with it with resilience and resolve, even if it means readjusting expectations and giving hope a new target. And these days, hope is the belief that the light of the human spirit can and will come forth to dispel the dark side of the human condition, not everywhere and not for forever but in this time and in this place, and in the next and the next and the next and the next.

But why not forever? Didn’t I say that Jewish hope is maintained through the belief in the coming of *mashiach*, a messiah who is going to turn all those hate-filled hearts to love and turn every lion into a lamb? Well, that belief still maintains a lot of people, but not most of us. Back in the 1800s, Reform Judaism rejected the belief in a personal messiah in favor of a messianic age of redemption, brought about by the combined actions of humanity and the new technology of the industrial age.

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But you know, given everything that has happened in the 20th and 21st centuries, I have to say that believing in the coming of a messianic age makes no more sense than believing in a personal messiah, which is why I also reject the idea of a messianic age. As one of my *Bar Mitzvah* students said yesterday, no matter what, people will always be people.

But does that mean we give up hope for our world? Of course not: the Jew lives with hope. For even without the coming of a messiah or a messianic age, we do have the power to create what I have termed “messianic moments and pockets of redemption.” Messianic moments are those times, fleeting as they might be, when actions and relationships exemplify *emet*, *din*, and *shalom*. Pockets of redemption are places where love is made manifest in word and deed and where hope is substantiated by action. Messianic moments and pockets of redemption, precious bubbles of time and space when the light peaks through the darkness and the world is as God dreams it to be. We just have to look at the world through our Jewish eyes and we will see they are there, in front of us and all around us. And seeing them reminds us that what we do makes a difference in the world, and that gives us even more reason to hope!

Which brings us back to us. Where do we go from here? What can we do as individuals and as a community to create messianic moments? How do we carve out pockets of redemption in a world that seems to be going in the opposite direction? How do we keep the darkness of hate which, sadly, is here to stay, from eclipsing all the light that people shine on each other every day? How do we change the national discourse from them to us, from otherness to inclusion?

Friends, as individuals, I can’t tell you anything that you don’t already know: contribute to causes that advance what you believe in, vote your mind and your conscience, volunteer here or elsewhere — preferably here in one of our social action initiatives. Stand up for those who are being marginalized and pushed aside as other. Be a voice for those who have none of their own, use your power and privilege to empower others. When others say “Them,” say “We!” When others put up walls, build bridges. When others exclude, include. When the world shows the dark side of hate, shine the bright light of kindness and acceptance. Stand together with those who are not like us in some ways, because in the ways that matter, we are family all.

In that regard, there is something we can do and are doing here at Barnert. This year we are going to look at our community and ask how we can be even more inclusive. Are there communities within

and beyond our Barnert family with whom we could be making stronger connections? Are there those who don’t feel welcome in our doors?

We are going to start on this *Yom Kippur*. In the spirit of inclusivity, during our *Yom Kippur* morning worship, we are going to be inviting up to the *bima* members of our Barnert family from other faith backgrounds, those who, though not of our faith, helped create Jewish homes and Jewish souls. We will thank them and bless them for the blessings they have given and continue to give to Barnert and the Jewish people. If you know such a person, I hope you let them know about this very special moment.

Later that afternoon, instead of some of the prayers, we are going to have three brief presentations from temple members: a member from another faith background, a gender non-confirming person, and a parent of a Jew of color. The question I have asked them to address is “What do you need us to know to be an even more inclusive congregation?” How can we begin to dispel the otherness that exists within most congregations and within us, of which we may not be conscious? We hear the call of the prophet: “Stretch out your tent pegs!” Make Barnert an even bigger tent! And stretch we shall.

Friends, this past year gave us a world that we could not have imagined, in so, so many ways. Our task here, as it has been year after year, is to look not only backward but ahead; to make the world better because of the choices we will make and the values we will embody. Every year is a new challenge, a new starting over. But when we gather in this sacred place, look deep within ourselves, look around at each other, and then look back at the world as refracted through our Jewish lenses, we are again reminded of who we are and why we are here.

La alecha hamelacha ligmor — we are not on the hook for making everything right, but we are not off the hook either (*Avot*, 2:21). We can’t do all that needs to be done. But we need to do all that we can, this time, and the next time and the next. For as these beautiful windows remind us, as Jews, as Americans, and as human beings, ours is the opportunity and ours the obligation to shine light in darkness and to do our part in the never-ending battle for truth, justice, and peace!

Keyn y’hi ratzon. May this be God’s will — may this be OUR will — in the year ahead.

Shanah Tovah!

All Beginnings are Hard

Rabbi Donald B. Rossoff

Yom Kippur Morning — September 30, 2017 / 10 Tishre, 5778

I want to share with you again what an honor it is to serve as your interim. Fran and I appreciate so very much the warm welcome you have extended to us. You have made our beginnings here much easier than they might have been.

You know, it's hard to begin. Often very hard. Somebody, some ancient rabbi pointed that out in the *Midrash* when he said, "*Kol hatchalot kashot*. All beginnings are hard." I can't say that this was a revolutionary addition to human awareness as many rabbinic teachings were. After all, it's obvious that beginnings are difficult. But the wisdom of this rabbi was that he named what we all experience. By naming how tough it is to begin something new, he normalized it and enabled people to break through denial and take off the mask of feigned confidence. Change is not easy. But as the ancient philosophers taught, the only thing that is constant is change. We live our lives in the ballpark of time, and change is the game we play — using the calendar, the seasons, and the holidays to mark and measure what is different and what remains the same.

So here we are, another set of High Holy Days. Using these Days of Awe as a bookmark in time, we have begun the process of ending that which was, holding on to that which is to remain, and beginning that which is yet to be. Each of us reflects back on 5777, its gifts and challenges, its joy and sadness. There were lives which came into being and lives which ceased to be. There was love lost and love found, friendships formed and friendships dissolved, moments of pride and times of upset and disappointment, both personal and political.

There were beginnings which brought both joyous exhilaration and painful anxiety. There were endings which brought anger, sadness, pain, and relief all at the same time. Some of us found ourselves in situations we never dreamed we would be in; for better or for worse, situations which, in the blink of an eye, changed everything. We were pleasantly surprised by unexpected blessings just as we were motivated to act when things we had taken for granted were turned on their heads. For that which each of us did and that which each of us became, these holy days can be a kind of reset button, enabling us to begin again — again.

Beginnings usher in new and desired opportunities, but they are also fraught with unexpected challenges and unanticipated disappointments. And there are no beginnings without endings. And as we all know, *kol siyumim kashim* — all endings are hard.

Today, I want to talk about change, about

endings and beginnings, and about transition — that unsettling and uneasy time between the no more and the not yet. I want to talk about them because they are important to name, especially here and especially now, as we begin this transitional year together.

Attention must be paid to our transition. William Bridges, in his book entitled *Transition: Making Sense of Life's Changes*, teaches us the difference between change and transition. Change is simply what happens. Transition is the emotional effect that the change brings about. Transition begins with the ending of that which was, and ends with the beginning of that which is to be. In order for a transition to be successful, that which is ending must be recognized, celebrated, and mourned, and that which is beginning must be welcome, understood, and celebrated. Not doing this well is a disservice to the old and an impediment to the new.

All transitions begin with acknowledging an ending, as does this one. For many, my presence here in this pulpit as your interim rabbi, concretizes the end of Rabbi Frishman's 22 years of inspiring and devoted service at Barnert Temple. You knew this was coming — you have known it for two years, but now that it is a reality it is difficult to believe that she has moved on and you are still here. I imagine for some of you, this is a bit surreal. The journey through loss and mourning does that to people.

For many of you, this homecoming of sorts is particularly difficult and engulfed in deep sadness. For some of you, these are the first services you have attended here which a rabbi other than Rabbi Frishman or Rabbi Steiner has conducted and that is difficult. For others, you have been here or at other synagogues long enough to know that this is what happens in synagogues. But knowing that does not make it any easier.

Regardless of the degree to which you connected with Rabbi Frishman, her departure was a tremendous loss on many levels, both personally and institutionally. Many of you were touched by her personal and spiritual presence in your lives and remain forever touched and forever grateful. Many were intellectually, emotionally and morally uplifted by the eloquence of her words and the depth of her teaching and you remain so. Some, not so much, as is true for any of us who would stand in a pulpit and be simply who we are, as only we can be. Many hearts were hurt by her leaving; many hearts still mourn. Often when there is loss, there is anger, and I imagine some anger yet abides. But as with all loss, healing takes time. I pray that these moments together

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All Beginnings are Hard (From previous page)

will be a part of the journey to the healing we need. *Tikkun Olam*, repairing the world, is not only for out there, it's for in here — for our community together — and in here — our hearts.

My being here also marks the beginning of our transitional time together. It began this summer with me sharing the pulpit with your wonderful associate rabbi, Rabbi Steiner; that sweet singer of Israel, Marina Voronina; and your multi-talented Janet Montgomery at the keyboard. Our year together will end with you doing something which you have not done for a generation, namely to begin a new journey with a new rabbi. I am sure that our new journeys will be wonderful, just as I am sure that they will not be easy. *Kol hatchalot kashot*. All beginnings are difficult.

Let me tell you a bit about the beginning of my 25 years at Temple B'nai Or in Morristown. Those first few years were really tough. I had been an associate rabbi in a 2000-household temple in urban Chicago for nine years, where, modesty aside, I was known to be a pretty darn good speaker. But when I got to Morristown, it was like I could not give a good sermon if my life depended on it, which it kind of did, not my life but my livelihood. The old timers were particularly critical. They were used to one model of what a rabbi is and does, and my model was very different. What had worked quite well in Chicago kind of bombed in Morristown. But I stuck with it and they stuck with me.

There was one moment when I realized that the temple and I indeed would have a future. One of our most respected congregants, a grand dame of sorts and a dear friend of my predecessor, was a vocal critic of the new rabbi. No names, but her initials were Judy Steinberg. I knew I had made it two, maybe three years in, when Judy was overheard saying, "I don't know if he is getting better or if I am just getting used to him."

The reality, of course, was both. I became better attuned to congregational style and expectations while at the same time, more people got to know me, recognize the gifts I brought and, as Judy said, got used to me. You see, it takes time — a few years even — for a rabbi to get to know and understand a congregation and make it his or her own. It takes patience and time for a congregation to get to know and appreciate a new rabbi and make her or him its own. I hope you will remember this when there is a new senior rabbi here in this pulpit a year from now. Trust, confidence, connection, and affection take time to take root, but I am confident that they will.

Rabbi Frishman's retirement from the congregation would have been all the more difficult for me and for the congregation were it not for the steady continuity of your outstanding devoted staff: Rabbi Rachel Steiner; Executive Director Vicky Farhi; Director

of Lifelong Learning, Sara Losch; the office and school staff Lori Solomon, Natalie Cohen, Lynn Sabat, Alice Berdy, and Jennifer Katz-Goldstein; the maintenance team; and the people who are really on the front lines of Jewish education: the teachers in the preschool and religious school and Jewish Journey Project. Each of them brings her or his own special gifts to this sacred community. You are truly blessed.

The strength and continuity of the congregation is also maintained through the steady guidance of your dedicated lay leadership, your devoted Board of Trustees with your amazing president, Rebecca McKinnon at the helm. Among all the many temple presidents with whom I have worked during my 37 years in the pulpit, Rebecca ranks as one of the best!

Over the last few months, I have had candid, one-on-one discussions with members of your temple Board of Trustees. I have to tell you, I have been so very impressed and touched by the depth of their caring about this temple; about its future; and about you, the members, without whom there would be no temple. One thing that was clear in speaking to each one was how much they need your help and want your help, your voice, your hands, your engagement, and your affirmation that you prize this community too.

Transitions begin with an end and end with a beginning. So just as this year of transition began with the ending of Rabbi Frishman's tenure here as senior rabbi, it will end with a beginning, as you start your next journey with a new settled senior rabbi and I go on to help another congregation begin their ending.

And in between endings and beginnings, there is this middle phase which Bridges calls "the neutral zone." The neutral zone is that liminal, uncertain time between the no more and the not yet. As a model for what happens in the neutral zone, Bridges uses Moses leading the Israelites through the wilderness to describe what happens in the moments between when the end really ends and the beginning really begins.

Moses discovered that time in the wilderness is fraught with unease and uncertainty. "I'm thirsty! You are moving too fast! You are not moving fast enough! It's too hard! We can't do it! Let's go back to what we had before!" But at the same time, Moses saw that wilderness can also be a place of great openness and creativity, a place where new voices can be heard and new ideas put forth. "What about this? Let's try that! You tried it and it did not work? Let's find a different way to approach it." Even his father-in-law piped in, "Moses, you can't do it all yourself. There are others who can rise to responsibility." In the wilderness phase there can arise from within the congregation those

(Continued on next page)

All Beginnings are Hard (From previous page)

"Joshuas" and "Joshuettes" who have not engaged in temple leadership yet, but who understand that this year in the wilderness might be their time to raise their voices and present themselves to the community with "*Hineyni — Here I am!*"

There are, in fact, many voices within the Barnert Community, many and varied, for Barnert Temple is different things to different people. For some, Barnert is a central part of your lives, your Jewish home away from home, and a place of personal transformation, interpersonal connection, and transpersonal transcendence. Barnert is the first place that comes to mind when you ask the questions: Where can I find my people? Where can I go to experience Jewish community and culture and comrades who comfort and care? Where can I bring my children for an innovative joyful Jewish educational experience? Where can I go for my own Jewish learning and growth? Where can I go by myself and find family? Where can my interfaith family feel Jewishly normal? Where can I go where I will be accepted, even loved, just as I am?

For others, temple is the place of conscience where the prophetic vision of letting justice roll down like waters, and righteousness as a mighty stream, is a core value. For others, this synagogue is one institution among many which you use as a means to fulfil particular needs: coming for the holidays, saying *Kaddish*, educating your children so that at your child's *Bar* or *Bat Mitzvah* you can look at your own parents and say with your eyes, "Look Dad and Mom, I did it. I carried on."

