

NEWS & VIEWS

חדשנות והשകפות

OCTOBER 2021 5782 TISHREI – CHESHVAN

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OUR LONG-TIME MEMBER ANITA LOEB

MAY THE LORD CONSOLE AND SUSTAIN YOU,
TOGETHER WITH ALL THE MOURNERS FOR ZION AND JERUSALEM.



RABBINIC REFLECTIONS

Rabbi Rachel Salston

Dear Congregants,

In lieu of an article this month, I would like to share with you my Rosh Hashanah and Yom Kippur Drashot (Sermons). I look forward to discussions and more learning sessions with you!

Shanah tovah!

Rosh Hashanah Day 1 5782: Pretend to be a Ragiil

Shanah tovah. This year has been traumatizing. Our sympathetic nervous systems, our fight-or-flight instincts have been on overdrive. If 2020 was the year of lockdown and depression, 2021 has been a year of almosts. All our thanks to the Delta variant. Not to mention the insanities happening in the world around us: Afghanistan, wildfires, Hurricane Ida. What is happening to us right now is not the normal that we ever imagined. At the beginning of this summer, we, the leadership of the synagogue believed that with few changes, the High Holidays of this 5782 would look a lot like those of 5780; before any of this happened.

In March 2020, a switch went off across the world. Government mandates closed schools, shopping malls, and synagogues. We learned that if we went into an enclosed space, we, someone we loved, someone we knew, or any other child of God could die at our unwashed hands. This time last year I addressed that some of our worst and most irrational fears are genuine and grounded in science. Despite initial panic and confusion, including the hoarding of toilet paper and disinfectant products, we settled into a routine. We knew what to do. Mask, sanitizer, Zoom meeting, mask, sanitizer, Zoom meeting. Most of us settled over the next several months into a new normal. We'll stay physically healthy at all costs. I saw my immediate family for the first time in nearly 2 years this summer. I am meeting some of you in person for the first time today. We've closed ourselves off physically.

Anecdotes and research have shown that when we isolate ourselves physically, society suffers. I have read articles this summer with such uplifting titles as "America is Getting Meaner" ¹, "Everyone I Know is Pissed Off" ², "Why Zoom Judaism Will Never Work" ³, and "Loneliness is Breaking America" ⁴. Last year, it was socially acceptable to yell at people on the street to put on a mask. I personally took pride in being a one-woman mask patrol force. Inside stores, I smugly asked people, "Where is your mask? Put it on." It felt good to have moral authority on something and say, what you're doing is wrong. The self-righteousness and hubris that I fell victim to last summer was my ugly yet logical response to the chaos around me. Prioritizing my health and the wellbeing of the world, I no longer saw unmasked strangers as fully human. They were problems to be corrected. I was protecting my own fortress and that of my family and outsiders were a threat and not welcome in my life. I know that I am not the only one who has thought like this. There are places, Jewish communities, that many COVID aware folks will not visit because "those people" are part of an anti-vax conspiracy.

A side effect of the sheltering is that our real, in-person social lives have been stunted while we sit at home amidst growing boredom. While I, your millennial rabbi, have always spent a huge portion of my day perusing Jewish and other content on social media, this has only increased in the past year. When it is not Shabbat or Yom Tov, I check my email and social media constantly. I even get notifications on my wrist. I cannot escape the digital world. But it is not the real world that makes me any less lonely and it is no fix for loneliness.

I know that I am not alone in my loneliness. So many of us are lonely and isolated. And this is a big problem for the future. There is a feedback activity loop: when we are lonely and bored we spend more time in front of screens and less time facing the real world, which makes us lonely and bored again. We become more susceptible to conspiracy theories. As we learned from our special guest expert a few weeks ago, Dr. Suraj Saggar, everyone can become an infectious disease expert at the University of Facebook.

1 <https://www.nytimes.com/2021/06/25/opinion/trump-jan-6-america.html>

2 <https://www.theatlantic.com/politics/archive/2021/08/vaccine-mandates-republicans-democrats/619735/>

3 <https://www.brandeis.edu/jewish-experience/holidays-religious-traditions/2021/august/eric-yoffie-why-zoom-judaism-will-never-work.html>

4 <https://www.nytimes.com/2021/07/19/opinion/trump-covid-extremism-loneliness.html>

Theories spread like the forest fires in Israel and California. “The government or Bill Gates put a microchip in the vaccine to track you.” “Vaccines make you magnetic.” You’ve heard some of them. Often we can laugh about them, but not always. Taken to its extreme, the combination of fake news, the dehumanizing of those outside of our immediate circle, boredom, and loneliness can spell disaster for a society, in particular a fragile democracy.

Hannah Arendt, the political theorist who wrote extensively about the roots of Nazism and evil, noted, “terror can rule absolutely only over men who are isolated against each other”⁵. She then quoted Martin Luther, “A lonely man,” “always deduces one thing from the other and thinks everything to the worst.”⁶ Or put even more strongly by our Talmudic sages, “**חֶבְרוֹתָא אֶזְמִיתּוֹתָא** ixO hevruta o mituta. Either companionship or death.⁷ When we are physically isolated, we ruminante on our own thoughts while devoid of other peoples’ ideas. I don’t mean other people’s ideas such as a sermon or a speech. I mean the ideas of other members of the public. Without normal gatherings, we don’t hear discussions in the hallways. We don’t do the informal things in the public sphere that expose us to our neighbors. We become closed off. And when we are closed off we get meaner. We get meaner and things like the insurrectionist attack of the United States Capitol takes place. Clearly the pandemic was not the only factor that resulted in this violent horror, but it was one of the lead actors of the film.

And now, in Tishrei 5782, we are sling-shoted back and forth between opening and closing, safety and death. We are stuck in a revolving door. Vaccines! No more masks! We’re moving forward. Delta. [pause] And behold the door is locked again.

All of this leads to anxiety and frustration. Even as we continue to survive a pandemic, we must learn to live in an era of endemic COVID-19. This virus will not be leaving Planet Earth any time soon. Once more people of all ages are vaccinated, we hope that we will be able to gather more in person, for synagogue services. But the threat of getting sick will still be present. Don’t we want this all to be over? We need to get outside. We need to get back to 5780. And new strains of the virus keep us inside. We are stuck. We can’t go back. This is not normal, this is not the reality we want. We have to move forward, but there is no road map. Everything is new and how do we even make decisions. Anxiety. We need a normal. We need something regular.

The Hebrew word for regular is the false cognate ragil. This word was easy enough for this English speaker to comprehend when learning Rabbinic Hebrew. Our rabbis teach us that a serious petitionary prayer, like the prayers of the High Holiday season, requires a certain kind of suitable person to lead the congregation in prayer. This person is called an Adam Ragil. A person who is accustomed to prayer. Okay that makes sense. Simple enough. An average person. No. Apparently that is not what ragil means. Our rabbis clarify the characteristics of the *Adam Ragil*:

ופָרָקָן נָאָה וְשָׁפֵל בָּרָךְ וּמְרוֹצָה לְעֵם וַיֵּשׁ לוּ נְעִימָה וְקֹלוּ עָרֵב וְבָקָר לְקָרָות בְּתֹרַה וּבְגִבְעָה וּבְכִתּוּבִים וּלְשָׁנוֹת בַּמְּדִרְשׁ בְּהַלְכָה
וּבְאֲגָדָות וְבָקָר בְּכָל בְּרִכּוֹת פָּזָן

A Ragil is defined as someone who never had a bad reputation even in her youth, one who is humble and accepted by the people, is familiar with songs, has a pleasant voice, is an expert in reading the Torah, the Books of the Prophets, and the Books of the Writings, and someone who knows how to study Rabbinic exposition on the Torah, Jewish Law, and Jewish stories. And is an expert in every single blessing.

Whoa, that is quite a list of qualities. You need to be a ragil in order to lead the davening. A perfect person. Yes, Cantor Weiner, you are fabulous and we’ve gotten to know each other a bit over the past few months. But are you an expert in every single piece of Jewish liturgy, know the Torah back to front? Perfect in your deeds all your life? Well, where is the ragil? The ragil does not exist.