For many of you, the synagogue has always been and ever remains the anchor of Judaism and Jewish life, so important that it is vital to support it regardless of how much or little you agree or disagree with this or that or personally take advantages of what it has to offer. Barnert Temple is all this and much more, an open tent which celebrates differences and transcends them.

Temple is the relationships and the community and the learning and the praying and the caring. And most important, temple is the mission, the mission that gives the community a reason to be. It is the mission which not only justifies but inspires the faith, the work, and the sacrifice it takes to sustain the community.

The mission of the Israelites in the original wilderness wandering was the building of a sacred community which knew that a higher power had bid them — young together with old — to become a holy people, a caring and inclusive community, exemplars of the righteousness to which they were called. That was their mission then, and that is your mission still. The stated mission of the Barnert Temple is to be that sacred community, "a *kehillah kedoshah*, 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." The vision of Barnert "is to become 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."

Barnert is a diverse, vibrant and inclusive congregation where members pursue a continuing journey of Jewish growth, guided by the history and tradition of the Jewish people as we encounter and embrace the challenges of the modern world. The prophetic vision of your founders exactly 170 years ago — and we feel their presence standing here this day — was to become a community of worship, a center for Jewish life and learning, an extended caring Jewish family, part of and responsible to the Jewish community and an exemplar of Judaism in a non-Jewish environment. As it was then, so it remains today.

As other congregations are merging or just falling off the map, I have no doubt that Barnert Temple has a rich and exciting future ahead. That it will be is not a question. What it will be is now in your hands. Because Barnert Temple and the Barnert difference are more than any one rabbi or staff member or president or board. The temple is not the building which houses it. Barnert Temple—*B'nai Jeshurun*—is YOU. This is your congregation, your community, your family. You are Barnert! You are the Barnert difference! How you will honor your past, cherish your present, and envision your future is now up to you.

And so, friends, as we bring an end to the year now past and begin the year yet to be, I pray that the year ahead will bring us health, happiness and fulfillment, the blessings of forgiveness and healing. I pray that this New Year brings to this sacred congregation renewed hope and a new clarity of vision. May this new beginning serve as a bridge between the proud past you share and the joyous future that surely lies ahead for Barnert Temple and for us all!

Sacred Symphonies: Music As Midrash Rabbi Don Rossoff

January 4, 11, and 18, at 7:30 pm

The Bible has inspired creative interpretation (*midrash*) not just by ancient rabbis but by musicians, artists and poets throughout the ages, including modern Jewish classical composers. In this three-part class, we will listen to and analyze three Biblically based modern compositions: Bloch's *Shelomo Rhapsody*, Bernstein's *Jeremiah Symphony* and his *Chichester Psalms*. No musical background necessary.

A Message From Rabbi Rachel Steiner

The Eight Commandments of Chanukah



The season of lights is around the corner. During *Chanukah* we celebrate miracles, even if we're not sure if such a thing exists. We celebrate the military victory of the underdog Maccabees and the Temple, which they reclaimed and restored. We celebrate the miracle of light in the legend of the oil, which burned for an amazing eight nights. These miracles help us to believe

that the impossible can become reality, and that we must participate in this work. *Chanukah* is about rededication: we commit to working to bring about the "miracle" of a more just and more hospitable world.

This year, in the spirit of *Chanukah* and with the light of the eight candles as a guide, I offer us eight areas in which to focus our rededication this season.

Candle #1 – Share Family Stories

Chanukah, like so many of our holidays, centers on story. Each year, we tell and retell the stories that empower and embolden us. So what are your most important family stories? Where are the moments of laughter? What are the challenges you overcame? Where have you reached out for help or helped others? What stories do you want the next generation to tell?

Candle #2 – Invite Friends into your Home

This is the season of holiday celebrations for people from all different faith traditions. Invite friends to celebrate *Chanukah* with your family! It's fun to celebrate with friends, whether or not they are Jewish. Make *latkes*, teach the kids to play dreidel and bring even more light into your home and your neighborhood with friends as you light candles together!

Candle #3 – Invite New Friends to Barnert

Did you know that most people who come to Barnert do so because they have friends who were already members? Individuals and families join at all different stages and ages. Think about your community outside of the synagogue. Who are the Jewish families or people who do not currently belong to a synagogue? Invite them with you for our *Shabbat in Chanukah* celebration on December 15, or to any *Shabbat* service or class you attend.

Candle #4 – Experience the Power of Ritual

Rituals are a gift. Really! Lighting candles on Friday night, saying the *Shema* before bed (as adults or with our children), offering words of thanks and blessing before we eat — each of these activities help us bring to focus what we are doing, who we are with, and why it all matters. If you'd like the recordings of *Shabbat* blessings so you can sing along with

a recording at your home, let me know! If you are interested in ideas to bring Jewish intention to daily moments, I'd love to talk. Engaging in ritual can be transformative.

Candle #5 – Learn Something New

We have so many opportunities for learning at Barnert and we would love to learn with you. I teach a Sunday morning *Mussar* class which is accessible and engaging. We have *Torah Study*, *Shabbat Yoga*, *Rosh Chodesh* (a women's group), and so much more. No matter your level of prior Jewish learning, there is so much here for you. We are meant, all of us, to be regularly engaged in Jewish learning. This is the way the wisdom of our tradition can meet and inform our realities and questions. Join us!

Candle #6 – Make New Friends

Come to Women of Barnert, Men's Club, Renaissance or BarTY to meet great people. Yes, you'll probably also learn something new. *Shabbat* is another wonderful time to meet new people and see old friends. Our communities come together for fun and community and learning. Friendships are formed over coffee, lox, chocolate-covered pretzels and good conversation. Really, you won't regret it!

Candle #7 – Support your Immediate Community

We all get so overwhelmed with what keeps us busy, we may have a hard time coming up for air to assess where we could use some support and how we might offer this to others. Are you struggling with illness or other hardships? Let us know, share it with your friends; we become so much stronger when we ask for help. Do you have time to make a meal for someone else? Check in with your friends or sign up for our Caring Community so that you can support members of Barnert when they need some love. These gestures change people's lives.

Candle #8 – Support Others who Need Resources

In this winter season, it is easy to find an organization working to help those in need. Barnert offers numerous ways to do this through the Men's Shelter in Paterson and Family Promise in Ridgewood. Use at least one night of gift-giving to pick out gifts for children who might not otherwise receive holiday presents and bring your children along to choose something terrific. Learn more about any issue about which you feel passionate so that you can engage more deeply to help make our world more whole and more hospitable. Or make a donation to a favorite charitable organization in honor of someone, instead of a gift.

During this *Chanukah*, let us commit to engaging in activities that ignite our inner spark, sharing this warmth with others. Let us work to make real the miracle that there can be less suffering as we repair our hurting world. Let this be a season of rededication!

Rabbi Rachel Steiner

Rosh Hashanah Morning 5778

You couldn't miss the banner hanging across Locust walk in Philadelphia: "M-O-T Ball, Thursday, April 22nd, 8 pm. Sponsored by Penn Hillel."

It took me a second to figure out what M-O-T stood for. Then it dawned on me. This banner was speaking directly to me! I am an M-O-T! I'm a "Member of the Tribe!" I had a place, I had a people, and I belonged!

Almost 20 years later, I find myself again deep in reflection about us M-O-Ts, our tribe, our people.

The world is smaller now, more interconnected and globalized than ever. With the push of a button you can buy a handbag from London or a plane ticket to Buenos Aires, conduct a meeting in India or Israel, or read the latest news from Hong Kong or Paris. How ironic that the more connected we become, the more divided we feel. If anything, the past year has only widened the gap between our economic and political globalization on the one hand, and our emotional and spiritual isolation on the other.

The more we connect with people and ideas around the world, the more we turn inward to what feels safe and familiar.

This is why the notion of "tribe" is so relevant now.

Tribes offer protection, belonging, purpose. When we are with our tribe, we feel known and safe. Just look around the room this morning. Some of us see one another only a few times a year and yet it's wonderfully familiar to be together. We are wired to crave tribal relationships.

It used to be that tribes literally kept us alive. In groups we hunted and gathered, ate and slept, traveled and endured the elements. As our need for physical safety changed, so did the purpose of our tribes. A remarkable recent book called *Tribe*, by Sebastian Junger, makes the case that "Agriculture and then industry changed the human experience. Accumulation of personal property allowed people to make more and more individualistic choices about their lives, and those choices unavoidably diminished group efforts to a common good..."¹ But tribal organization did not disappear with social change. We are still drawn to those who are like us, even as tribes' purposes have evolved over time.

Shared norms, customs, traditions, values and understandings highlight not only our commonalities, but also our differences. We identify with our little groups and define ourselves against the groups of others. We are Republicans or Democrats. Even within

these political tribes, we subdivide into supporters of Hillary, Bernie, Trump, or Kasich — or we are opponents of their opponents.

We have tribes for our Jewish, Muslim, LGBTQ, coastal, Northeastern or Midwestern identities.

We have activity-based tribes: Soulcycle, Crossfit, Preakness, the Jersey shore. Tribes may form based on how we spend our days: stay-at-home parents tend to tribe together; working folks find commonality with others like themselves.

Some of us have tribal connections to our towns: we live in Ridgewood, Franklin Lakes, Ringwood, Wayne. We even have a tribe with the synagogue we belong to. You might have friends who belong to Beth Rishon. We are Barnert people.

We M-O-Ts have been organized this way since we entered into our Biblical covenant with God. Jacob's sons formed the first 12 tribes. On our long journey from slavery to freedom, we were organized by tribes. Tribes built and cared for the *mishkan*, the traveling sanctuary that housed the Ark of the Covenant. When the Israelites encamped, each tribe was assigned a specific duty in caring for the *mishkan*. This *mishkan* was the focal point of every tribal arrangement. When they traveled, each tribe was responsible for disassembling one part of the *mishkan*, for carrying it with them, and then for recamping in their assigned location.

Things changed when we finally made it to the Promised Land and no longer needed to wander with our *mishkan*. Each tribe seized its assigned portion of land in Israel. No longer focused on the care of the *mishkan*, they lost their shared purpose.

Gone was their responsibility to protect the *mishkan*. Gone was their focus on the greater good. Centuries of tribal conflict and war were the result.

Tribalism is inherently divisive. Precisely that which gives a tribe meaning can cause conflict with other groups. This is what we are seeing today in our politics that has caused us to lose sight of any common goal.

Don't get me wrong; I am not advocating we abandon our tribes. We need them. We need anchors in our lives — worthwhile ways to spend our time, the right people to hold us steady, places where we feel needed and understood.

Ultimately, tribes help us to survive and make meaningful connections. But they have to be organized around fundamentals that both bring us together and help us live better, more meaningful and contented lives. We need our tribes for more than just physical

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¹ Junger, *Tribe*. p18

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survival. We need our Jewish tribe for more than just casual, cultural affinity. We need to be about more than bagels and lox and the fact that we “get” Mel Brooks and Larry David. Judaism needs to prompt us to live beyond ourselves, to serve people who are different from us, who may have different tribal affiliations of their own.

At every turning point in history, great or small, we Jews have asked: “Yes, but is it good for the Jews?” This kind of tribal mentality, this tribal form of “looking out for number one,” has been a reasonable and, I’d say, a useful impulse in the service of self-preservation. But especially in this age of bitter division and tribalism taken to a harmful extreme, our Jewishness must also respond to the Prophet’s call to be “a light unto the nations.”

During these Days of Awe we read *Unetaneh Tokef*, that prayer at the center of the High Holiday liturgy. Its central words, “Who shall live and who shall die,” remind us that life is tenuous and precious and unpredictable. It ends by instructing us in the ways of *Teshuvah*, *Tefilah*, and *Tzedakah*, usually translated “Repentance, Prayer, and Charity,” which, the prayer tells us, can alter the very course of life and death by “averting the severe decree.”

Unetaneh Tokef gives us a blueprint for Jewish living that provides so much more than mere tribal survival. *Teshuvah*, *Tefilah*, and *Tzedakah* are a blueprint for a meaningful spiritual life. We need these spiritual anchors to bind us together as a tribe, but also to remind us of our responsibility to the greater good. They help to re-focus our tribe on what matters most.

Teshuvah. This is all about maintaining relationships. The word literally means “turning,” and is usually translated as “repentance.” Maimonides essentially wrote the book on *teshuvah* and enumerated three primary steps to the process. First, we recognize and discontinue actions that hurt others. Second, we confess and ask forgiveness from the person we have offended. And finally, we determine never to do that hurtful thing again. *Teshuvah* preserves relationships by forcing us to own up to the ways we have hurt others and by forgiving those who have hurt us. Asking for forgiveness requires humility. So does accepting apologies.

Teshuvah gives us the ability to live beyond ourselves, beyond our tribal loyalties, and sometimes even beyond our comfort zone. I read a remarkable story of *teshuvah* a few weeks ago, about Daryl Davis, a black Blues musician, who has spent the last 30 years befriending and trying to convert white supremacists.² Davis, whose father served in the Foreign Service, grew

up in diverse communities. It wasn’t until he was in mid-elementary school that he experienced a personal taste of racism and he was stunned to learn that people could harbor so much hate because of the color of another person’s skin. After the assassination of Dr. King in 1968, he began to ask of others: “How can you hate me if you don’t even know me?” By chance, one night after a gig, he met and eventually befriended an audience member who turned out to be in the Klu Klux Klan. This shocking friendship led Davis to meet members of white supremacist groups, in order to build relationships. Davis claims that between 40 and 50 Klan members have handed over their robes and renounced their views because of his intervention.

Now Davis’ story is unusual, if not downright unbelievable. But I share it as an example of the potential that exists when *Teshuvah* enters our relationships. *Teshuvah* provides the path to connecting with people outside our immediate tribe, our way of learning to love those who are different from ourselves.

Tefilah is a second word you may know; it usually means “prayer.” I want to offer a different way of thinking about *tefilah*. It comes from a *Torah* passage about Jacob and his sons, those brothers who would give rise to the first Jewish tribes. Remember that Jacob’s sons sold his favorite child, Joseph, into slavery but told their father that Joseph had been killed. Decades later, in the moment when Jacob and Joseph are reunited, Jacob uses the root word for *Tefilah* when he says: “*re’oh fanecha lo filalti*” — to see your face again is wondrous for me.³

Tefilah, “prayer,” actually comes from a root word meaning “wondrous.”