So what are we to do? No one is worthy of prayer apparently. No one is good enough. Oh and by the way, by the time Jewish Law was codified by Rabbi Yosef Karo in the 1563 Shulhan Arukh, it has been added that the one leading prayers, a Hegyon, one who is fit, should also be one who has never committed a single sin.⁸ [pause] So let’s go home and have lunch. No.

⁵ Arendt, *The Origins of Totalitarianism*, 474

⁶ Arendt, 477

⁷ Taanit 23a

⁸ Taanit 16a

⁹ SA OH 53:4

Even Rav Karo recognized that this was not possible, so he continued, “If there is no person that fits these qualifications, we should pick the one that has the most knowledge and good deeds in the community”¹⁰. Let’s admit, that is pretty lofty as a fallback plan.

Around the time of Karo, a mysterious poem was introduced in the Jewish prayer collection. Over the years, it found its place in the introduction to the High Holiday Musaf. It is the same prayer that Cantor Weiner will recite in a few short minutes. It can be found on page 236 in your Mahzor for reference. There are a few pieces of this *r’shet*, prayer that asks permission to pray, whose language will now sound familiar to you:

Hineni, here I stand, impoverished in merit, trembling in the presence of the One who hears the prayers of Israel, I came to stand and to hithanen, to supplicate before You on behalf of Your people Israel who have sent me as their representative. Af al pi, despite the fact that I am not worthwhile or a hegyon, fit for the task . . . Receive my prayer as if it was the prayer of a ragil, a person with a pleasant voice, a person who never had a bad reputation.

God, accept the prayer of all of us, who are imperfect human beings, as if we were truly perfect. Some anonymous prayer leader, in 16th century Germany or thereabouts,¹¹ had imposter syndrome and wrote almost an apology to God for being human. And yet it begins, Hineni, here I stand. We stand on shaky ground. We stand on grey areas of what is safe and what is not. We know that our current existence is not what we want it to be. We know that we are human, your creation, and thus by definition imperfect. We pray like Chanah, whom we read about in our Haftarah, who stood up and prayed from her heart, even when the High Priest Eli thought she looked crazy and drunk. She stood up. She was creative, writing her own prayer, writing her own future.

I want to tell you a story about a creative solution from my summer trip to Israel. In the last week of June, I had the immense honor to travel to Israel on a solidarity mission with the Jewish Federation of Northern New Jersey with other local rabbis and lay leaders. Yes, amidst all my previously described distrust, I got on a somewhat full airplane for 11 hours to show my support to the State and People of Israel. But wait, how on earth did I get into Israel during a pandemic? I took 2 nasal swab tests in 3 days. One here in New Jersey before I got on the plane and one in Ben Gurion Airport. Okay, so we entered Israel. Don’t you need to quarantine for 7 days upon landing in Israel? How could we get what we needed to get done, meetings with the amazing organizations that our Federation supports, meetings at the Knesset, while not taking me, your rabbi away for an additional 7 days stuck quarantining in a hotel room? At the time, there was a loophole. The Israeli Ministry of Health, based on the data available in June, decided that If you could prove that you had had COVID and recovered or had been vaccinated, without a doubt, not based on any flimsy American evidence (like this which is all you needed to come into this building today) [wave my vaccine card], you could freely travel around the country. That meant a serological test; a blood test that tests for COVID antibodies--definitive proof, that we had sufficient immunity.

Simple! Our wonderful tour company arranged to be greeted at our Jerusalem hotel with a leisurely lunch and bloodletting. We would arrive at the hotel at 10:30 AM after our 9:00 landing at the airport and have plenty of time before our 2:00 PM meeting at the Knesset with Deputy Minister of Foreign Affairs Idan Roll. And then everything worked out as planned. No, this was June 2021.

We boarded the plane at Newark Airport and were set for a timely departure. It was a 90 degree day and the plane didn’t feel much cooler. Okay, that’s a little strange, but I’m sure that they’ll get the AC up and running once they close the cabin doors. But no. We sat in the heat on the runway for what could have either been 30 minutes or 6 hours. Then, we were all instructed to all get off the plane and return to the terminal. Eventually they fixed the problem and the flight was pretty uneventful. We landed at Ben Gurion 2 hours late.

Upon landing, we remembered that we were in a rush. We could not change the meeting at the Knesset. The tour company whisked us along. Once we went through border control, retrieved our luggage, went through customs, and finished our nasal swab tests, we were greeted by our guide Zalman and we began our journey to Yerushalayim on the bus. He told us that we were going to take a quick detour to Mevaseret Tziyon, a suburb about halfway between the two major cities, for our serological tests. Okay, I guess we’re going to a testing site there, that’s efficient planning. And then the bus parked on a residential street.

10 SA OH 53:5

11 No one knows who wrote it, only the book it is first found in. <https://mosaicmagazine.com/observation/religion-holidays/2015/09/the-personal-prayer-at-the-heart-of-the-high-holy-days/>

The testing site was a house. The personal home of Ora, the owner of the tour company. In incredible Jewish Israeli hospitality, she set out cold drinks and fruit and gave us access to her bathroom. And we then stood in a line to have our blood taken in her living room. Everything was done in 30 minutes. We then quickly got back on the bus, ate lunch in five minutes at the hotel, and made it to the Knesset on time.

Later that day, when we had some leisurely bus time, I learned from Zalman more of the backstory of what had happened that hectic morning. We could not have entered the Knesset, ideally one of the most COVID secure places in Israel, right(?) without quarantine or confirmed antibodies. And we were running late. So they found a solution. Ora's husband, it turned out, is a department chief at Shaare Zedek hospital. Our samples were whisked quickly to the laboratory and the results came in via phone call as we were walking into the Knesset. We were all cleared. We acted as if we were regilim, as if we were fully worthy of being present.

I am not advocating for foolish action and waiting for bad consequences to reassess our position. I am so proud and grateful that we have not had any COVID outbreaks from our synagogue services. But as I addressed earlier, the world is changing and we need to think about what our next steps are. This is not last Rosh Hashanah. Many of you are at home, but we are safely having an in-person service here for you to daven with. We need to think to the future, about what imperfect reopening will be. Because we need each other. We need each other to be accountable. We need each other to recognize that we are neighbors. We need to take some risks. Maybe not that of Ora Merin who let 15 clients into her own home to get COVID tests. But we should assume the best or at least better intentions from those around us. We are all doing the best that we can for our families. We are taking the advice of medical experts in making the decisions about our reopening.

We are all anxious. But we can all choose how we stand today. We can stand cowered in silos or we can stand before the Creator of the Universe as a group of imperfect friends trying to do better in the year to come even if we don't know what that year is going to bring. We can be people working towards teshuvah, renewal, a new tomorrow, a new regular, for ourselves and for the world. Here we stand. Hinenu. I know that I am not a *regilah*, fully worthy. But I pray that I may be accepted as if I were a *regilah*. Because this is where I stand. It is where we all stand. Shanah tovah. Please turn to page 236 and stand where you are if you are able for *Hineni*, followed by the Hatzi Kaddish on 214, and the individual whispered Amidah from 216-227.

Rosh Hashanah Day 2 5782: Jewish Memory, not Jewish History

Shanah tovah. What is the Hebrew word for history? היסטוריה Historiah. What is the Yiddish word for history? געשיכט Geshkhite, like the German *geschichte*, history. In Ladino it is *istoria*. The word *history* is of Greek and then Latin origin on its way into English, Spanish, and Hebrew. The words that a language possesses tell us much about the values of its speakers. Given that information about the word history and the Jewish languages that I surveyed, I would posit that there is no native Jewish concept for the study of past events for their own sake. Yes, of course we study history. It is very important. As the aphorism attributed to Sir Winston Churchill urges us, "Those that fail to learn from history are doomed to repeat it." But being a Jew means being a person obligated to repeat history. Every year, we relive the day of the creation of the world; we read the story of how our founder, Avraham Avinu, nearly sacrificed his son Yitzhak. Every year we blow the shofar. Is our Jewish existence linear or do we cycle through history?

That's probably why history is not the word that accurately portrays what we are doing here today. One of the rabbinic names for this holiday we are celebrating today is Yom Hazikaron. The day of memory. The verb זיכר, *zikhor*, to remember, and its variants occurs no fewer than 169 times in the Tanakh. Remember the day of Shabbat to keep it holy ^{12.} *Zakhor et Yom haShabbat leKadsho*. Remember that the nation of Amalek attacked us from behind when we left Egypt. ^{13.} *Zikhor et asher asah lekhah Amalek baderekh betzeitkhem miMitzrayim*. Remember that you were a slave in the Land of Egypt. ^{14.} *V'zakharta ki eved hayita be'Eretz Mitzrayim*.

12 Shemot 20:8

13 Devarim 25:17

14 Yirmiyah 31:20

We are commanded to remember and we also learn that God remembers. In the Haftarah that we just heard chanted we heard the line, “Truly, Ephraim is a dear son to Me, A child that is dandled! Whenever I have turned against him, My thoughts would dwell on him still.”¹⁵ That is why I truly remember him; I will receive him back in love —declares Hashem. In a little while, we will recite several more verses about God’s remembering in the Zikronot section of the Musaf amidah. And after that, אָבִינוּ מֶלֶךְנוּ זְכָרוּנוּ בָּזְכָרָנוּ טֹב לְפָנֶיךָ Avinu Malkeinu zokhreinu be’zikaron tov lefanekha! Our Parent, Our Sovereign, remember us for good before you!

We ask God to remember us, to look at our past actions, in the future tense. Please Holy Blessing One, remember our past and our past deeds so that we will have a good future, a better tomorrow. Memory in Judaism serves to drive us and God forward. There is no classical past tense of Judaism. We remember the Temple Service, the *Avodah*, which we will reenact in the Yom Kippur Musaf. Some might say we do this so that we can practice for when it is reinstated. I believe that sometimes, but I always believe that we recite the order of the service because our memory of the *Avodah* keeps it alive.

Much of the outside world focuses on history and this has become our adopted mindset as American Jews. We talk about Jewish history, Biblical history, Jewish heritage. Jewish heritage sites. Jews as history. That very quickly leads to: Jews as no more, Jews as walking ghosts. A few weeks ago our office was sent a book with a very provocative title, an advance copy of the novelist Dara Horn’s *People Love Dead Jews: Reports from a Haunted Present*, officially released yesterday. In this collection of essays, Horn addresses 21st century antisemitism and the incongruity between respect for Jewish history and the reality of living breathing Jews walking through the world and practicing our ancient and classical religion. Let me tell you a story from my own travels that resonated with this dissonance. I’m sure that many of you have had similar experiences.

During the semester break of my year in Israel at the Conservative Yeshiva, my sister and I decided to meet for a vacation in Spain. After 5 hours on El Al I was transported from the Jewish State to the Land of the Golden Age! The land of the Rambam and the Ramban! I was so excited. I landed in Madrid on a Friday morning and was greeted in the tourist information section of the airport with a “Welcome to Sfarad!” brochure geared towards Jewish tourists. I checked into my hotel and ran some errands to get ready for Shabbat. I bought some nice Spanish wine, some bread, and some cheese. Everything I would need for my travel Shabbat meals.

As the time of candlelighting approached, I began to walk the few kilometers to the Masorti Synagogue. I had chosen that hotel precisely for its equidistance between the synagogue and the historic landmarks of Madrid, where I would meet my sister on Shabbat day. In the late January afternoon, the darkening city was bustling. People were getting on and off the metro, heading home from work. I passed office supply stores and pharmacies. It was a stark contrast between my previous 4 months of weekly Shabbatot in Yerushalayim, the city where Shabbat is in the air and a Shabbat in Madrid a place where there are only a few Jews. I felt really disoriented. I thought, “No one knows it’s Shabbat. 550 years ago, this country was the heart of the Jewish world! My people built this country! Well not my people, I suppose. I am a pureblooded pale Ashkenazi. But this was once the most Jewish place in the world! And now it is just viernes por la tarde. Friday evening. Not Yom Shabbat Kodesh, the holiest day of the week.”

I walked past the synagogue. I didn’t intend to walk past the synagogue. The synagogue was 2 rented rooms in a nondescript office building. For security purposes, as is the norm for many European synagogues, I had emailed the president and rabbi of the synagogue to let them know that I was visiting. Only then would they reveal the address of the shul. Congregacion Bet-El Madrid was invisible from the street, but I eventually found my way inside, a little late to Kabbalat Shabbat.

That shabbat was delightful, a little bubble of reclaimed Jewish life in a historic land. The rabbi was Askenazi from Argentina and he and his family had lived in suburban Chicago before relocating to Madrid. His children had gone to high school with my friend’s younger sister. It was a beautiful Shabbat of connection across the small Masorti (Conservative) Jewish world. They insisted that I return for Shaharit, Kiddush, and a class. It was wonderful. Kiddush with tortilla española, manchego cheese, and sardines was fabulously Spanish and fabulously Jewish.

After seeing the sites of historic and modern Madrid over the next two days, my sister and I decided to take a day trip to Toledo. “That’s where the real Jewish history was! The poet Yehudah haLevi was from Toledo! Rav Yosef Karo, the compiler of the *Shulhan Arukh* was from Toledo!” I thought with excitement. Getting off the tour bus, we walked to the Old Jewish Quarter, headed to *Sinagoga Santa María La Blanca*, the oldest synagogue still standing in Europe. Across the street from the synagogue were antique shops. In the windows I saw Hanukkah menorahs, Seder plates, mezuzot, and other items adorned with Magen Davids and hamsas. I continued processing, “Here Judaism can be found in an antique shop. Judaism is an antique. Is Judaism dead in Toledo?”

The synagogue, built in the late 1100s or early 1200s was originally called the *Ibn Shushan Synagogue*. Within the decades following the Anti-Jewish riots of 1391, the synagogue was converted to a church named for Saint Mary the White. To this day it remains under the ownership and custodianship of the Catholic Church. In my current research, I learned that in 2013, 3 years before I visited the synagogue-museum, the Jewish community of Spain met with the Archbishop of Toledo to request transfer of ownership of the building back to the Jewish people of Spain. After 2 meetings, the Church refused the request on the basis that no Jews currently live in Toledo and the building would not be used as a house of worship. Further, there was no legal action to be taken as the Jews of Spain are not descendants of the Jews who built Ibn Shushan.

And that is where the idea of Jews being a people of history falls apart. The modern Jews of Spain, the people with whom I had celebrated Shabbat, are a diverse group. Some are the descendants of *conversos* who have reclaimed their ancestry and some have recently immigrated from elsewhere, including Israelis and South American Ashkenazim; true, they are not the biological descendants of the original Jews of Toledo. We know what happened to the original Jews of Toledo. They either converted to Catholicism, were killed by the Inquisition, or were expelled in 1492. But that doesn’t make *Ibn Shushan* any less my synagogue. Because even though my ancestors were, as far as I know, farther east in Europe in the 14th century, I am the descendant of those Jews who davened in a beautiful Moorish synagogue in Toledo. Because they were Jews. Because they were me. Because they were us.

Returning to my question about history and the Hebrew language, I wonder, If you were to translate the meaning of the word “history” into Hebrew, one word you might settle on is aggadah. Legend. Telling. When I hear the word aggadah, I immediately think of *Haggadah shel Pesach*, the Passover Haggadah. The book where we’re supposed to tell our history. *עבדים הינו לפרק במצרים Avadim hayinu le'Faroh be'Mitzrayim*. We were slaves to Pharaoh in Egypt. But what is the core of the Haggadah? Not that. *בכל דור ודור חיב אדם לראות הארץ Bekhol dor vador hayav adam lirot et atzmo ke'ilu hu yatza miMitzrayim*. In every generation a person must see herself as if she personally left Egypt.

Before reading that line in the Haggadah, we sing a song. [lead singalong] *שלא* [lead singalong] *והיא שעהודה לאבונינו ולנו. שלא* *Vehi'she'amda بلבד עמד עליינו לכלהתנו, אלא שבקל דור ודור עזם ים עליינו לכלהתנו, והקדוש ברוך הוא מצילנו מדם. lavoteinu v'lanu she'lo ehad bilvad amad aleinu le'haloteinu elah shebekhol dor vador omdim aleinu le'haloteinu ve'haKadosh Barukh Hu matz'ilenu miyadam.* And God has kept the promise made to our ancestors: not just one enemy will try to annihilate us, but in every generation they will rise against us to destroy us and the Holy Blessing One saves us from their hands. The song itself is sung in a potentially never-ending loop.