We are wonder-fully connected with everything. *Tefilah* urges us to be open to the unexpected. Personal transformation often begins with a certain openness to wondrous new possibilities. How many relationships started on dates that had no reason to succeed save for two people coming to the table with open minds? I’m not sure of the number but my marriage to Dan is one.

The Bard Prison Initiative enrolls inmates at a maximum-security prison in college courses offered by Bard College.⁴ Believe it or not, last year, inmates in this program won a series of intercollegiate debates against teams from both Harvard and West Point! You might

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³ Gen 48:11

⁴ https://www.washingtonpost.com/news/checkpoint/wp/2016/05/04/i-coached-the-westpoint-debate-team-that-lost-to-prison-students-what-we-learned-was-invaluable/?utm_term=.7e38ad7d4553

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think that the coaches from Harvard or West Point came away disappointed in their students' performance. But Adam Scher, the coach at West Point, sees it differently. To him, the value of this defeat to his students is essential, because it teaches them about openness to the unexpected... and, critically, to look beyond their tribe to see the least-likely opponents as their peers and their equals. He says:

We ask cadets when they become officers to go into places and immerse themselves in cultures they don't understand; we ask them to think critically to solve problems, to intermingle with people with whom others may not feel comfortable. Cadets are transformed by their interaction with prisoners through debate in ways [that] enhance their view of citizenship and service. The cadets' experience with Bard Prison Initiative reminds us that these skills and experiences are essential — not only for future military leaders, but for all Americans.

Moving past tribalism requires us to start from a place of openness to other people and new experiences. Perhaps this is why the *Talmud* tells us that we must never pray in a room without windows. We can transform our lives at any moment, but only if we are open to the unexpected.

Finally, *tzedakah*, is our call to pursue justice — the third key to living beyond ourselves. In our tradition, *tzedakah* is not an option, it's an obligation. From the age of *Bat* or *Bar Mitzvah*, when we become Jewish adults in the eyes of our tradition, we take on this responsibility.

One recent *Bat Mitzvah* here at Barnert was transformed by her first, formal engagement with *tzedakah*. Sarah Miller was searching for a *Mitzvah* project. She reflected:

I saw an incredibly moving video of Rwandan street kids learning how to dance. Being a dancer, this hit my soft spot. The rest of that day, I found myself tearing up whenever I thought about it. That's when I found MindLeaps, a program that creates dance and educational programs for street children and out-of-school youth in post-conflict and developing countries. From there it just took off. Before I knew it I was raising money and finally, traveling to Rwanda. I went to Rwanda to deepen my involvement in MindLeaps and learn about an extremely different culture. [This lead me to develop] a program called Teenvolved, [to instill] in other teens the love of *tzedakah*. I believe this will eventually change society for the better. Doing justice work

is so important to me because it fulfills the part of me that just wants everyone to have peace. And even if I don't achieve world peace, at least I [know I have helped others] and that's important to me. I hope we can adjust our lives a little bit. Maybe learn something new that will open up new interests, maybe we can change by getting our hands a little dirty, and even take on a little bit of healthy worrying about someone else.

If you have ever stood with Rabbi Frishman or with me in the library to sign a *Bat* or *Bar Mitzvah* certificate, you have heard us say that the tenets of our Jewish tribe insist that we move past our personal anxieties by taking responsibility for the needs of other people. Our attention to others, "taking on a little bit of healthy worrying about someone else," in Sarah Miller's words, actually makes our personal burdens feel less heavy.

Tzedakah, this third anchor of Jewish living, can connect us with those outside our tribe as we live beyond mere self-interest. Applied globally the way Sarah did, *tzedakah* can even take us past Jewish self-interest to serve the needs of a hurting human family.

Our self-absorbed, tribalist tendencies feel, these days, like they are destroying our country. *Teshuvah*, *tefilah* and *tzedakah* break us out of whatever harsh decree is ruining our life by helping us to see the windows in our lives, reaching beyond ourselves, seeking the betterment of others, even those who are vastly different from us. This is how Judaism teaches us to live for more than just self-interest. In all of human history, no other tribe has cared as much for the foreigner, the orphan, the widow, the immigrant, the refugee, the other. No other tribe has been commanded to have one law for citizen and stranger alike.

There will be times when our many tribal identities collide. We may find ourselves faced with a Sandy Koufax moment, forced to choose between two tribes in conflict: do I serve my sports team or my religion? I know many students in our Religious School who have to make that choice between tribes every single week! But Judaism compels us to see an even bigger picture. We can never be a one-issue people, worrying only, "Is it good for the Jews?" Judaism teaches that we are not less of a Jewish tribe when we serve people who are different, when we learn to love our neighbors as ourselves. Indeed, we are never more Jewish than when we fulfill this precept.

Perhaps for this very reason are there two distinct Hebrew words for "tribe." One is *shevet* and the other *(Continued on next page)*

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is *mateh*. *Shevet* is the usual word for tribe. Significantly, though, when a census is taken, when the people are counted, each tribe is identified as a *mateh*. When encamped around the *mishkan*, doing their sacred service for the greater good, they are arranged by *mateh*.

Interestingly, both *shevet* and *mateh* can also mean “a staff.” A staff, *shevet*, though, can also be a rod or a club, something used to cause injury and harm. A *mateh*, on the other hand, is a staff that one leans on for support. Moses parted the red sea with his *mateh*. After a deadly rebellion, Aaron’s *mateh* sprouts almond blossoms by way of God affirming his leadership.

Right now, too many people are clubbing each other in order to protect their own. The supportive staff of tribe has turned into the crude rod of tribalism. But we can do so much better. *Teshuvah*, *tefilah* and *tzedakah* — ongoing relationship, openness to wonder and the relentless pursuit of justice — are our lifelines during this time when our souls and the soul of our country are at risk. We must not squander the gifts of our tradition. We are members of an awesome *mateh*. We are M-O-Ts, and even in these darkening days, we have a mission to throw open the windows of our sacred spaces and be a light to the nations. *Shanah tovah!*

Shabbat and Holiday Worship with Rabbi Rossoff 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 3
7 pm Service
8 pm Potluck Supper

Saturday, November 4
9:30 am Shabbat Yoga
10 am Service, *B’nai Mitzvah* of Ella Goldstein and Leah Steiner

Friday, November 10
8 pm Service

Saturday, November 11
9:30 am Torah Study, *Parshat Chaye Sarah*
10 am Service, *Bar Mitzvah* of Matthew Adams

Friday, November 17
5 pm Tot Shabbat and Pizza Dinner
8 pm Service

Saturday, November 18
Rosh Chodesh
10 am Service, *Bar Mitzvah* of Zev Dewan

Friday, November 24
Service Honoring High School and College Kids

Friday, December 1
7 pm Service
8 pm Potluck Supper

Saturday, December 2
9:30 am Shabbat Yoga
10 am Service, *Bat Mitzvah* of Clara Hart

Friday, December 8
8 pm Service

Friday, December 15
7 pm Shabbat-In-Chanukah Potluck Supper

Saturday, December 16
10 am Service, *Bat Mitzvah* of Emma Goldstein

Friday, December 22
8 pm Service

Saturday, December 23
9:30 am
Rosh Chodesh

Friday, December 29
8 pm Service



Rabbi Rachel Steiner

Kol Nidre 5778

It was a sunny, late-June morning. I took a deep breath and smiled as widely as I could for my four-year-old, Ezra, as he got on a school bus for the first time ever for his very first day of camp. Though he had been attending our amazing Barnert Temple Preschool for three years, camp would be a whole new level of separation and independence... for both of us! And putting him on a bus with a teenage counselor and an unknown bus driver felt like a major act of bravery!

Even this everyday action was a leap of faith: would the counselor be nice? would the driver be careful? would other motorists be responsible?

These kinds of commonplace, everyday moments may not generally fall under what we call courageous. But we have all had experiences where the potential for good or growth or connection outweighed the associated risk or fear. We make a calculation, consciously or not, that the risk is worthwhile. And we forge ahead.

Where there is risk — and there is almost always some kind of risk involved in every decision, big or small — there is courage.

When we think about those who are courageous, we often go first to those who bravely serve and protect, like firefighters, our service men and women, police. We might think of protesters who non-violently walk their walk with the knowledge that there will be others whose dissent may not be so peaceful. Perhaps we associate courage with those who serve in high-pressure, high-stakes environments — trauma surgeons, child protective services social workers, those who manage significant financial portfolios, foster parents.

Maybe “courageous” describes those who have experienced personal tragedy, but continue to live their lives despite their terrible losses. Adam and Eve, after the murder of their son Abel, their estrangement from his murderer and their son Cain, and their expulsion from the Garden of Eden, somehow manage to persevere; to build a new life for themselves, going so far as to find intimacy and meaning in their new life and to having another child, Seth. Or we can look to those in Texas, Florida, the Caribbean Islands or Mexico, to countless individuals who are rebuilding homes and lives that have been leveled after hurricanes and earthquakes. They are summoning the courage to rebuild their lives and help one another.

It is true. They are all people of courage.

The word courage comes from the Latin *cour*, which means heart. This is in contrast to the stereotypical association with courage or bravery, a triumphant,

perhaps selfless feat that involves personal sacrifice or a dramatic display of heroism or strength. Rather, the root of this word emphasizes a different truth: courage is about living with attention to our hearts.

This attention isn’t just about paying attention to what is good within ourselves; it’s also about noticing the many moments we have to make decisions that require us to move through or confront our fears. Or the opportunities we miss as a result of our internal voice asking: am I smart enough, good enough, loveable enough? So often we silence these voices because they hurt, or because we don’t think they serve us, or because we’ve been taught that we should ignore them. But in these moments, when we ignore what we feel, we are actually disconnecting. Even though it can be difficult, if we move through these emotional roadblocks, we will not miss the opportunities to learn, to grow, and to love ourselves.

Courage is feeling the good and the bad. It’s also about taking the next step forward.

We can come to services and sit and listen and start the New Year with our guard raised and our hearts closed, unwilling to dig into our fears and our challenged relationships. After all, that’s what the world demands from us most of the time: that we are tough, that we have a heart of stone.

Or we can heed the words of the prophet Ezekiel¹ and transform this *lev ha-even*, this heart of stone, into a *lev basar*, a heart of flesh, a living heart, an open heart. We can reconnect with our inner courage and embrace a new default setting: living wholeheartedly.

Brene Brown, perhaps today’s most well-known researcher and writer on courage, traces the source of courage to just this: being wholehearted.

To be wholehearted is to be at peace with ourselves; to believe that we are deserving of love and that we belong — what Brown calls “worthiness.” We live in a culture of scarcity: we are not smart enough, thin enough, tall enough, rich enough. We don’t have the right job, our child doesn’t sleep enough, our partner doesn’t get how to be fully supportive all the time. While some of these may be indisputable facts — like, for example, having a child that doesn’t sleep enough — we have a choice about how we respond. Living this “not enough” way is exhausting, and limiting, and buttoned up to the point of causing suffocation. We don’t see options for ourselves.

(Continued on next page)

¹ Ezekiel 36:26

Rabbi Rachel Steiner (From previous page)

Kol Nidre 5778

In contrast, Brown's study revealed that courageous people can both accept their own vulnerability and assume their own worthiness. She calls this combination of qualities "wholeheartedness" — facing uncertainty without withdrawing. Believing that "I am enough." Living this way entails risk: emotional exposure. But it is through this openness that we experience love, belonging, joy, empathy and creativity.²

There are so many ways that many of us are already living with a *lev basar*, a living, whole, and open heart. A woman, married and deeply loved, who longs for children. First a call to a reproductive endocrinologist, a battery of tests, and then the decision to try to conceive until her body or her heart tells she cannot continue. A 17-year-old who has never been a plane ride away from his family and boards a flight to begin his freshman year of college. A middle-aged man who has to care for his father, suffering from Alzheimer's. Visiting is harder than staying away, but he goes anyway, every weekend, even though he has to reintroduce his father to his grandchildren each time they visit. A manager working in corporate America has to make a big presentation for his boss, knowing a promotion is on the line. An adolescent who asks his mother to put down her phone because he needs her. For anything from homework, a first crush, the bully at school, a lingering sadness he just can't shake.

There are so many moments that are possible only when we are living wholeheartedly. There is risk at every turn but also opportunity to soar.

We become more whole when we reach out and we become more whole when we extend our hand in support. But this isn't easy.

It's hard to tell someone we love that we are afraid of failing. It's exhausting to wake up in the morning and put on a smile when we are not happy. It is excruciating to let our children fail. Sometimes the most courageous thing is to stand aside and do nothing at all.

And we know how to numb whatever feels painful: drinks at the end of the day, binging on junk food, staying late at the office. These all create a *lev ha-even*, a heart of stone. But it doesn't work. Not if the ultimate goal is a life of connections and fulfillment and laughter and love. Not if we want to be truly known by those closest to us, or if we want to be able to accompany those we love through their ups and downs. Not if we want our children to grow up to be courageous themselves.

When we opt to live courageously, we opt for control over the way we respond to whatever life throws our way. Our daily liturgy includes the phrase, "*p'tach*

libi b'Toratecha," open my heart to wisdom that will support my life. I chose these words to be embroidered on the *tallit* I am wearing this evening as a reminder for myself that it is work, and that I sometimes need help to live with an open heart, with courage.

Living courageously requires thoughtfulness, planning, and preparation. Practice, even. First responders in burning buildings or other dangerous situations have trained for the circumstances in which they are tested. Parents putting their children on school buses, or walking away from closed classroom doors, or refraining from complaining to a teacher, are confident that the people now responsible for their children's care will do their jobs competently. We don't just close our eyes and hope for the best. We do our homework.

Living courageously means living patiently. We are courageous knowing that we may not see the fruits of our work or the success of our endeavor. People marching in Selma in the 60s were marching for their children and grandchildren as much as for themselves. Last week, on *Rosh Hashanah*, our teens sang about standing on the shoulders of those who preceded them. It is courageous to take action so that those who will stand on our shoulders stand in a better world.