We Jews can’t even tell a story that happened thousands of years ago, in the book called the Telling, without making it about us right now! Because there is no then and now. *אין מוקדם ומאוחר בתורה. Ain mukdam u'me'uchar ba'Torah.* There is no before or after in the Torah.¹⁶ The Jewish people too are not a people of “before”; we are not a people of history.

I always loved history and social studies in school. I attended public schools in New Jersey and history was my favorite subject. I love stories. But history, American history in particular, never felt so much like my story. Yes, I am an American. My founding fathers wrote a Constitution that is a beautiful living document. But my people, as opposed to my countrymen, didn’t arrive in this country until the late 19th and early 20th centuries. I’m sure that students from even more recent immigrant communities felt the same disconnection that I did, wondering is this really the story of my America?

¹⁶ Pesachim 6b

The classic, “Where are you from?” culture projects intended to be inclusive had an alienating effect. “Well, if you want to go back 100 years, which really is a long time, on the scale of American History, I’m a Jew from the Lower East Side, Brooklyn, and the Bronx. That’s my culture.” My paternal grandfather, the last of my forebears to enter this country, left Poland with his mother and siblings exactly 100 years ago.

So, I would do general projects on the Jews of Eastern Europe or if I needed to pick a country, Israel. Even though I’m not Israeli. But I am. Because even though I’m not from Spain in any way, I am also Spanish. In the same way that we Jews are members of every Jewish community in the entire world.

It was not until I began university and took a certain course in the second semester of my first year that I was finally able to place my family’s story deep within the context of the history we studied. At Brandeis University, I had the honor of taking the course *American Judaism* with Professor Jonathan Sarna. Our core textbook was [hold up book] also called *American Judaism*. I learned the nuances of the various subgroups of Askenazi Jews that arrived in this country, contextualizing the story of why my Austro-Hungarian grandmother thought the food at my Polish-Lithuanian grandfather’s house was too spicy. Grandma Minnie and Grandpa Myron were not alone in that variety of mixed Jewish marriage, a detail of the American Jewish story diluted into “Eastern European Jews” in the Great American Melting Pot. I was honored to complete a research project at the American Jewish Historical Society reading room where I found original documents and letters regarding the sister orphanage to the one that my great-grandmother on the other side of the family had grown up in—like many others, she was not a true orphan, but a Jewish child who’s widowed father could not individually support eight kids. The connections went on and on.

On a communal level, the experiences of Jewish communities from the 17th to 20th centuries are pretty similar to our own. Even if, or especially if you have chosen Judaism, the memory of those Jews who came before us becomes our memory. We feel isolated now because of a pandemic. 180 years ago, many Jews who moved west lived isolated Jewish lives impoverished of community. In 1843, one isolated peddler expressed himself in prayer, “God of Israel . . . Thou knowest my thoughts. Thou alone knowest my grief when, on the Sabbath’s eve, I must retire [alone] to my lodging and on Saturday morning carry my pack on my back, profaning the holy day, God’s gift to His people Israel. I can’t live as a Jew.”¹⁷ I hope that man found community and did not suffer to be alone forever. We know what it feels like to be isolated. We’ve been here before, that man is us.

Even questions about seating in the synagogue are nothing new. One of the major dividing issues between Orthodox and Conservative Judaism in the early 20th century was not, as many think, the issue of driving on Shabbat, but what was known as family seating. Many synagogues, rabbis, and even individual pioneering young women, like those in Adas Israel Congregation in Washington D.C. who went down the stairs to join their husbands in prayer, many led the charge away from women’s balconies and women’s sections. Some synagogues maintained multiple options for the sake of creating a community where a maximal number of congregants could feel comfortable. A mixed section and a separated section. A socially distanced section? As Kohelet, Ecclesiastes said, *וְאַיִן תָּהַת הַשְׁמֶשׁ כָּל-חַדֵּשׁ תָּהַת הַשְׁמֶשׁ* Ve’ain kol hadash tahat hashamesh. There is nothing new under the sun.¹⁸

This year, Gary Baskind, Charlie Cohen, and I will be leading an exploration of American Judaism, chapter by chapter, through its memories to make them come alive for us, so that we can learn resilience and creativity from them. Our sessions will meet one Sunday each month at 1:00 PM, commencing with a discussion of the book’s introduction, a further discussion about, well, this very sermon, led by me on October 17th. After that, sessions will be led by a variety of congregants with particular interest and expertise in the time period being covered. We will meet people like that peddler who struggled to keep Shabbat on the frontier. Like those women who radically climbed down a flight of stairs. We will meet ourselves. We will live memory. We will see how the story of the Jewish people, as my teacher and Dean Rabbi Bradley Shavit Artson said, is not a ladder, but a spiral staircase. We have been here before. We celebrated Rosh Hashanah last year under different circumstances, but still, we celebrate the same holiday. We have progressed, moved up. But every year, we cycle back through the same memories, feelings, and prayers.

17 Sarna, Jonathan D. *American Judaism*, 70.

18 Kohelet 1:9

We remember every Rosh Hashanah we ever celebrated. We remember so that, we pray, God will remember us. We will remember and receive context and empowerment that will help us find the better tomorrow that we hope God remembers us for. Shanah tovah.

Yom Kippur 5782: We Can Control Some of Our Fate

On Yom Kippur we recite Yizkor and remember those in our lives who are no longer with us physically. I thought I would take the time to tell you that I have a terminal condition. Please don't be alarmed. I was diagnosed with it on the day I was born. All of you received the same diagnosis the day that you were born. The condition is called humanity--being mortal. So I will take the time to say: We are all going to die one day.

For many of us this is a really challenging fact to accept. Indeed, our fear of death is reinforced every other day of the Jewish year. Virtually every other Jewish holiday is about life--Judaism itself is about life! Today is the exception. Yom Kippur is a day for individual death rehearsal. Nearly everything we do today is a dress rehearsal for our death. Not convinced? We don't eat today. The dead do not eat. We do not wear leather shoes today. The dead do not wear shoes. We recite vidui, we confess our sins, just as we will do when we approach death. The lines that we recite tonight as Yom Kippur closes are the same ones that we will one day recite or will have recited on our behalf before we die--the Shema, the declaration of God's Oneness.

In a short while, we will recite Unetaneh Tokef, which has the chilling lines "mi yiyeh umi yamat", "who will live and who will die", followed by a list of means by which that could happen. "who will perish by fire and who by water; who by the sword and who by beast; who by hunger and who by thirst; who by earthquake and who by the plague; who by strangling and who by stoning." When my teacher Rabbi Dr. Ed Feinstein gave a sermon on this topic 8 years ago on Yom Kippur, he noted that most of us do not die like that. Most of us die in hospitals after long illnesses. On the whole, that is still true.

I feel for all of you experiencing long illness and those of you who have lost someone slowly. I stand with humility before you as I speak these words; I fear I may offend someone who knows Death better than I do. But I too know Death. We all know Death. In the past two years, every single one of us, one way or another, has gotten closer to Death and become aware of how we could meet it at any time. Some of us have experienced loss for the first or 50th time, some of us have faced new diagnoses. All of us have encountered a pandemic and a chaotic world where people transition in an instant from health to gone.

In the spring of 2020, many people went into the hospital with a cough and a fever. The hospital. Many recovered, but many said goodbye to their families at the entrance to the emergency department and then never saw their families again. Mi bamageifa, who by plague, suddenly felt like it could be any one of us.

There are freak accidents all the time that seem to get more common with climate change or at least appear more common as they are reported on social media. I was struck by one story I learned about last week. A 55-year-old woman from Tennessee named Linda Almond, a Tennessee woman shared a Facebook live video on the afternoon of August 21st of this year. She showed the rough current of brown water coursing outside of her window from the storm. A few minutes later she was washed away. A human being. Washed away. By the same water that she shared, live on camera, with the entire world.

Crazy things have always happened--we all have a horrific story that we could share whether it involves cancer or a car crash--as I have said before, some of us have been closer to tragedy than others. And we can't assume that those around us haven't known suffering. We all have. The list of ways that we could cease to be alive in an instant is endless and something we could dwell on forever. We could write our own modern Unetaneh Tokef. We could sit here and only lament.