And that brings us to Moses. Tomorrow morning we will read from the end of the book of Deuteronomy. Moses, in his farewell to the people before he dies and they enter the Promised Land, implores the Israelites to open their hearts in order to live and breathe *Torah*. Only then will we find that our hearts are open to love... our lives depend on it, cautions Moses.³ The richness of our tradition is not out of reach, he insists. Choose to embrace what our tradition teaches us. Choose courage. Choose to be wholehearted.

Moses spent his adult life leading the Israelites from slavery to freedom, navigating complaints and rebellion. On the banks of the Jordan, before his people enter the Promised Land, he asks God to reconsider the earlier decision that he not be allowed to enter Israel. God's answer is unchanged. Moses responds wholeheartedly: in the face of his disappointment, he does not sulk or retreat. He gathers the people together and prepares them for their new life. Moses's heart is open before the Israelites in this moment, scars and all. Perhaps he knew that this act of courage, even more than the reminders and the instructions, would support their ability to live courageously.

(Continued on next page)

³ Deut 30:1-6

Rabbi Rachel Steiner (From previous page)

Kol Nidre 5778

The Hebrew word for courage is *amatz*. There is a Hebrew phrase *amatz lev*, which means a “strong heart.” Our tradition teaches that it is this strong heart that gives rise to courage, as we pursue Judaism’s directives without succumbing to anxiety or fear or concern only for ourselves.⁴ It is sometimes courageous to choose somebody else’s benefit over our own. It is also sometimes courageous to make our own needs, when required, a priority.



The word *amatz* is used seven times⁵ in the *Torah*. Four refer to the succession of leadership from Moses to Joshua, where Moses instructs Joshua to be *chazak v’amatz*, strong and courageous. Joshua will need courage to lead the people to the Promised Land.

Here, a strong heart leads us to courage. Two of the other times we encounter *amatz* offer us necessary caution. Too much strength can cause our hearts to harden, to our detriment and also to the detriment of those who need us. There is, as always, a balance to strike. Courage is that sweet spot between invincible and undeserving.

A story about our hearts.⁶

A young man was proud of his healthy and beautiful heart. One day, standing in the middle of his town, he proclaimed that he had the most beautiful heart in the whole valley. His heart was smooth, shiny and looked very healthy. Yes, everyone agreed, the man had the most beautiful heart in the valley.

The proud young man felt delighted. Suddenly, a voice from the crowd said, “Your heart is not as beautiful as mine.” The young man searched for the person behind the voice and an old man appeared in front him.

“Show us your heart if you believe you have a more beautiful heart than mine,” said the young man. The old man carefully showed his heart. The heart was beating strongly and healthily but it was not as smooth and shiny as the young man’s heart. Instead, it had scars all over it. It had places where some pieces of the heart had been removed and other pieces were put in. The other pieces didn’t fit perfectly and there were several uneven edges. In some places, there were deep gouges

where some pieces were missing.

The crowd looked uncertainly at the old man’s heart. “How can he claim that he has the most beautiful heart when it is all scarred and uneven,” they thought. The young man looked at the old man’s heart and said, “You must be kidding. Compare your heart and mine. My heart looks perfect and smooth and yours is a mess of scars and tears.”

“Yes, your heart looks perfect, but I would never trade your heart with mine,” said the old man. “Every scar in my heart represents a person whom I have given my love. I tear a piece of my heart and give to them. Often, my loved one gives me back a piece of their heart, which fits into the empty place in my heart. But since we all love each other differently, their piece of heart may not perfectly fit mine, so you can see some rough edges. These scars and rough edges remind me of the love we shared,” he continued.

“Sometimes I would give a piece of my heart, but the other person may not return a piece of theirs to me. These are the empty gouges. Although these gouges are painful, they remind me of the love I have for these people too. Even with these holes, my heart feels beautiful and whole to me,” said the old man.

Like the old man in the story, our hearts will become torn and scarred if we live wholeheartedly. But also like the old man in the story, living this way gives us power. It allows us to assert ourselves, to invest. Because it is only when we take the risks of love, learning and letting go that we reap their rewards. And it is with these rewards that we live lives of meaning.

When we live wholeheartedly, we will find ourselves with broken pieces from time to time. Leonard Cohen reminded us that it is precisely these cracks that allow the light in:

“Forget your perfect offering / There is a crack in everything / That’s how the light gets in.”⁷
Hearts become whole when we open them to blessings and bruises, scars and cracks.

In this New Year, may each of us open our hearts to the wisdom and support we find in our sacred tradition, our friends and our families. May we share the light that shines through the cracks. May we be courageous.

⁴ Alan Morinis, *Ever Day, Holy Day*.

⁵ Genesis 25:23, Deuteronomy: 2:30, 3:28, 15:7, 31:6, 31:7. 31:23

⁶ The Most Beautiful Heart, <http://alltimeshortstories.com/love-the-most-beautiful-heart/>

⁷ Leonard Cohen, *Anthem*.

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 vichune'ka.
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).

סֵדֵר 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 וְאִמּוֹתַי
בַּיָּמִים הָהֵם בְּזִמְנוֹ הַזֶּה.

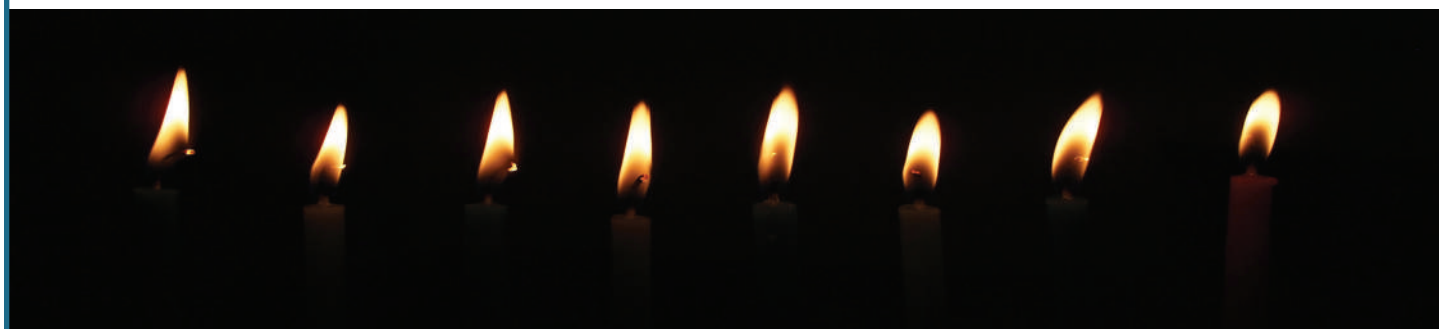
BLESSED are You, Adonai our God, Sovereign of all,
who performed wondrous deeds for our ancestors in days of old at this season.

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 לַזְּמַן הַזֶּה.

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



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.



College and College-Age Get-Together

Friday, November 24, 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!



CELEBRATE CHANUKAH-IN-SHABBAT!

Friday, December 15, 7 pm

The Barnert Brass will play;
the choirs will sing!

Bring your *menorah* and enjoy this festive celebration!

A delicious potluck dinner follows.



Bar/Bat Mitzvah Profiles

Ella Goldstein

Date of Bat Mitzvah: November 4, 2017

My name is Ella Goldstein and I am nervous and excited for my *Bat Mitzvah* on November 4. I am the oldest of two girls and we have an adorable dog named Lanie, who I adore. Theatre, dance, fashion and aerial silks are my passions. My dreams consist of me on Broadway, doing a one-woman show, having my own fashion line, writing a book, directing a movie and traveling the world. On a normal school day, you'll find me with my head stuck in a book, singing everywhere you can possibly imagine, dancing in the halls, daydreaming or talking to my friends.

For my *Mitzvah* project, I worked at Camp Sunshine over the summer. Camp Sunshine is a camp where people 12 years of age or older can volunteer to work one-on-one with special-needs children and young adults. While volunteering there, you see the world with a whole new perspective, witnessing how each camper deals with the difficulties that had been placed upon them.

For my collection project, I am gathering new or gently used children's books. I find this to be an important object to donate because I love to read and when I was younger I always read before I went to sleep from my huge collection of books. My favorites were the *Ella the Elephant* books, the *Fancy Nancy* and *Pinkalicious* series and fairy-tale adaptations.

Becoming a *Bat Mitzvah* is very important and time-consuming. Thank you to my mom and dad who have supported me through my "Jewish Journey" and have used countless gallons of gas to drive me everywhere, so I could balance religious school and *Bat Mitzvah* lessons with all of my other activities. Thank you to my sister, Lilah, who has listened to my nonstop Hebrew chanting without complaint. Finally, I would like to say thank you to the rest of my family, friends and Barnert community including Rabbi Steiner, Mora Edith, Sara Losch and many more. Thank you all for your guidance on this road to becoming a *Bat Mitzvah* and helping me make this journey my own.

Leah Steiner

Date of Bat Mitzvah: November 4, 2017

Hi, my name is Leah Steiner and I am in the 7th grade. I live with my parents, my brother Jacob and my three dogs, Owen, Charlie, and Max. Besides spending time with friends and family, dancing is a huge part of my life. I dance on a competitive team and I have traveled many

places because of dance. I really enjoy performing on stage for others and making them smile.

For my *Mitzvah* project, I am working with kids that have disabilities. I am showing them how to dance by demonstrating and helping them in class. For me, it gives me extreme pleasure to see how happy it makes them. I also get to make new friends.

I would like to thank all of the teachers who have helped me over the years at Barnert. I would also like to especially thank Rabbi Steiner, Helen Fleischmann, and Mora Edith for all that they have done to prepare me for my *Bat Mitzvah*. Most importantly, I would like to thank my parents for the support they have provided for me. I can't wait to spend my special day with all of my family and friends!

Zev Dewan

Date of Bar Mitzvah: November 18, 2017

Hi, my name is Zev Dewan. I'm in 7th grade and live with my mom; my dad; my two brothers, Kiran and Rakhi; my dog, Axl; and my cat, Lotus. I love soccer and skiing. I also love to play drums and have been taking lessons for about six years. I enjoy watching TV, playing video games, and school. My family and I love to ski and everyone in my family skis in the winter. We also all love music and everyone in my family has had a connection to music since birth.

For my *Mitzvah* project I've been cooking food for the St. Paul's Men's Shelter in Paterson and have gone there to serve the food as well. We make pasta, meatloaf, salads, brownies, and much more. I would like to thank my mom for helping me out with my *Mitzvah* project a bunch and for driving me everywhere I need.

For my *tzedek* mission I will be collecting items for pets to be donated to the Ramapo Bergen Animal Refuge in Oakland. I've gone there and seen how much those animals need it. I hope that we can supply them with enough items to make the animals more happy and comfortable since this is a no-kill homeless shelter and animals can live there for a long time.

I would like to thank my mom and dad for making this all possible. I would also like to thank the religious school teachers at Barnert and my *Saba*, David Zucker, for teaching me all I need to know to have a *Bar Mitzvah*. Finally I would like to thank Camp Ramah in Nyack for teaching me and showing me what being part of a Jewish community can mean.

(Continued on next page)

Bar/Bat Mitzvah Profiles (From previous page)

Clara Hart

Date of Bat Mitzvah: December 2, 2017

Hi, I'm Clara Hart and I have been going to Barnert Temple for my whole life. My two brothers became *Bar Mitzvah* there, and one of them had the same portion as me! I look forward to my *Bat Mitzvah* on December 2. I enjoy playing soccer, lacrosse and skiing in the winter. I look forward to Rabbi Steiner being the officiant for my *Bat Mitzvah*.

For my *Mitzvah* project, I am volunteering at Family Promise, an organization in Ridgewood that helps less fortunate families get back on their feet. At my *Bat Mitzvah* service I will be asking people to bring in toys and food for an animal shelter. I am very excited about my two projects because I love animals, and enjoy going to the family shelter to entertain the younger kids.

I would like to thank my family, Rabbi Steiner, Helen Fleischmann, Mora Edith, Marc Chelemer and Rabbi Frishman for helping me prepare for my *Bat Mitzvah*.

I have lots of hobbies and interests like reading, playing sports and games and so much more. Aside from all of that, my main passion is dancing, and I've been doing it since I was four years old. I now dance at Studio 691 in the Preparatory Company four days per week. Dance not only makes me happy, it has helped me learn how to be confident in myself and the importance of hard work, teamwork and dedication. I have been so fortunate that my parents have been able to send me to dance for the past nine years. I understand the expense and time commitment my family has made for me so I could continue dancing for as much time as I have, and I realize that not everyone is as fortunate as me to have the support to do what they love. This is why for my *Mitzvah* project, I will be collecting new or gently used dance items to donate to kids who can't afford them and I will donate a portion of the money I receive as gifts to go to dance classes for kids who can't afford them.

I also understand the importance of giving back to the community and participate in a number of ways. One way I contribute to my community is volunteering at my sisters' Girl Scout troop to help them gain the confidence and character, just as I learned. Plus, it's a lot of fun and feels good to help others and to be with my sisters and their friends.

I'd like to thank my family for allowing and helping me become a *Bat Mitzvah* and driving me to all of my lessons. I would also like to thank Rabbi Steiner, Sara Losch and Marc Chelmer for helping me learn and prepare for today. And one final BIG thanks to my mom for teaching me Hebrew, the importance of being a Jew, and pretty much everything on my Jewish journey.

Emma Goldstein

Date of Bat Mitzvah: December 16, 2017

Hi, my name is Emma Goldstein. I am in 7th grade, and I live with my mom, Jennifer; my dad, Michael; and my little twin sisters, Reese and Remi. My family and friends are really important to me and I enjoy spending time with them shopping, swimming, and jumping on my trampoline.

Celebrate Barnert Temple's 170th Anniversary

Friday, December 1, at 7 pm

Special *Shabbat* service and potluck dinner.

Celebrate the renewal of our community at this special *Shabbat* event!



Free Will 5778

We thank the following Barnert congregants for their generous donation to Free Will and appreciation of what Barnert Community brings to the American Jewish experience.

If you haven't yet had an opportunity to make your Free Will donation we would welcome and value your gift.

Karen Abrahams
Paul and Enid Avenius
Joel and Janet Bauer
Stephen Becker and Margaret Mulhern
Albert and Minnie Benson
Marc Berezin and Michelle Goldberg
Seth and Rachel Bergman
Steven and Patti Bieth
Michael and Beverly Blum
Peter and Carole Brodie
Rich Brookler and Debbie Ungerleider
Barry and Jodi Brover
Mike and Margie Buckweitz
Michael and Patti Cantor
Audrey Cohen
Adam and Megan Cohen
Joel and Chris Cooperman
Joan Cowlan
Greg and Sheri Cutler
Jill Edelson
Jon and Jodi Fader
Suzanne Feldman-Levy
Tom and Marian Filan
Janet Finke
Jim and Nancy Flaum
Dawn Frankl
Todd and Karen Galinko
Nancy Lieblich Garson and
Thomas Garson
Jeff and Karen Gerstel
Jerry and Marion Gimpel
Robert Gonzalez and
Robin Segal-Gonzalez
Nancy Good
Rick Greenberg and Debbie Zlotowitz
Ruth Greenberg
Miki Gurman

Bob Gutenstein
Judy Halle
Scott and Pam Harper
Joel Hasbrouck and Lisa Summers
Seth and Lisa Haubenstein
Barbara Haubenstein
Mitch and Trish Hausman
Kenneth and Benita Herman
Jeff and Pam Himeles
Mark and Jamie Hoff
Peter and Roberta Hong
Seymour and Norma Hurwitz
Les and Kati Ivany
Steven and Ilene Kandler
Howard Kaplan and
Ami Solomon-Kaplan
Mike and Diane Kaplan
Rise Kaufmann
Robert and Frances Kaufmann
Rolf and Sue Klein
William and Catherine Krame
Jon and Marianne Krantz
Marty and Rita Kron
Rich and Susan Kuller
Bob and Pamela Kwartler
Brian and Beth LaForgia
Laurence and Ronnie Levine
Alan Lieber and Alice Heffner
Gene and Joan Lipkowitz
Wilbert and Audrey Lissak
Theodore and Janet Lobsenz
Doris Lowen
Brett and Rikki Lowy
Larry Maier
Bob and Myndee Males
Wally and Eileen Manheimer
Jan Mason

Dan and Mindy Mason
Helen Milstein
Arthur and Rami Nalven
Richard and Susan Nashel
Charles and Barbara Norwalk
Jacques Ohayon
Todd and Jill Orlich
Bob and Lenni Puritz
Phil and Dawn Ratushewitz
Arnie and Sherie Reiter
Glenn Richard and Deborah Goodkin
Rabbi Don and Fran Rossoff
Jonathan and Marla Sacks
Jennifer Low Sauer
Larry and Marcia Schneiderman
Cipora Schwartz
Paul and Ann Shansky
Andrew and Elissa Silverman
Larry Silverman
Joseph and Ellen Silverman
Richard Sommer and
Amy Karig Sommer
Alan and Jodi Spen
Joel and Carole Steiger
Daniel and Rachel Steiner
David and Diane Strauss
Peter and Saralea Strock
Florrie Teich
Peter and Debbie Till
Charlie Troyanovski and Susan Toron
Joe and Beth Valenti
David and Susan Vinier
Alan and Stephanie Wasserstrum
Don and Helaine Weinstein
Jeff and Susan Wild
George and Ilene Wolff
Morris and Gail Yamner

Networking Upcoming Meetings

The Temple Community Network is a professional networking group targeted at helping the job search and career-development needs of the community. It is a joint project of Barnert Temple, Temple Beth Rishon, Temple Beth Or, and Beth Haverim Shir Shalom. Everyone is welcome at the group's meetings, including those searching for a job who are transitioning and those already in a position. The meetings are designed

to be warm, inclusive and informative. Doors open for networking at 6:30 pm and programming begins at 7 pm.

Mark your calendar for the next Networking Group event on Monday, November 27.

For more information, please contact me at blevin@galaxy.net or (201) 247-0864.

Bob Levin

A Message From the President

Stories of Our Rich History



Year after year during *Simchat Torah*, we form a giant circle around the edges of our sanctuary. One by one, we handle individual portions of our *Torah*, upholding it together as we reflect on our shared story.

Why do we do this? Our *Torah* and traditions provide us with connections to our collective past and are road maps to our future. As reform Jews we are constantly

questioning the lessons *Torah* teaches so we can apply them to our modern age. For me, this is at the heart of *L'dor vador*, from generation to generation. We have so much to learn from those whose shoulders we stand upon. They provide us with the foundation that enables us to move forward.

This year, Barnert turns 170. I thought I'd share a little bit of our history as we celebrate this amazing milestone.

Did you know that Congregation B'nai Jeshurun, the Barnert Temple, is the oldest Jewish congregation in New Jersey? In 1847, six Jewish men gathered for the first time in a small store in Paterson, NJ. At that time, we were organized as an Orthodox synagogue, but sometime in the 1880s the congregation transitioned to Reform Judaism.

Since then, our congregation has evolved and adapted to the changing needs of our members. Today, as it has been through our 170 years of history, our mission is to be a sacred community, a *kehillah kedoshah*, 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.

If you have not had the opportunity to read *An American Jewish Odyssey: American Religious Freedom and The Nathan Barnert Memorial Temple* by Cipora Schwartz, I encourage you to do so. In it, Cipora writes "We must journey together for a better world for our children and future generations. Our ancestors sacrificed for their families and for us. In this 21st century, we are profoundly affected by their journey."

Thank you Cipora, for reminding us of their role in our history. I've personally been so blessed to have had the opportunity to have a host of Patersonians, past presidents and lay leaders as my advisors as we transition into our future. I have learned so much and they continue to inspire me with their stories of our rich history.

Past President and Lifetime Trustee Bob Gutenstein shared the following after we moved from Paterson to our current home in Franklin Lakes:

"...I looked around virtually with tears in my eyes, saying this is what I wanted when we built this building. Crowds of young people, children, activity, things happening, a spirit of 'we can do wonderful things'. I think the Barnert Temple is off in a blaze of glory and everybody pulls together and keeps moving. The way they are, who knows what they can do?"¹

Amen Bob! That quote is as true today as it was then.

As stewards of our shared history, with deep roots and treasured traditions, we are shaping this community for ourselves, our children, and our children's children. Happy 170 birthday Barnert Temple. I can't wait to see what we do next!

¹ Source: *An American Jewish Odyssey*, page 134.

Save the Date!

Men's Club and Women of Barnert Chanukah Party!

Saturday, December 16, 7 pm
Watch the e-newsletter for more information!



A Message From Sara Losch

Todah L'El — Thank You God



the kids would group up by age and perform skits or songs for the adults. I, the only not-shy one in my group of three cousins, would jump on a chair and sing every verse and chorus of Rise and Shine until my aunt Millie would cut me off by calling all to dessert. (There are A LOT of verses to Rise and Shine!)

Thinking about those years, I realize that our traditions did not include sharing blessings or thoughts of gratitude. What a missed opportunity!

Like many of you, I was inspired by Rabbi Steiner's *Yom Kippur* sermon about living our lives more wholeheartedly, which includes being less fearful and also living with gratitude for our blessings. What a wonderful goal and a perfect time of year to get started!

Blessings come so fast, we can forget to take a moment to pause and say thank you, to notice and articulate our blessings. We miss great opportunities. A broken phone can be replaced that same day? After a bad headache yesterday, we wake up to a pain-free day today. How much richer would our lives be if we held onto these moments, stopped, and noticed the blessing? What if we gave thanks, often and from the heart?

There is a teaching in the *Talmud* that we should recite 100 blessings a day. Our friend and *Talmud* guide, Rabbi Joel Soffin, teaches that the shortest blessing is *todah l'El* — thank you God. Years ago, he and I led a social action building and Jewish-living program for teens we

My aunt Iris's house was Thanksgiving Central for nine cousins, assorted aunts and uncles, and three sets of grandparents. A strange mix of foods was part of the yearly traditions: meat lasagna (before many of us became kosher) and sweet Jewish *tzimmes* (before some developed diabetes) competed with the turkey (before the rest of us became vegetarians). After the meal,

called *Bonim Banim* — Building Youth. One day, he shared the teaching and challenged our teens to find 25 times in one day to say *todah l'El* and then to write them down for sharing the next day. We were overwhelmed by what our 14- and 15-year-olds were grateful for. One was moved to tears that he was able to help a woman recovering from addiction, to feel whole again just by being kind to her. Another shared that by hammering nails into a new ramp (built by the teens under the guidance of Barnert member Richie Giberson), she participated in allowing the homeowner to hold and care for her grandchild in her own home. And others were happy to share really good dessert on a hot day with friends!

Now, I challenge us all. There are 27 nights starting with Thanksgiving and going through the last light of *Chanukah*. I propose we rededicate (the definition of *Chanukah*) ourselves to living with gratitude, more aware of and vocal about our many blessings. I challenge you (and myself) to take the "27-Day *Todah L'El* Challenge"! Simply find a *todah l'El* moment each day for 27 days and write it down.

To make it easy, I've included a chart on the next page. Simply cut it out, stick it on the refrigerator or a wall, keep a pen handy, and start writing at least one blessing on each of the 27 days. Then, I encourage you and your family to choose a few of your moments to post on our

Barnert Community Facebook page. Or email them to me at welvkds@barnerttemple.org and I'll share them with or without your name (as you choose).

As we get ready to celebrate this special time, allow me to be the first to share two *todah l'El* thoughts: *Todah l'El* — thank you fellow humans, for proving that we are created *b'Tzelem Elohim*, in God's image, each time you step in to help others in need.

And, *todah l'El* — thank you God, for every member of the Barnert community; for all that they bring to my life through each encounter we have. I am so very grateful for this institution and this community that has sustained me for 29 years. My heart is whole for the blessings you bring. Thank you and happy holidays.

Sara Losch



Sara. Rosh Hashanah 1970.

The _____ Family

Todah L'El Challenge

Day # A todah l'El moment from today

Day 1	
Day 2	
Day 3	
Day 4	
Day 5	
Day 6	
Day 7	
Day 8	
Day 9	
Day 10	
Day 11	
Day 12	
Day 13	
Day 14	
Day 15	
Day 16	
Day 17	
Day 18	
Day 19	
Day 20	
Day 21	
Day 22	
Day 23	
Day 24	
Day 25	
Day 26	
Day 27	

Preschool News!



The Big Shots are recording their observations of the new fish tank that was donated by Alex Brover, one of our former preschool and religious school student, and his family. We love our new fish tank and all the wonderful learning opportunities it presents!



The Fantastics make honey cake for Rosh Hashanah.



We asked our Fantastics to think about something they did to make someone else sad or hurt. They drew their thoughts on the sidewalk with chalk. After they gave us their words, they were able to wash them away. They took ownership of their mistakes and knew it was going to be ok.



The Rising Stars are enjoying the beautiful weather and cooking up some fun with acorns on the playground.

We Welcome These New Friends!

Kerry, Michael, Ashley, and Jillian Ackerman,
residing in Wyckoff

Candace Arslanian and Andrew Rosenberg,
residing in Franklin Lakes

Jamie, Perry, Jackson, and Harley Chudnoff,
residing in Wyckoff

Melissa DeFranco, Evangeline, and Charlize LoGiudice,
residing in Wayne

Rita and Robert Familant, Ian Ryan, and Lucy Familant,
residing in Ridgewood

Chani Getter and Jacqueline Sellin, residing in Fair Lawn

Joanne, Craig, Brooke, and Emerson Goodstadt,
residing in Wayne

Amy, Steven, Julia, and Ava Gutkin, residing in Kinnelon

Audrey and Wilbert Lissak, residing in Fair Lawn

Heather, Adam, Maya, and Chad Lutz,
residing in Ringwood

Lauren, Ben, and Jonah Melinger, residing in Wyckoff

Amy, Ian, and Emma Miller, residing in Glen Rock

Amanda, Steven, and Dylan Pi, residing in Oakland

Danielle, Annabel, and Roman Vintfeld,
residing in Mahwah



Adult Education: Find Your Place!



Shabbat Yoga. **Saturdays, November 4 and** **December 2, 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.



Mussar Class, with **Rabbi Rachel Steiner.** **Sundays, November 5 and** **December 17, at 9:30 am.**

Mussar is a path of Jewish contemplative practices that has evolved over the past thousand years, offering immensely valuable guidance for the journey of our lives. It directs

us to pay attention to the impact of our inner traits on the way we live. When we become aware of those that tend toward an extreme (whether we tend toward patience or rage, silence or agitation), we become able to focus on those that need strengthening so that we live with holiness at our center. During this class, we will learn about the history and revival of *Mussar* as a spiritual practice and then begin to explore our *middot*, our inner traits, with the goal of living out the *Torah's* central guide for us: You shall be holy.



Making Sense in Confusing Times, **with Rabbi Rachel Steiner.** **Tuesdays, November 7, 21, and 28;** **December 5, 12, and 19, at 9:15 am.** **Weekly.**

Judaism offers us invaluable tools to make sense of what's happening in our lives, our community, and our world. Come together, let's talk.



Talmud Study. **Thursdays, November 9** **and 30; December 14,** **at 7:30 pm.**

Join 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 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. Check the calendar for dates.



Torah Study. **Saturday, November 11,** **at 9:30 am.**

Enjoy an in-depth and highly engaging exploration of the *Torah* portion of the week. 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! Check the calendar for dates.



Rosh Chodesh. **Saturdays, November 20 and** **December 17, at 9:30 am.**

Experience the rituals and spirituality of *Rosh Chodesh*. We'll celebrate and learn together as we share the joy, wisdom and camaraderie of women. Come once, come monthly.

Experience *Rosh Chodesh* at Barnert. *Rosh Chodesh* means "head of the month" and marks the beginning of the new month. For much of history, it has been associated with women. In recent years, *Rosh Chodesh* groups have emerged as powerful opportunities for women to be and learn together.



The Rein Family is proud to have a Big Shot at Barnert Temple Preschool

ReinTeenTours.com
ReinCommunityService.com

The History Corner

A Matter of Survival. The Move from Paterson to Franklin Lakes.

by Rich Edelman

Extensive material in this article was taken, with permission, from Cipora Schwartz's book *An American Jewish Odyssey — American Religious Freedom and the Nathan Barnert Memorial Temple*.