There are other options. We could try to avoid death for us and for everyone else! Let me tell you a story about a Rabbi who took that approach:

Rabbi Yehoshua ben Levi was a very righteous man and when it was his time to die, he was rewarded with a privilege that no one else received. Malakh haMavet, the Angel of Death, told Rabbi Yehoshua that they would walk together to the fence at the border of paradise and he would get to glimpse over it and see what Paradise looked like before crossing over. He would get the answer that all of us have always wanted; he would find out what is on the Other Side! Rabbi Yehoshua accepted the gift and asked the intimidating Angel for an additional favor. So that he would not be frightened or threatened on their journey, the story tells us, he asks Death if he could hold Death's knife.

I'm sure that like me, most of you are picturing the classic Western image of the Grim Reaper, in the robes, with the scythe. That's a good working image.

The Angel agrees and hands Rabbi Yehoshua the knife. They make it to the fence--I picture it for some reason like the fence at the edge of my elementary school's playground.

"Take your look," says Death, and shows him the expanse of Heaven.

And Rabbi Yehoshua pokes his head over and jumps the fence! "Na na na na na! I've tricked you! Now I get to be in Heaven without dying! And I've got your knife! Now no one else is ever going to die again!"

And now I realize why I imagine Paradise as a schoolyard. Because this story is a cartoon.

Wouldn't that be wonderful? A scholar, a leader of the community gets to save everyone from the pain of mortality. And no one ever died again. The end. The story does not end there.

The Angel of Death calls out to God and says, "Wait! He can't do that! He's breaking the rules! You put me in charge of this job! God, make him come back!"

Because of Yehoshua ben Levi's goodness, God allows him to stay in the other world without having been let in by the Angel of Death. He gets to live forever in Paradise without ever actually dying.

"Well at least give me my knife back, kid!" shouts the Angel.

"What knife? There's no knife here."

A Bat Kol, a Divine Voice comes out and speaks directly to Yehoshua ben Levi, "Joshie, give the nice Angel the knife back, it's not yours."

"Do I hafta?" [pouts] "Why God, why does he need this stupid knife? Why does he get so much power over all of us?"

Why does Death exist? By the way, it's a really big deal in a Talmudic story when God intervenes and speaks up. God replies, "It is necessary for the created beings." ¹⁹ The Angel needs the knife for God's creation. Death is a necessity of being created as a human. God gives no further explanation.

We could continue to search for answers as many philosophers have spent millennia attempting. Why do we suffer? Why are we not immortal? Why did the loved ones that we remember today have to leave when they did or leave us at all? The answer is not a instantly gratifying one and I'm sure that the Rabbis who wrote that story in the Talmud didn't intend for it to be. We die because we live.

When I told our president Evan Marcus that this was the topic I was exploring for my Yizkor sermon, he said something really profound to me. "Death happens to other people." That is true. No one in this room has ever died permanently. But we often think that death is something that happens to everyone but us. And I promise you: every generation of humans that ever lived dreamed that they would be the generation that stole Death's knife away. No one ever has. I'm confident that no one ever will.

But if we can't outsmart or escape death, what can we do? There is actually an answer to that question. Unetaneh Tokef continues "מְנֻחָה וְמַתְעָה". Who will rest and who will tremble. At that point in the musical setting of this prayer, as I learned from Cantor Weiner, the music shifts from minor key to major key. We lament that we will die and then we triumphantly sing that some will be comfortable with that and some will quake in fear.

We are all going to die one day. It is the only thing that we can be sure of in the world and God created life to have an end to that life called death. So what can we do? We can choose to accept the musical transition and we can do exactly what I found myself doing with anyone who would listen to me this summer. It wasn't just Evan and Cantor Weiner that I workshopped this sermon with: this sermon was partially written by most of my friends and colleagues, my siblings, and my parents.

¹⁹ Ketubot 77b

The only antidote to the fear of death is talking about it. The very thing that we spend most of the year not doing. That avoidance is the reason that I've probably made a lot of you uncomfortable in your seats right now. We fear the unknown. We fear what we don't control.

Even if our deaths are sudden and unexpected, we have decisions that we can make now that give us control over the uncontrollable. When I was a hospital chaplain, one of my roles was to execute the filing of Advance Directives for patients. An Advance Directive, for those of you who are unfamiliar, is a legal document that one prepares detailing one's desires for medical care should one be unable to voice those decisions, say if they are unconscious. It is the document in which one can indicate that there could be circumstances in which they might not want to receive medical care.

Completing a checklist Advance Directive right before getting wheeled into surgery because the hospital suggests having an Advance Directive is usually a rushed bureaucratic process. This is unfortunate. Many people never consider writing an Advance Directive, until they are lying in a hospital bed with little privacy, with little dignity.

What if we thought about our healthcare and end of life wishes when we are at the height of our dignity? I told you earlier that we wear white today because it is the color of the costume that we will wear when we are put into the ground either in the plainest of pine or yes cardboard boxes or no receptacle at all. Burial shrouds are the things that all Jews will ideally wear one day. White linen. In the time of the Tanakh and the Rabbis of late-antiquity, this was the simplest fabric. And who else wore white linen?

We read the answer in our Torah reading a few minutes ago.

בְּתִנְתַּח־בְּדַ קְדֵשׁ יִלְבֶּשׁ אַמְכָנָה־בְּדַ יְהִי עַל־בָּשָׂרָוּ וְאַבְרָתָן בְּדַ יְחִגָּר וּבְמַנְצָפָת בְּדַ יִצְנַפֵּ בְּגָדִי־קְדֵשׁ הַמְּ וּרְחֵץ He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. 20.

Aharon, the Kohen Gadol, the High Priest, the person whose job it is to be the intercessor between we mortals and the Infinite God, was dressed in a suit of white linen on Yom Kippur to enter the Kodesh haKodashim, the Holy of Holies. There he performed the Atonement Service, which we call simply the Avodah, the Service, the Work, which we will describe in detail in the section of the Musaf service called Avodah.

But wait, isn't linen supposed to be the cheap poor man's fabric? It is! And every Jew is buried in such because of an equalizing decree. Elsewhere in the Babylonian Talmud, we learn that

In earlier times, taking the dead out for burial was more difficult for the relatives than the actual death, because it was customary to bury the dead in expensive shrouds, which the poor could not afford. The problem grew to the point that relatives would sometimes abandon the corpse and run away. This lasted until Rabban Gamliel came and acted with frivolity, meaning that he waived his dignity, by leaving instructions that he be taken out for burial in linen garments. And the people adopted this practice after him and had themselves taken out for burial in linen garments. Rav Pappa said: And nowadays, everyone follows the practice of taking out the dead for burial even in plain hemp garments [tzerada] that cost only a dinar. ²¹

We are all buried simply so that the poor will not be embarrassed that they cannot provide lavish funerals for their loved ones. And we dress with the greatest dignity, the simple clothes that were worn by one man in a generation who faced God on this one day of the year. Indeed, when the Hevra Kadisha, the Holy Society, the righteous members of the Jewish community who volunteer their time to prepare the dead for burial, when the Hevra Kadisha dress a body in the linen garments, shroud is misleading because it is actually a full suit of clothes corresponding to the garments that the High Priest wore, including the tunic, trousers, belt, and headdress and few other layers, they actually recite the lines from our Torah reading. And we are wearing those clothes right now. Some of the men here today are electing to wear the same white kittel that they wore under their chuppah and that they will wear in their grave.

20 Vayikra 16:4

20 vayikra 10:4
21 Moed Katan 27b

So I return to my earlier question. What if instead of only contemplating our mortality when we are in the awkward, undignified, uncomfortable position of lying prone in a hospital bed when a hospital chaplain we have likely never met before comes and we fill out a form indicating our wishes should we not wake up from our procedure and who should be contacted to make decisions on our behalf, we had dignified, patient conversations with our families about the parts of the death that we can control. What if you sat with your friends and family and spoke about the fact that you are going to die. All of you. All of us.