In the March-April 2017 issue of this magazine, the first Survival Drive which saw the congregation move from the Straight Street temple to Paterson's east side was described. As noted in the prior article, the move to Derrom Avenue in 1964 was always intended to be an interim step in relocating to northwest Bergen County. Key temple families (and strong financial supporters) resided in the east side of Paterson, and in the early 1960s the number of families in northwest Bergen was still small.

The move to Derrom Avenue witnessed a rebirth of the Barnert Temple, as the number of families grew to more than 300. However, over the next two decades the continuing pace of urban decay and rising crime rates took its toll on the city of Paterson. Membership slipped back to less than 200 families and the congregation struggled to meet its financial commitments. It was evident that another move to the Route 208 corridor was imperative if the congregation was to survive.

In 1975, congregation President Alvin Sauer appointed Judge Joseph Conn to chair a Long Range Planning Committee. In its first report to the congregation in 1976, Judge Conn reported the committee had agreed on the following:

1. The future direction of Barnert Temple lies to the northwest in the Route 208 corridor
2. Barnert Temple should actively move at once to form a satellite religious school located in the Wyckoff area
3. Barnert Temple should determine whether a merger with another congregation was possible

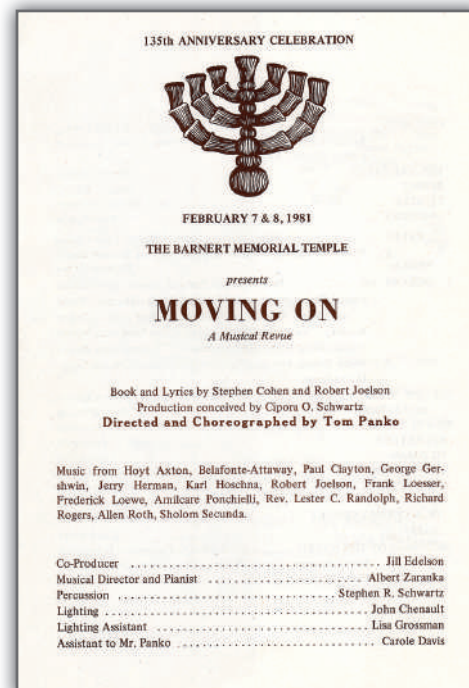
In 1977, Barnert Temple president Robert Gutenstein appointed Phil Sarna to head a committee to recommend specific actions to implement the recommendations of the long range planning committee. The committee's report recommended that the school board chair be authorized to negotiate rental space for classroom facilities in the Wyckoff-Franklin Lakes area. This was quickly accomplished and the religious school held its classes in the Sicomac School in Wyckoff.

The committee also explored possible mergers. Discussions were held with congregations in Fair Lawn and Wyckoff, as well as groups in Waldwick, Ramsey, Mahwah, Oakland and Paterson's Temple Emanuel. Rabbi Daniel Frelander of the Union of American Hebrew Congregations served as a consultant to Barnert during these deliberations.

The result of these investigations was a recognition that the Barnert Temple represented the spirit of Reform Judaism in our area, leading to a decision by the Board of Trustees to search for a new site along the Route 208 corridor. At an historic meeting on February 9, 1982, the congregation voted to move on. It was the 135th anniversary of Barnert Temple in Paterson.

In early 1981, a musical revue was conceived and developed by Cipora Schwartz. The idea was to enlist a majority of the congregation in a creative, fun-filled participatory experience that would make them aware of the need for a campaign to move the congregation to the Route 208 corridor. Cipora enlisted the help of two talented friends and neighbors, Doctors Stephen Cohen and Robert Joelson, who expanded her outline and wrote the marvelous script and lyrics for the show.

The revue attracted the participation of nearly 100 members and their children. In the process they bonded and became an "extended family" who understood that the purpose of the show had as a goal "Moving On" to the Route 208 corridor. In February 1981 the revue sold out with three standing-room-only performances. This was the unofficial kickoff to the "Survival Drive."



Moving
On Revue
Program

(Continued on next page)

The History Corner (From previous page)

The difficulties of the Survival Drive appeared to be insurmountable. The congregation was small, with some members aged and ill, others moving to warmer climates, and it was saddled with a large mortgage on the Derrom Avenue building. However, the idealism and the commitment of the congregation was amazing. The Barnert congregation reaffirmed its confidence in the future.

The Survival Drive campaign had Samuel Schwartz as its honorary chair, and Bertram I. Cohen as honorary vice-chair. Robert Gutenstein and Cipora Schwartz served as co-chairs of the fundraising campaign. The campaign included a simple brochure printed in May 1984 that clearly and simply stated the urgency for survival. Rabbi Freedman's message in the brochure stated:

In this year 5744, we are keepers of the flame! It is the duty of our generation to build this temple anew. It is at one and the same time both a sacred obligation and a grand privilege. As the oldest synagogue in New Jersey, we will move to a great new site where we shall once more construct a spiritual home of prayer, study and assembly. ...Therefore, it is obvious that by giving now, we give for tomorrow as well. Be generous! Open your hearts and hands! Be a Keeper of the Flame!

On August 15, 1985, the congregation purchased ten acres of land in Franklin Lakes from Nevins McBride. Concurrent with fundraising activities, planning for the new Barnert Temple began. Percival Goodman would once again be designer-architect, adopting the successful floor plan of the award-winning Derrom Avenue building. Bergen County architect Raymond Wells was hired as the site architect, and Visbeen & Co. builders was hired as the construction firm (also constructors of the Derrom Avenue building).

The Survival Drive campaign set a goal of \$2 million. The congregation's participation was extraordinary — from the leadership gifts that made the move possible, to the

small symbolic gifts made by the poorest and oldest members of the congregation. Everyone cooperated, with the result that more than 90 percent of the congregants contributed to the campaign.

The May 1986 Barnert Temple bulletin invited the congregation and the general public to attend the groundbreaking ceremony for the new Barnert Temple in Franklin Lakes on June 1, 1986. The ceremony was an emotional temple gathering of nearly 300 members and friends, representing many generations of the Barnert congregation's family.

The front page of the May 1987 Barnert bulletin was devoted to the dedication weekend events. The special *Shabbat* service on Friday night was dedicated to the temple's 140 years in Paterson. Saturday a farewell *Torah* service was held in the morning and in the evening a *havdalah* service followed by a Lower East Side block party and dinner. On Sunday, May 27, a *Torah* processional would begin a 14-mile journey from the Barnert Temple -Paterson and proceed to the Barnert Temple-Franklin Lakes for the 2:30 pm ceremony.

The *Torah* processional route and timing had been planned for months by Leon Finke who had spoken with municipal and county officials who pledged their help to ensure the safety of the marchers. Rabbi Martin Freedman started the parade by blowing the *shofar* and leading the group across Broadway to Temple Emanuel, where we said good-bye to our long-term neighbors and friends. The procession then went across the bridge to Fair Lawn with members passing the *Torahs* from one to another. People from other congregations cheered the group and some even carried scrolls. Finishing the route by car, the

Torahs were marched up the entrance road to our new temple.



Groundbreaking Ceremony, June 1, 1986.
Worn Torah Scrolls.



Rabbi
Freedman
blowing
shofar as
procession
leaves
Paterson.

(Continued on next page)

The History Corner (From previous page)

The Dedication Ceremony opened with a prayer by Rabbi Daniel Frelander and included speeches by State Senators Henry McNamara and Matthew Feldman, Congressman Robert Roe, and Rodney Remie representing the mayor of Franklin Lakes.

As summarized so meaningfully by Janet Finke in a letter to co-chair Cipora Schwartz:

"As the emotional day ended, there was a realization that the long-planned and hoped-for goal had been achieved. Although there was still much to be done in the new building, the move had been made and Congregation B'nai Jeshurun was facing the future confidently."



Torah Scrolls arrive in Franklin Lakes carried by Robert Gutenstein, Susan Sauer and Leon Finke (former Barnert presidents).

Men's Club

On September 17, we started out the year with a great breakfast. Rabbi Don spoke to us and gave an interesting perspective for the temple's year of transition.

What a great turnout on October 1 to build the *sukkahs*, eat bagels and have some fun!

Thank you to all our helpers:

Paul Avenius, Stephen Becker, Len Diamond, Jeff Dugal, Robert Familant, Justin Giberson, Seth Haubenstock, Benjamin Good, Charlie Good, Steve Kiel, Michael Kirshner, Zack Kolstein, Adam Lutz, Ron Lynn, and David Mayer.

A special thank you to our foreman, Richie Giberson. Without you, we might still be there!!

And for being the wrapper extraordinaire, thank you goes to David Kroll, for wrapping all the *menorot*!

On October 15, Bergen County Prosecutor, Gurbir S. Grewal, discussed the growing opioid crisis in New Jersey and Bergen County. Our own Michael Kirshner discussed how to tell the warning signs, and what treatment options are available.

Calling all chefs!! On December 3, the Men's Club will don our cooking aprons for the temple Holiday Boutique. We will prepare some of our homemade favorites like potato *latkes* and chicken soup.

We are always looking for new ideas for events.

Please don't hesitate to reach out to me with any questions. I look forward to meeting you at the events.

Rich Kuller, Men's Club President
rkuller@optonline.net; (201) 615-4989



Help Us Help!

Do you know a Barnert Temple member who is ill? In need of sustenance? Help us help them!

Contact Lori in the Temple office at (201) 848-1800 or loris1847@barnerttemple.org.



Women of Barnert

Fall is my favorite season. I love the changes I see every day when I look out my window or spend time outside. I love the arrival of the Jewish New Year and the “clean slate” it brings. The air is crisp and clean and everything feels new. With the change of seasons comes change in our daily lives — be it the warmer clothing we wear, the different foods we enjoy, or the different kinds of activities we will enjoy at this time of year. And it takes time for us to transition as we rearrange our closets, change up our grocery lists, or drag the skis out for another great season of fun. Change is a theme we have all been talking about and adjusting to for the past year in our congregation’s search for a permanent rabbi. Women of Barnert is also experiencing change this year — change in our leadership, change in our programming and events, change in our outreach, change in our membership. Being asked to lead our Sisterhood through this transition is an honor. And the challenge of it motivates and excites me.

We have a new leadership team who are enthusiastic, energetic and thoughtful; they are working hard to create events that speak to the diversity of our congregation. Our goal is to get as many women involved in ways that personally resonate with each of them. We have events and programs that are educational, personal, enriching and fun. Our mission is to create events and programming that reflect the vision of Barnert women as a whole community. We will be offering many opportunities this year to learn more about each other and to connect on a more intimate level. One of the most important items on my to-do list this year is to make new friends, encourage others to do the same, and deepen my

Barnert-based friendships which exist already.

This year our WoB dues forms were sent out with your Barnert Temple dues statements. We are seeking to streamline the Women of Barnert and Men’s Club membership process by offering the option to be billed along with your temple dues. If you have not already done so, please send back your membership form or just send an email to me at susanes720@gmail.com to become a member. Our events are open to all, with different pricing structures for members and non-members. Your dues directly support our programming, our social action initiatives, and most importantly, Barnert Temple, whenever needed to ensure the fiscal health of our *kehillah kedoshah* — our sacred community, as well as provide funds for special projects, and much more. We need your support!

Times of change and transition can be unpredictable and perplexing. And this may be the case for us as Women of Barnert moves in a new direction. But there is one thing I know for sure: we are an amazing, welcoming community, and together we can truly enhance each other’s lives. The challenge will be more rewarding because we will navigate the road together. If you would like to learn more about leadership opportunities, contribute programming ideas, or simply volunteer to help at one of our events, please reach out to me any time. I look forward to being with you all this year, getting to know you better, and making this a wonderful and fulfilling year of friendship, learning, support and fun!

With gratitude,
Susan Esserman-Schack, President

THE WOMEN OF BARNERT HOST

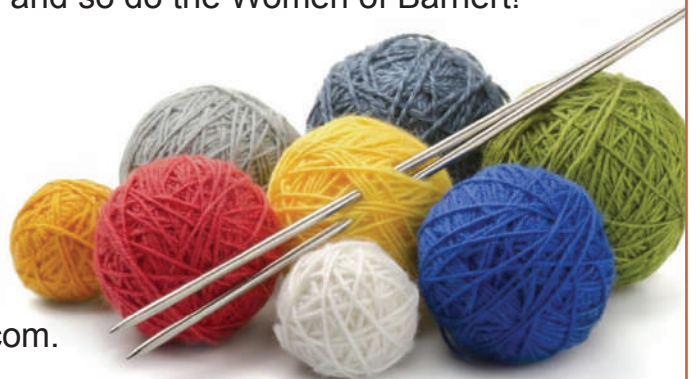
KNIT NIGHTS

For experienced and beginner knitters alike! Instruction provided.
Knitting spans the generations and ages, and so do the Women of Barnert!

One Monday a month, 7:30–9 pm

November 6	March 26
December 4	April 23
January 22	May 21
February 26	

RSVP to Beth Valenti at bjvalenti@msn.com.



Social Action at Barnert Temple: Education, Inspiration and Action

by Sue Klein

Inspiration is a personal thing. It may be sparked by a conversation, a news story, an experience, a class, an event or a community.

The more time I spend at Barnert Temple learning and contributing to social action initiatives, the more inspired I am to listen, observe, question, discuss, reach out and act.

There is so much need. How can we make a difference? Focus.

At Barnert, the Social Action team is now focusing on three pillars, identified by our community, where we can all contribute something: volunteer time, attention, talent, skills, dollars and other more tangible donations.

Barnert Temple's social action focus revolves around interfaith and intercultural friendship, food and shelter, and the work we do to support grassroots organizations during our annual Mitzvah-Plex (formerly Mitzvah Mall).

During *Rosh Hashanah*, I was inspired by the *birkat shalom*, the prayer for peace, which seems to support the direction we are pursuing:

Our God,
Divine Presence whose path our ancestors walked,
bless us now with words first bestowed on Israel in the
time of Moses and Aaron —

Military Casualty Names

August–September 2017

U.S. Military killed in Iraq:

Sgt. Roshain Euvince Brooks
Spc. Allen Levi Stigler Jr.