There are many Jewish resources that can guide these conversations and I look forward to teaching an adult education series in the near future about this expansive topic. We can and will discuss the Conservative Jewish views of the difficult topics: cessation of care at the end of life, brain death, organ donation, suicide and/or any topic that you email me that you are interested in or disturbed by. But at the very least, start the conversation. Let your spouse, your children, your parents, your best friends know what it is that you would want them to do for you if and when you are incapable of making your own decisions. If you come to true understanding and trust your legal next of kin or the person you legally designate as your medical proxy--which is a really important thing to do if your next of kin is NOT the person you would like making those decisions, you don't even need to write a document. But you should. It is a good exercise.

Four years ago, I underwent an elective abdominal surgery. I came to the hospital with my Advance Directive already prepared. I took the time to edit an advance directive from the Rabbinical Assembly with my wishes and, although they already are under American law, I formally appointed my father and mother as my decision makers. I noted that if they cannot be contacted and if there are any religious questions that are not addressed in my extensive statement of my wishes, my rabbi should be contacted. I even included his name and contact information. At that time, I had two of my best friends be the legal witnesses to my sound mind. I made what could have been a bureaucratic checking of boxes into a Jewish ritual.

In any conceivable situation, there is no way that a single word of the document that I keep saved in a Google Doc with access granted to my mother and father will ever be read. I have had extensive conversations with them and they have had extensive conversations with me and my siblings about our collective wishes. I am an organ donor and it says so on my driver's license. But should I, has v'halilah, be in the bizarre situation where I am unconscious, not a Jane Doe, and no one in my immediate family can be contacted, the document exists. A document that I edited for myself, with my own fingers at my own keyboard. And that makes me one who is yanuach. That brings me nahat. I can rest assured.

So in the space of this afternoon, I encourage you to start the conversation with your family. Have you ever thought about your own death? Do you want to be kept alive under any circumstances? You can guide your family in what decisions you would like to make on your behalf. Put them in writing. While you're at it, after Yom Kippur, tell your trusted beneficiaries where they can locate the financial and other information they'll need to access if you are no longer available to show them. It builds trust in our vulnerability.

There was a reason that I instinctively imagine the scene of Rabbi Yehoshua ben Levi climbing over the wall of Paradise as a boy jumping over the fence to the school playground. He tricks Death with sleight of hand and childish teasing. Because when we think of death, we all become scared children. When we were scared as children, the best way to feel better was to talk to the ones we love about the monsters, or the heights, or the public speaking that we were afraid of. And that's what we're here to do today. To talk to both the living and the dead. When we recite Yizkor, we remember those who came before us and use their memory as our strength, our empowerment. We can choose what they may or may not have chosen. We can talk. We can try to be a little less afraid by admitting that we're afraid.

By the way, there's another more succinct way that the author of *Unetaneh Tokef* said all the words I just said. Teshuvah, tefillah, u'tzedakah. Teshuvah-reflect on your fears and insecurities. Tefillah-figure out what those are between you and God. And tzedakah-write them down and give the kind gift to your family that they will have their burdens eased so that they are not left wandering when decisions must be made. We all stand today in equal humility before God, which is also the utmost of dignity. We are all rehearsing to be High Priests one day. So make the decisions now, when you have the power to do so.

Rabbi Rachel Salston



EXECUTIVE DIRECTOR Abe Adler

A Message from Abe Adler, Executive Director

This message is different from any previous message I have previously shared. I am writing this message for all to read AFTER the holidays have passed. This is a letter written in the 13th century by the Ramban to his son and it holds a very important challenge for us all.

I hope that when members deal with each other and when members call or email the office, each member will heed this message. Each year I feel it is important for Jews to take on some new mitzvah or act of kindness or work on some character trait as Jews are never to stay in the same place; instead Jews should always be trying to improve themselves. I would like us as a community to take on this challenge.

Hear, my son, the instruction of your father and don't forsake the teaching of your mother (Mishlei 1:8). Get into the habit of always speaking calmly to everyone. This will prevent you from anger, a serious character flaw which causes people to sin. As our Rabbis said (Nedarim 22a): Whoever flares up in anger is subject to the discipline of Gehinnom as it is says in (Koheles 12:10), "Cast out anger from your heart, and [by doing this] remove evil from your flesh." "Evil" here means Gehinnom, as we read (Mishlei 16:4): "...and the wicked are destined for the day of evil." Once you have distanced yourself from anger, the quality of humility will enter your heart. This radiant quality is the finest of all admirable traits (see Avodah Zarah 20b), because (Mishlei 22:4), "Following humility comes the fear of Hashem."

Through humility you will also come to fear Hashem. It will cause you to always think about (see Avos 3:1) where you came from and where you are going, and that while alive you are only like a maggot and a worm, and the same after death. It will also remind you before Whom you will be judged, the King of Glory, as it is stated (I Melachim 8:27; Mishlei 15:11), "Even the heaven and the heavens of heaven can't contain You" -- "How much less the hearts of people!" It is also written (Yirmeyahu 23:24), "Do I not fill heaven and earth? says Hashem."

When you think about all these things, you will come to fear Hashem who created you, and you will protect yourself from sinning and therefore be happy with whatever happens to you. Also, when you act humbly and modestly before everyone, and are afraid of Hashem and of sin, the radiance of His glory and the spirit of the Shechina will rest upon you, and you will live the life of the World-to-Come!

And now, my son, understand and observe that whoever feels that he is greater than others is rebelling against the Kingship of Hashem, because he is adorning himself with His garments, as it is written (Tehillim 93:1), "Hashem reigns, He wears clothes of pride." Why should one feel proud? Is it because of wealth? Hashem makes one poor or rich (I Shmuel 2:7). Is it because of honor? It belongs to Hashem, as we read (I Divrei Hayamim 29:12), "Wealth and honor come from You." So how could one adorn himself with Hashem's honor? And one who is proud of his wisdom surely knows that Hashem "takes away the speech of assured men and reasoning from the sages" (Iyov 12:20)!? So we see that everyone is the same before Hashem, since with His anger He lowers the proud and when He wishes He raises the low. So lower yourself and Hashem will lift you up!

Therefore, I will now explain to you how to always behave humbly. Speak gently at all times, with your head bowed, your eyes looking down to the ground and your heart focusing on Hashem. Don't look at the face of the person to whom you are speaking. Consider everyone as greater than yourself. If he is wise or rich, you should give him respect. If he is poor and you are richer -- or wiser -- than he, consider yourself to be more guilty than he, and that he is more worthy than you, since when he sins it is through error, while yours is deliberate and you should know better!

In all your actions, words and thoughts, always regard yourself as standing before Hashem, with His Shechinah above you, for His glory fills the whole world. Speak with fear and awe, as a slave standing before his master. Act with restraint in front of everyone. When someone calls you, don't answer loudly, but gently and softly, as one who stands before his master.

Continued on page 15

Torah should always be learned diligently, so you will be able to fulfill its commands. When you arise from your learning reflect carefully on what you have studied, in order to see what in it that you can be put into practice. Examine your actions every morning and evening, and in this way every one of your days will be spent in teshuvah (repentance).

Concentrate on your prayers by removing all worldly concerns from your heart. Prepare your heart before Hashem, purify your thoughts and think about what you are going to say. If you follow this in all your daily actions, you will not come to sin. This way everything you do will be proper, and your prayer will be pure, clear, clean, devout and acceptable to Hashem, as it is written (Tehillim 10:17), "When their heart is directed to You, listen to them."

Read this letter at least once a week and neglect none of it. Fulfill it, and in so doing, walk with it forever in the ways of Hashem, may he be blessed, so that you will succeed in all your ways. Thus, you will succeed and merit the World to Come which lies hidden away for the righteous. Every day that you shall read this letter, heaven shall answer your heart's desires. Amen, Sela!

Stay strong. Stay safe. Stay in touch.
Abe

**Fair Lawn Jewish Center / Congregation B'nai Israel
It's Back!!! Sacred Hoops!!!
At the Fair Lawn Jewish Center
Saturday – October 16th, 2021**



**Basketball – 6:15pm
Havdallah with Rabbi Salston – 7:00pm
Pizza and Board Games – 7:15-8:30pm
For grades 3 and up**

Masks are required!

Questions?

Contact Neil Garfinkle at finkley@aol.com

PRESIDENTIAL PONDERING

Evan Marcus

Shanah Tovah!

In today's column, I will share some excerpts from my Kol Nidre address, that I delivered on Wednesday evening, September 15.