Total U.S. casualties in Iraq to date: 4,496

U.S. Military killed in Afghanistan:

Sgt. Jonathon Michael Hunter
Spc. Christopher Michael Harris
Staff Sgt. Aaron R. Butler

Total U.S. casualties in Afghanistan to date: 2,408

U.S. Military killed in Kuwait:

Tech. Sgt. David Board

U.S. Military killed in Saudi Arabia:

Daniel Hoadley.

U.S. Military killed in Yemen:

Staff Sgt. Emil Rivera-Lopez

the threefold blessing, given us through *Torah*,
that joins our hopes with theirs:

May you know God's blessings of shelter and care.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May you see God's favor and goodness;
and may you partake of God's peace.

May it be so.

Rabbi David Saperstein, former director of the Religious Action Center in Washington D.C., carries this sentiment further. He writes:

In the Jewish tradition, the separation between prayer and action is slight. We're mindful of the admonition in Isaiah where God says, "I don't want your fast and your sacrifice. I want you to deal your bread to the hungry, tear apart the chains of the oppressed." And Leviticus 19 tells us that to be holy in the way God is holy means to set aside a corner of our fields for the poor and homeless, to pay the laborer a timely and fair wage, and to remove stumbling blocks. These are religious activities just as much as prayer is. They are all woven together.

After participating in the civil rights march in Selma, Alabama, Rabbi Abraham Joshua Heschel, one of this century's great religious figures and a close colleague of Martin Luther King, said, "It felt like my feet were praying." Prayer is not just the communication we have with God; it is also the work we do to make God's values real to the world. I think God listens to both kinds of prayer with equal joy.

Making
meatloaves for
St. Paul's Men's
Shelter at
Mitzvah-Plex
2017.



(Continued on next page)

Social Action *(From previous page)*

On Rosh Hashanah morning, I also gravitated to this poem based on the teaching of Rabbi Abraham Isaac Kook:

And May You Partake of God's Peace

To think the same way, to share the same opinions —

This is not peace.

Unity is not uniformity

True peace comes through the expression of differences; many perspectives, each offering a partial view of the truth.

Shalom means wholeness.

Only when we open ourselves to understand all sides of an issue will we attain peace.

And so it is written: *Torah* scholars increase peace in the world.

Through their disagreements, truth will emerge and we will find *shalom*.

Last year, when Social Action Chair Elizabeth Resnick asked me to take on a new role as chair of education, inspiration and action, I wasn't quite sure how that would shape our social justice work. After a year of focusing efforts and sharing leadership responsibilities with a diverse social action steering committee that meets monthly to strategize and coordinate larger social action team and community volunteer efforts, it's becoming clearer.

For me, social action at Barnert Temple truly is about:

- Education: learning, questioning, absorbing
- Inspiration: motivating, relating, personalizing
- Action: doing something to meet a need or drive change

What inspires you to act? What would you like to learn more about so that you can find the right fit for your passion, your skills, your family, your valuable time and other personal resources?

Whether it's a two-hour shift packing meals for a food pantry, making meatloaves to feed men in a homeless shelter, hammering nails on a build, bringing a potluck dish to an interfaith gathering, delivering dinner to someone recuperating from surgery, nurturing vegetables in Barnert's garden, or contributing creative energy and other talents to Mitzvah-Plex (March 25, 2018), the Social Action team will help guide you in the right direction.

Contact: Social Action Chair Elizabeth Resnick, elizabethresnickllc@gmail.com, or Communications Chair Rebecca Holland, rholland1129@gmail.com.



Hammering nails for Paterson Habitat for Humanity at Mitzvah-Plex 2017.

Women of Barnert New Year's Greetings

Debby Aronsohn Neuner and family
Janet and Joel Bauer
Benjamin/Howard family
Marilynn and Jay Bernstein and family
Debbie and Jay Breslow
Pete and Carole Brodie
Debbie Ungerleider and
Rich, Adara, and Zach Brookler
The Brover family
Dr. Sam and Carol Cassell
Carin and Selwyn Cooperman
Joan Cowlan
The Elman family
Ellen and Reid Fader and family
Vicky and Mike Farhi
Marian and Tom Filan
Dawn, Jessica and David Frankl
Shirley Shacknai Freedman and family
The Galinko family
The Gordy family

Shirley Zlotowitz,
Debbie Zlotowitz and Rick Greenberg
Ruth Greenberg
Reggie and Peter Gross
Gutenstein family
Ken and Benita Herman
Pam and Jeff Himeles
Norma and Seymour Hurwitz
Ilene and Steven Kandler
Mike, Diane, Elly and Mia Kaplan
Barbara and Steven Kiel
Susan and Richard Kuller
Arlene and Howard Lemelson
Paulyne and Louis Lever and family
Laurence and Ronnie Levine
Eugene and Joan Lipkowitz
The Lohman family
Richard and Amy Lynn
Rebecca and Caroline McKinnon
Rebecca Holland and David Miller

Amy and Robert Miller and family
Susan and Richard Nashel
Laurie Hamilton and Lanny Paykin
Lenni and Robert Puritz and family
The Rattner family
Toby, Sandy and Scott Robinson
Donna and Mark Rosen and family
Rabbi Don and Fran Rossoff
Barbara Sacks
Aviva M. Sanders and family
Jennifer Low Sauer, Olivia
and Gabe Pincus
Susan Esserman and Barton Schack
Cipora O. Schwartz and family
Neil Share and Jennifer
Ellen and Joe Silverman
Amy and Richard Sommer
Dorothy and Harvey Starr
Joseph and Beth Valenti
Brynne and Roy Weber

Women of Barnert Rosh Hashanah Flowers

Leonore R. Albert	in memory of	Elsie and Nathan Raff
Debby Aronsohn Neuner and family	in honor of	The life of Richard F. Aronsohn
Ronald Mark Berman	in memory of	Eunice, Mildred and Benjamin Berman
Joel and Christine Cooperman	in honor of	Our children and grandchildren
Marian and Tom Filan	in memory of	My mother, Barbara Krieger Ringler
The Galinko family	in memory of	Our parents, Milton and Shirley Gralla, May and Sid Galinko
The Gordy family	in honor of	Erica's confirmation
Shirley Zlotowitz, Debbie Zlotowitz and Rick Greenberg	in honor of	Our children, Marrissa and Adam Smolinsky, Ethan Greenberg
Kathy Hecht and Leonard Diamond	in honor of	Rabbi Rossoff and Rabbi Steiner
Laurence and Ronnie Levine	in memory of	Nathan and Mary Levine, Rachel Marcus
Susan and Richard Nashel	in memory of	Parents, Frances and Harry Blindman
The Rattner family	in honor of	Our granddaughter Zoey Lisa Rattner
The Rattner family	in memory of	Gabriel and Hilda Rattner, Sandra Rattner-Pelican, Michael Penalba, Russell Chapman, Gertrude Coca
Sherie and Arnie Reiter	in honor of	Devin Reiter and Joceyln Orloff's wedding, Dara Reiter and Garrett Henricksen's engagement
Toby, Sandy and Scott Robinson	in memory of	Abraham Gold, Gertrude Gold, Joseph Robinson
Barbara Sacks	in memory of	Louis and Terry Kaplan
Jennifer Low Sauer, Olivia and Gabe Pincus	in memory of	Alvin H. Sauer and Susan Low Sauer
Neil Share and Jennifer	in memory of	Joseph Share, Elisse Share
John, Molly and Sam Williams	in memory of	Kathie F. Williams

Women of Barnert Break the Fast

The Bronfin family		Wishes for a sweet year!
Christine and Joel Cooperman	in memory of	Morris and Helene Cooperman
The Galinko family	in honor of	Our children and grandchildren
Gutenstein family	in memory of	Ellen Gutenstein
Mitchell and Patricia Hausman	in memory of	Shirley and Herman Hausman
The Losch family	in honor of	The wonderful Barnert community
The Rattner family	in honor of	Our granddaughter Zoey Lisa Rattner
The Rattner family	in memory of	Gabriel and Hilda Rattner, Sandra Rattner-Pelican, Michael Penalba, Russell Chapman, Gertrude Coca
Barbara Sacks	in memory of	Louis and Terry Kaplan
Cipora O. Schwartz and family	in memory of	Philip C. Schwartz
Neil Share and Jennifer	in memory of	Elisse Share
Dorothy and Harvey Starr	in honor of	Nathaniel Ryan Starr

Women of Barnert Yom Kippur Flowers

Joel and Christine Cooperman	in memory of	Our parents and relatives
The Galinko family	in memory of	Our parents, Milton and Shirley Gralla, May and Sid Galinko
Shirley Zlotowitz, Debbie Zlotowitz and Rick Greenberg	in memory of	Rabbi Bernard M. Zlotowitz
Robert Gutenstein	in memory of	Ellen Gutenstein
Kathy Hecht and Leonard Diamond	in honor of	President Rebecca McKinnon
Roberta and Peter Hong	in memory of	Arthur and Mildred Schiller
Rita and Marty Kron	in memory of	Charles Folkman, Yetta Folkman, Harold Kron, Pauline Pollock
Laurence and Ronnie Levine	in memory of	Howard and Harriet Mintz
Eugene and Joan Lipkowitz	in memory of	Our parents
Andrew McKinnon	in memory of	Esther Workman
Rebecca and Caroline McKinnon	in memory of	Martin Kreston
Amy and Robert Miller and family	in memory of	Audrey Miller Poritzky
Susan and Richard Nashel	in memory of	Parents, Beatrice and Samuel Nashel
The Rattner family	in honor of	Our granddaughter Zoey Lisa Rattner
The Rattner family	in memory of	Gabriel and Hilda Rattner, Sandra Rattner-Pelican, Michael Penalba, Russell Chapman, Gertrude Coca
Sherie and Arnie Reiter	in memory of	Hilda and Martin Reiter, Janice Sherman
Barbara Sacks	in honor of	Louis and Terry Kaplan
Jennifer Low Sauer, Olivia and Gabe Pincus	in memory of	Alvin H. Sauer and Susan Low Sauer
Susan Esserman and Barton Schack	in memory of	Howard Schack
Marilyn Schotz	in memory of	Edward Schotz
Neil Share and Jennifer	in memory of	Elisse Share
John, Molly and Sam Williams	in memory of	Kathie F. Williams

MAH JONGG NIGHTS

Learn to play Mah Jongg!! Thursday, October 26, 7–9pm.

If you have never learned how to play or need a good review, this is the class for you. You MUST RSVP to Rita Kron at ritakron@mac.com to reserve a spot.

All are welcome to come for “Open Play!!

7–9 pm (with additional instruction if needed).

Dates: 11/2, 11/30, 1/18, 3/8, 4/19, 5/17

RSVP requested. If you own one, please bring your Mah Jongg set and snacks!! You will need a 2017 Mah Jongg card, which will be available for purchase for \$9 if you RSVP by October 16.





THE BARNERT TEMPLE Holiday Boutique

SUNDAY, DECEMBER 3 | 9 AM - 3 PM

New York City Shopping Without the Hassle!

Find Amazing Unique Gifts! Shop Over 30 Vendors!
Nosh at our On-Site Cafe! Visa/MC/Amex Accepted!
Free Parking & Admission!



Sponsored by the Women of Barnert (WOB)
747 Route 208 South | Franklin Lakes, NJ
(201) 848-1800 | barnerttemple.org



Barnert Celebrates the High Holidays

Rosh Hashanah picnic!
Sukkot Pizza in the Hut!
Simchat Torah!
Barnert Temple enjoys being with the community.

(Photos by Len Diamond.)



Barnert Celebrates the High Holidays





Barnert Men's Club Café

Will Be OPEN

At The Holiday Boutique

Sunday, December 3 ♦ 9 am to 2 pm

BRING THE FAMILY!
HAVE BREAKFAST, LUNCH AND SHOP
IN ONE CONVENIENT LOCATION!

Featuring

Homemade Potato Latkes

Real Deal Matzah Ball Soup



**Also Available ... Bagels, Lox, Egg Salad,
Tuna Salad, Green Salad,
Fruit Salad, Chocolate Chip
Cookies, Beverages**





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 *kehillah kedoshah*,
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!

Everyone Loves Them!

Support Women of Barnert!

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

Gift cards are the perfect holiday gift for grab bags, babysitters, teachers, bus drivers, mail carriers, hair & nail professionals, cleaning services, and long distance gifts. Most cards can be used online.

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
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
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
Walmart	\$25 & \$100
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 amyllynn@optonline.net.

OKTOBERFEST!

The Barnert Preschool Parents Association invited the entire Barnert community to an Oktoberfest Party hosted by Rachel and Michael Schulties. Fun was had by all!

(Photos by
Len Diamond.)



OKTOBERFEST!