Overall, the state of the synagogue is good. All things considered they are better than they've been in a few years.

Financially we're in good shape in the short term. We've done some cost-cutting, plus we benefited nicely from some of the COVID-focused government programs. The rent that we receive from our tenant Naaleh has also helped us a great deal. As a result, we have a balanced budget for the second year in a row, which has permitted us to hold dues steady for the sixth consecutive year.

However, the federal programs have ended, and the Naaleh lease will not go on forever. What's more, the contract we had with our in-house caterer was terminated prematurely during COVID, and that has cost us a reliable revenue stream. To combat this, we have formed a new Catering Committee, chaired by Scott Pass, that is looking to form a new catering panel with a small group of local caterers. We'll have more on this as the effort progresses.

Another issue impacting our finances is building upkeep. Our building is over 70 years old, and upkeep is expensive. There's no reason to believe that will change any time soon.

Overall, it's safe to say that in the short-term our finances are good, but in the longer term, we must be careful.

On the personnel front, Rabbi Salston celebrated her first anniversary with us in August. I have spoken with many congregants who are thrilled with her energy, creativity, and passion, and are delighted that she will be with us for many years to come. Be on the lookout for news about her installation event, currently scheduled for late November.

We have hired a new part-time Cantor, Yoni Stokar, who will be helping lead services. He's charmed everyone who has met him with his warmth, his knowledge, and his wonderful singing voice.

Let me also take this opportunity to mention our amazing office staff. Abe Adler, our Executive Director, has done an incredible job managing the building and all aspects of day-to-day operations over the last two years. I know I couldn't do my job without him and Rosemary Cerracchio, along with Gilda Winters and Marge Zarcone, who have my back every single day.

COVID forced us to quickly pivot and change our High Holiday plans at the last minute, where we added tent services, had to deal with honorees dropping out, and modifying our Zoom set up all in the last three weeks. Lots of details and loose ends to work out; in the end I believe it went very well.

A lot of the implementation of these changes fell on my Executive VP, Steve Montag. Steve also chairs the Religious Affairs Committee, which means he is responsible for making sure services come together, and most of the technology that has enabled us to consistently hold services remotely over the last 19 months. Thank you very much, Steve!

As everyone knows, in March of 2020, like everywhere else, life here at the FLJC/CBI shut down. But after a few weeks, we made the decision to bring Shabbat services into everyone's home via Zoom. Weekly services, committee meetings, and Board of Directors meetings all went to Zoom. Until recently, we've been running our weekly services on Zoom, but have made the difficult choice to end that. The main reason is because of a lack of directors; we need 3 or 4 more directors to make Shabbat Zooming work. If you're interested in learning how to direct, please reach out and let us know.

Instead of Zoom, Shabbat services will be shared via live streaming. Live streaming means that we can share the service without directors, but at the same time, it means that congregants cannot participate from home.

Via Zoom during COVID, we have created the Community Hebrew School of Bergen County (CHSBC), led by our Educational Director Marcia Kagedan. We just began our second year with 44 students registered at this writing: that's a nearly-50% increase from last year. Special thanks to the FLJC representatives on the CHSBC Board of Education: Neil Garfinkle, Jay Murray, and Jenna Chung.

Let's also thank Shari Toron for her work on revamping our web site, www.fljc.com. It looks great, and thanks to work that Abe and his team are doing in the office, soon we'll be able to manage our FLJC account and pay our bills right on the web site.

Finally, let me share some thank-yous:

- Shirley Leibowitz for her work on Programs and Events
- Stacey Murray for her work on Facebook
- Donna Pasternak for our kiddush-to-go bags
- Judith Alvaro for her tremendous help on Religious Affairs
- Craig Mont for his work with finances and security
- Michael Baer and Mark Meisel for their work with Social Action.
- Jerry Weiner for all he does, including the post-Neilah snacks in the lobby
- Joe Schkolnick, MPC President
- Ann Golick, Sisterhood President
- Charlie Cohen, our incredible Floor Gabbai week after week

We really need more volunteers and more help doing the things that keep our place running; everything from keeping the technology running to helping lead services, and a million other things. Please contact the office if you think your skills could help us. And Thank You!

Thank you to my officers: Jeff Zerowin, David Lauchheimer, Neil (Princi-PAL) Garfinkle, and Steve Montag.

And thanks to YOU. For sticking with us and believing in us through these last 19 months. I know you haven't agreed with every choice we've made, but know that with everything we do, we always have the best interests of the shul and our congregants at heart. And I ask you to be ready for the beautiful day when we can all come back to the building together as one big happy family.

Evan Marcus

MEN'S PROGRESS CLUB Joseph Schkolnick

The strong-shouldered men of the Men's Progress Club have been tirelessly producing our "Labor of Love" – the 2021-22 Phone Directory. Our entire MPC Board has been updating demographic data, collecting content, soliciting ads, and doing whatever else is necessary to publish this year's Directory! Thank you to Larry Bach for leading this project and to all the members of the MPC Board who have courageously stepped up in these trying times. We are looking forward to delivering the Directory to our synagogue members in mid-October with routing assistance from Seth Seigel-Laddy.

In August Harold Fine and I assisted in building the Sukkah along with Steve Montag and Virgilio Alvaro. We hope everyone had an opportunity to spend some time in the Sukkah.

Harold Fine, our VP of Religious Affairs, coordinated Ushering for this year's Rosh Hashanah and Yom Kippur Services. Thank you to all shul members who volunteered to usher and to "Hal" for taking over this thankless endeavor.

On October 3rd we will be joining the Sisterhood in their annual "Brieshit Hike." We look forward to a beautiful outing.

We will be having out Paid-Up Membership Breakfast on Sunday, November 7th. Our speaker will be Rick Hampson who will be discussing "Anti-Semitism in Radburn." Thank you to our immediate Past President, Bob Sokol, for organizing this event. We look forward to a lively discussion on this very interesting topic. Meeting specifics are to follow.

The MPC is always looking for more men within the FLJC/CBI community to become active participants in our programming and volunteer activities. Please consider joining our club today and reaping the benefits of MPC membership.

If you have any questions, do not hesitate to contact me at: scoey2020@aol.com

Joe Schkolnick
Men's Progress Club President

RELIGIOUS AFFAIRS COMMITTEE

RELIGIOUS AFFAIRS COMMITTEE ANOTHER YEAR BEHIND A MASK

Steven Montag
October 2021

We made it through the High Holidays! Lots of preparation, planning and extraordinary efforts by many in the congregation allowed us to have a safe indoor service for those vaccinated, a safe outdoor service for families with children too young to vaccinate and a limited but participatory Zoom option for those at home unable to attend. We also had a wonderful outdoor Shofar blowing for all to hear the mandatory blasts. We built a sturdy and airy Sukkah to handle the hurricane winds and rain and to allow a safe Covid enclosure to celebrate the Feast of Tabernacles, the Feast of Harvest.

This last month of holy days, God judges us for our activities over the past year. We spend time to pray, meditate and fast to repent for any unfavorable actions and start a new year and a fresh beginning. We hope and pray that God forgives us for any wrongdoing and has written us into his book for another year of life, health and happiness. I hope that God could see behind our masks and execute only positive judgements for us all.

5782 begins the third of our Triennial cycle of reading the Torah and will finish the entire Torah reading this Hebrew calendar year. October gives us a chance to catch our breath and prepare for the winter months. Maybe allow us one more vacation and celebration of the warm weather.

I thank you all who help to keep our synagogue alive and responsive to the needs of the community. Keep volunteering as it is good for the soul and returns more than expected.

I wish you all a safe, health and happy Autumn season.

Steven Montag



SOCIAL ACTION COMMITTEE
Michael Baer and Mark Meisel

Thank you all for your generous food and monetary donations during our High Holiday Food Drive last month. We donated the food and funds to the Fair Lawn Food Pantry and Center For Food Action. The need for food has increased by 3X during this pandemic and continues. In Bergen, where the median household income is \$101,144, child hunger is estimated to have risen by 136%, compared with 47% nationally." - CNN.com. Your generosity during this food drive and the others Social Action runs during the year has helped many in our community and we truly appreciate your support.