August-September 2017 Donations

Associate Rabbi's Discretionary Fund

Anonymous
Chani Getter

Carole and Peter Brodie

Joan Cowlan
Ann and Ray Danziger
Rae and Robert Schulman
Elise and Alan Tell

In Memory of

Sylvia Levine
Miriam and William Brodie
Bertha Temkin
Nance Haywood Geller
Martin Goldzweig
Sandra Grabow
Amanda Tell

In Honor of

Marilyn and Steve Honowitz
Amy and Joseph Rattner
CeCe Rund
Ari Smith's Bar Mitzvah
Zoey Rattner's baby-naming
Wishing Rebecca Rund and family a happy, healthy and peaceful New Year
Rebecca Rund and Roger Placer's 15th wedding anniversary

Barnert Garden Fund

Eileen, Jon, Hilary, Samantha
and Isabella Roman

In Memory of

Elizabeth Donovan

Barnert Temple Endowment Fund

Susan Goodstadt Levin
and Bob Levin

In Memory of

Betty Levin

David Nalven Memorial Youth Education Fund

Rami and Arthur Nalven

In Memory of

Leonore Albert
Roberta and Robert Meyers
Lisa Nalven and Joel Krasnow
David Nalven
Arnold Corwin
David Nalven
Max Nalven

Elsie and Howard Kahan Memorial Holocaust Fund

Beth and David Greenwald

In Memory of

David Appel

Gutenstein Youth Community Service Fund

Jill Edelson

In Memory of

Sophie Holdstein

In Honor of

Bob Gutenstein

Aviva Peach Freeland

Helen Lee Mitzvah Fund

Jeffrey Sasson

In Memory of

Jeff Applebaum
Joseph Applebaum
Carol Applebaum
Ellis Applebaum

Jeffrey Lee

Carol Applebaum
Viola Levine

Interfaith Fund

Amy and Joseph Rattner

In Memory of

Hilda Rattner

Jed Haubenstock BarTY Fund

Lowy Family
Schotz and von Halle families

In Memory of

Rita Lowy
Ida Schotz

Kathie F. Williams' TAG Scholarship Challenge

Anita Kunin
McGovern family
Gail White

In Memory of

Kathie Friedman Williams
Sandra Friedman
Scott McGovern
Helene Westreich

Lifelong Learning Fund

Florence and
Jerome Lipsenthal
Doris Lowen

In Memory of

Lee Lipsenthal
Gerard Lowen

In Honor of

Ronnie and Larry Levine

Julie Good

Miscellaneous Donations

Ronald Mark Berman

In Memory of

Benjamin Berman
(for playground)

Mount Nebo Cemetery Beautification Fund

Neil Share, MD

In Memory of

Joseph Share

Oneg Shabbat Fund

Engel family
Hope Lichtman and
Ken Goldstein
Rattner family
Amy and Bill Soukas
and family

In Honor of

Zachary's Bar Mitzvah

Ella Goldstein's Bat Mitzvah
Zoey Rattner's baby-naming

Naming ceremony of
Zoey Soukas

Carole and Benjamin Steiner

Leah Steiner's Bat Mitzvah

Prayer Book Fund

Reggie and Peter Gross

In Memory of

Glenn Greenberg

Pulpit Flower Fund

Christine and Joel Cooperman
Reggie and Peter Gross

In Memory of

Morris and Helene Cooperman
Sam Gittlin

(Continued on next page)

August-September 2017 Donations (From previous page)

Beth and Charles Shulman
Sondra and Marc Steiner
and family
John Williams

Lawrence Shulman

William Ellison
John Williams
Shirley Williams
Kathie Williams

Elaine Ellison
Engel Family
Hope Lichtman and
Ken Goldstein
Amy and Bill Soukas
and family

In Honor of
Leah Steiner's Bat Mitzvah
Zachary's Bar Mitzvah

Ella Goldstein's Bat Mitzvah

Naming ceremony of
Zoey Soukas

Rabbi Martin Freedman URJ Camp Scholarship Fund

Heffner-Lieber family
Cipora Schwartz

In Memory of
Harold Heffner
Samuel Schwartz

Rabbi's Discretionary Fund

Karen Abrahams
Joan Cowlan
Karen and Seth Diamond

In Memory of
Carolyn Wild
Leonard Kates
Thomas Klipper

Audrey Forman
Ike Karen Goldberg
Cindy and Steven Zage

Gerard Flatow
Ethel Goldberg
Arnold E. Kaplan

Sanctuary Enhancements Fund

Joyce Unger

In Memory of
Sara Lappin

Social Action Fund

Fran and Bob Kaufmann
Alan Kessler
Barbara and Barry Kessler

In Memory of
Nancy Gendimenico
Sylvia Kessler
Frank Stave

Yahrzeit Fund

Patti and Michael Cantor

Carol and Sam Cassell
Mr. and Mrs. William Cohen
Sylvia and Dick Ellin
Judith and Gary Farber
Ruth Greenberg
Jacqueline and Mitchell Knapp
Ruth Sorkin Summers

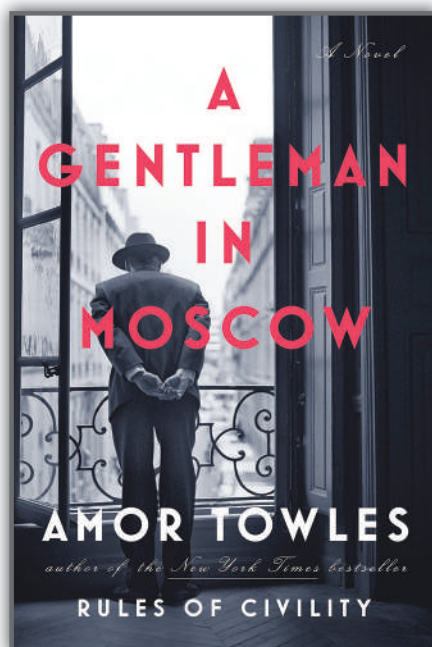
In Memory of
Merton Cantor
Rose Lee Villa
Dr. Elias Margaretten
Helene Westreich
Helena Ferri
Esther Farber
Reta Greenberg
Francine Knapp
Louis Sorkin
Sylvia Sorkin

Book Club

December Reading

We are fresh off of our fascinating and important discussion of the Jeff Dobbs' sensitive and well-written book about Robert Peace, a bright inner-city child of Newark and his inability to make use of his Yale degree and make the most of his gifts.

The very opposite situation appears with our next book, *A Gentleman in Moscow*, by Amor Towles. This is a charming novel, filled with wisdom and philosophic insight. Count Alexander Rostov, an aristocrat deemed unrepentant by the Bolsheviks, is sentenced to life in an attic room in a luxury hotel in Moscow, across from the Kremlin. The year is 1922 and we follow Rostov for decades, as he uses his wit and intelligence, to create a life filled with emotion and interpersonal relationships of all kinds.



Everyone seems to be borrowing this book from the libraries, so put in your request soon.

We will meet on Monday, December 4, at the home of Susan Nashel. RSVP to Susan at (201) 447-0391 or to snashel@mac.com.

Meetings are from 8 to 10 pm, with light refreshments to delight. We are serious but friendly. We get right down to the book and every comment is welcomed.

For information write to Benita Herman at bherman@dt.com.

Our meeting in January is on the 15th, a Monday night, when we will meet to discuss *An Odyssey: A Father, a Son, and an Epic* by Daniel Mendelsohn. We will gather at the home of Eileen Manheimer. So let's get reading.

—Benita Herman

November 2017 12 Heshvan 5778 – 12 Kislev 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>* Rabbi Rosoff's Class ♦ Rabbi Steiner's Class § Rabbi Soffin's Class ^ Sara Losch's Class</p>			<p>1 JJPBT</p>	<p>2 7 pm WOB Mah Jongg</p>	<p>3 7 pm Shabbat Service and Potluck Supper</p>	<p>4 Vayera Gen. 18:1-22:24 Celebrate Shabbat with us! 9:30 am Shabbat Yoga 10 am Ella Goldstein B/M Leah Steiner B/M</p>
<p>5 Daylight Saving Time Ends 8:30 am Junior Choir JJPBT 9:30 am Mussar Class ♦</p>	<p>6 7:30 pm WOB Kni' Night</p>	<p>7 ELECTION DAY 9:15 am Making Sense in Confusing Times ♦ JJPBT 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation</p>	<p>8 12:30 pm Preschool Dismissal 7:30 pm Executive Committee</p>	<p>9 No Preschool - NJEA 7:30 pm Talmud Study §</p>	<p>10 No Preschool - NJEA 8 pm Shabbat Service</p>	<p>11 VETERANS DAY Chaye Sarah Gen. 23:1-25:18 Celebrate Shabbat with us! 9:30 am Torah Study * 10 am Matthew Adams B/M</p>
<p>12 11 am Mitzvah-Plex "Charity Choosing" Lunch Family Promise</p>	<p>13 Post Confirmation 6:30 pm TAG Project 7:30 pm Board of Trustees</p>	<p>14 JJPBT 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation 7:30 pm Ritual</p>	<p>15 JJPBT</p>	<p>16</p>	<p>17 5 pm Tot Shabbat and Pizza Dinner 8 pm Shabbat Service</p>	<p>18 Toledot Gen. 25:19-28:9 Celebrate Shabbat with us! 9:30 am Rosh Chodesh ^ 10 am Zev Dewan B/M BarTY Bounce</p>
<p>19 8:30 am Junior Choir JJPBT 9 am Men's Club Breakfast 9:30 am Women of Barnert 11 am 4th Grade Family Siddur "Meet Up"</p>	<p>20</p>	<p>21 9:15 am Making Sense in Confusing Times ♦</p>	<p>22 12:30 pm Preschool Dismissal 1 pm Office Closes</p>	<p>23 THANKSGIVING No Preschool Office Closed</p>	<p>24 No Preschool Office Closed 8 pm Shabbat Service High School and College Kids</p>	<p>25 Vayetze Gen. 28:10-32:3</p>
<p>26</p>	<p>27 6:30 pm Networking</p>	<p>28 9:15 am Making Sense in Confusing Times ♦ JJPBT 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation Men's Shelter</p>	<p>29 Preschool Picture Art Day JJPBT WOB - Come From Away on Broadway 7:30 pm Executive Committee</p>	<p>30 7 pm WOB Mah Jongg 7:30 pm Talmud Study §</p>		

December 2017 13 Kislev 5778 – 13 Tevet 5778

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>* Rabbi Rosoff's Class ♦ Rabbi Steiner's Class § Rabbi Soffin's Class ^ Sara Losch's Class</p>					<p>1 #4:11 pm</p> <p>7 pm Shabbat Service and Potluck Supper</p>	<p>2 Vayishlach Gen. 32:4-36:43 Celebrate Shabbat with us! 9:30 am Shabbat Yoga 10 am Clara Hart B/M</p>
<p>3 8:30 am Junior Choir JJPBT 9 am Holiday Boutique and Café 9:30 am Mussar Class♦ Rabbi Gilad Kariv at Temple Avodat Sha lom</p>	<p>4 7:30 pm WOB Knit Night</p>	<p>5 9:15 am Making Sense in Confusing Times♦ JJPBT 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation</p>	<p>6 JJPBT Biennial through 12/10</p>	<p>7</p>	<p>8 #4:10 pm</p> <p>8 pm Shabbat Service</p>	<p>9 Vayeshev Gen. 37:1-40:23</p>
<p>10 8:30 am Junior Choir JJPBT 9 am Men's Club Breakfast and Set Up Menorah 9:30 am Women of Barnert Family Promise</p>	<p>11 Post Confirmation 7:30 pm Board of Trustees</p>	<p>12 9:15 am Making Sense in Confusing Times♦ JJPBT 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation 1st Light of Chanukah</p>	<p>13 CHANUKAH JJPBT Preschool Chanukah Party 12:30 pm Preschool Dismissal 2nd Light of Chanukah</p>	<p>14 CHANUKAH 7 pm Membership (off-site) 7:30 pm Talmud Study§ 3rd Light of Chanukah</p>	<p>15 CHANUKAH #4:11 pm</p>	<p>16 CHANUKAH Miketz Gen. 41:1-44:17 Celebrate Shabbat with us! 10 am Emma Goldstein B/M 6 pm Bar'Y Who Stole The Oil Event 7 pm MC/WOB Chanukah Party 5th Light of Chanukah</p>
<p>17 CHANUKAH 8:30 am Junior Choir JJPBT 9:30 am Mussar Class♦ 6th Light of Chanukah</p>	<p>18 CHANUKAH 7th Light of Chanukah</p>	<p>19 CHANUKAH 9:15 am Making Sense in Confusing Times♦ JJPBT 8th Grade Ma'ayan 9th Grade Ma'ayan Confirmation 8th Light of Chanukah</p>	<p>20 CHANUKAH JJPBT 7:30 pm Executive Committee</p>	<p>21</p>	<p>22 #4:14 pm 12:30 pm Preschool Dismissal 8 pm Shabbat Service</p>	<p>23 Vayigash Gen. 44:18-47:27 Celebrate Shabbat with us! 9:30 am Rosh Chodesh^</p>
<p>24</p>	<p>25 No Preschool Office Closed 2 pm Renaissance Group Yiddish Theatre</p>	<p>26 No Preschool Men's Shelter</p>	<p>27 No Preschool</p>	<p>28 No Preschool</p>	<p>29 #4:19 pm No Preschool 8 pm Shabbat Service</p>	<p>30 Vayechei Gen. 47:28-50:26</p>
<p>31 NEW YEAR'S EVE</p>						

Congregation B'nai Jeshurun

Nathan Barnert Memorial Temple
747 Route 208 South, Franklin Lakes, NJ 07417
www.barnerttemple.org



Rabbi Don Rossoff
rabbidonrossoff@barnerttemple.org

Rabbi Rachel Steiner
rabbisteiner@barnerttemple.org

Vicky Farhi, Executive Director (201) 848-1800
vfarhi@barnerttemple.org

Sara Losch, Director of Lifelong Learning (201) 848-1027
welvkds@barnerttemple.org

Preschool and Religious School Office (201) 848-1027
schooloffice@barnerttemple.org

Mt. Nebo Cemetery (973) 373-0144
Sanford B. Epstein Inc.

**TIME
VALUE**

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Permit No. 477

Mark Your Calendars

Friday, November 3
**Shabbat service and
potluck supper** 7 pm

Sunday, November 5
Daylight saving time ends 2 am

Tuesday, November 7
ELECTION DAY

Thursday, November 9
No preschool

Friday, November 10
No preschool

Saturday, November 11
VETERANS DAY

Friday, November 17
**Tot Shabbat and
pizza dinner** 5 pm

Wednesday, November 22
Preschool dismissal 12:30 pm
Office closes 1 pm

Thursday, November 23
THANKSGIVING
No preschool
Office closed

Friday, November 24
No preschool
Office closed
**Shabbat service honoring
high school and
college kids** 8 pm

Friday, December 1
**Shabbat service and
potluck supper** 7 pm

Sunday, December 3
Holiday Boutique and Café 9 am

Tuesday, December 12
First Light of Chanukah

Friday, December 15
**Shabbat-In-Chanukah
potluck supper** 7 pm

Saturday, December 16
MC/WoB Chanukah Party 7 pm

Friday, December 22
Preschool dismissal 12:30 pm

Monday, December 25
**Preschool closed through
January 2, 2018**
Office closed

Sunday, December 31
NEW YEAR'S EVE