Thank you also for supporting J-ADD, which has been helping the developmentally disabled community in North Jersey for over 25 years, by purchasing flower arrangements for the holidays. The next Flowers by J-ADD opportunity will be on Thanksgiving, watch the Insider for details.

We also want to thank you for your donation of school supplies and food during the summer. Please see the picture of just one of the trips bringing the supplies to the Fair Lawn Food Pantry which distributes the supplies to Fair Lawn students in need.

Coming up in October and November, watch the Insider for announcements of our new projects. Given how early Chanukah is this year we will be running our Thanksgiving Food Drive & Chanukah Toy Drive together in early November, details will be in the Insider.

Michael Baer and Mark Meisel, Co-Chairs



SISTERHOOD Ann Golick

As I write the October News & Views article at the end of August having just returned from a fabulous family end of summer trip (the first time on a plane since covid), it is hard to believe that the High Holidays have come and gone. It was wonderful to see many of you in shul during the holidays and certainly understand those of you that chose to celebrate virtually. I hope that we will be able to have more in person occasions as the year progresses and the covid numbers decline. Thank you Rabbi Salston, Cantor Weiner all of the members of the Fair Lawn Jewish Center/CBI who worked so hard to organize and coordinate in this year's High Holiday services. In this environment that seems to change week to week (if not day by day), I know how difficult it was to orchestrate the high holiday services.

In September, Sisterhood was involved with the following activities:

Putting flowers on the bimah for Rosh Hashanah

Decorating the Sukkah - the Religious School children helped again this year to make decorations that we used to decorate the Sukkah. Thank you to Estelle Haberman for spearheading this effort and to Lily Shinkar and Donna Pasternak for their assistance and to those parents and especially those kids that helped make the decorations.

On September 23rd, Sisterhood also led a virtual '**Sushi in your Own Sukkah**' event, where ate sushi (or whatever we wanted) on zoom from our sukkahs or homes. This gave us a chance to once again connect albeit virtually. This event was open to the entire congregation.

Mark your calendars for our many upcoming events:

October 3 –B'reishit Hike- Come join our Sisterhood and MPC for a socially distanced hike at a location TBA. More details to follow!

October 10 – Book Club #1 – Join us for our first book club of the year. Tamar Jaffe will be moderating a discussion on "Rachel Calof's Story: Jewish Homesteader on the Northern Plains", by Rachel Calof.

October 28 – Play for the Cause - A Virtual Game night where we will play games like Boggle and Trivia. Having fun and raising money for charity. This year funds will be going to Jewish Family and Children's Services of Northern New Jersey.

October 30 – Pink Shabbat - Please join the Sisterhood, in honor of Breast Cancer Awareness Month for our Pink Shabbat service. We are partnering with Sharsheret, an organization supporting Jewish woman and their families facing breast or ovarian cancer. We invite any synagogue member who is a survivor, or son or daughter of a survivor, of breast or ovarian cancer **who will be able to attend the service in person** to participate with a prayer or English reading. A speaker from our own community will represent Sharsheret. Please contact Ilene Laufer at RFlanzman@aol.com or 201-693-1477 or Estelle Haberman at tantee2245@gmail.com or 201-873-1218 if you want to be a part of this special service.

Continued on page 22

November 9th—PAID UP Membership Event. Save the date. More details to follow. Look out for more details on all of these events.

This year's Torah Fund is continuing the theme of B'Yachad – meaning Together. All donations support the 5 Conservative/Masorti Jewish education institutes throughout the world. For those who donated \$180 or more during the period July 2020 – June 2021, there are no new pins however your continued generosity is very much appreciated.

Anyone who is interested in a Torah Fund pin, please contact Gerry Roth Kessel at 201-264-3706 or gkessel@optonline.net.

Any donation to the future of the Conservative movement is very much appreciated. If you have not already done so, please send in your Sisterhood dues for 2021-2022. I look forward to seeing you (either in person or virtually) soon. We always welcome your feedback and any recommendations and ideas that you may have regarding our Sisterhood. Please reach out by emailing me at abgolick1@gmail.com.

All the best -
Ann Golick

FLJC/CBI Sisterhood Book Club

Sunday, October 10th at 10:00 AM via Zoom

Rachel Calof's Story

Jewish Homesteader on the Northern Plains



Moderator: Tamar Joffe

RSVP to: Leslie Frucht at lesfrucht@gmail.com



William Astmann
October 9th 2021
3 Cheshvan 5782
Parshat Noach

William 'Will' Astmann was born with an old soul. He was deemed a miracle even before he was born. Named after his father's grandfather (Leon) and his mother's father (Billy), Will is a proud 4th generation New York Yankees fan! Much to his papa's and his father's delight, Will has a deep appreciation of cookies, golf, and the fine art of delivering dad jokes. Always armed with a witty one-liner, Will can be the life of the party! In addition to his charming, mature personality, Will has a great big heart. When you have Will in your corner, chances are that you found a life-long friend. He is loyal and loving, almost to a fault. When Will is not studying or working on school work, you can find him playing video games with his friends, shooting hoops, or taking a dip in the pool with his brother, Jake. He also likes to dabble in cooking and is slowly expanding his culinary skills. Will is looking forward to celebrating his Bar Mitzvah with his parents, Neil and Laura, brother Jake, grandparents Lloyd and Helen and Linda, aunts and uncles Jill and Rob, Loren and Matt, Brandon and Irene, puppies Roxy and Ryder, along with his extended family and friends.

Fair Lawn Jewish Center/Congregation Bnai Israel
Sisterhood and Men's Progress Club
invite you to join us for our annual

B'reishit Hike



Campgaw Mountain

Sunday, October 3, 2021 ◆ 10:00am

***200 Campgaw Mountain Road, Mahwah**

MASKS ARE REQUIRED

BRING YOUR OWN SNACK/WATER.

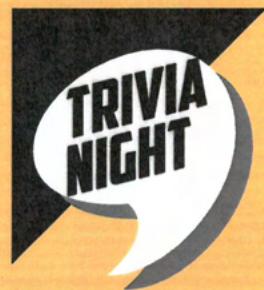
RESPONSES REQUIRED TO FLJCCBISISTERHOOD@GMAIL.COM BY 9/30/21

*MEET AT CAMPGAW AT THE LOWER PARKING LOT ON THE LEFT, TURN LEFT AT THE
FORK/SIGN FOR MAINTENANCE

Fair Lawn Jewish Center/Congregation Bnai Israel Sisterhood

Virtual Play for the Cause

Thursday October 28th, 8:00 PM



Benefiting Jewish Family & Children's
Services of Northern NJ

Donation \$18/screen

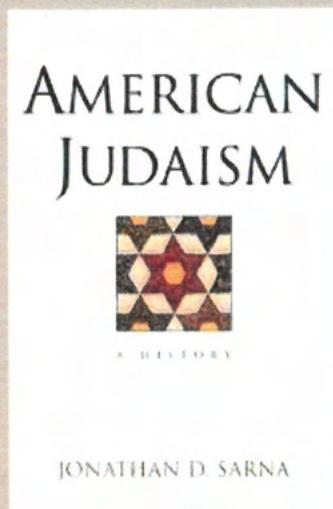
RSVP to Beth at 201-796-2598
or wwntlw@aol.com

Once reservation is received you will be sent
an email with the Zoom log in info.

Fair Lawn Jewish Center/Congregation Bnai Israel

Jewish Experience in America from Colonial Times to American Judaism Today

Book is available from
BCCIS!



Come learn
with the FLJC/CBI

Join us monthly on Sunday from 1:00–2:00 PM for a
presentation on a chapter from the classic book
AMERICAN JUDAISM
a history by Jonathan D. Sarna

Members & Guests are welcome to any OR all sessions

2021: Oct 17 • Nov 28 • Dec 19

2022: Jan 23 • Feb 20 • Mar 20 • Apr 24 • May 22
(above dates subject to change)

For Zoom link, please email info@fljc.com

**COMMUNITY HEBREW SCHOOL
OF BERGEN COUNTY
Marcia Kagedan**

**COMMUNITY HEBREW SCHOOL OF BERGEN COUNTY BEGINS ITS FIRST YEAR
OF IN PERSON CLASSES**

Shalom to All!

The new school year began in a big way...with 50% more students than last school year, fantastic teachers, excited students and happy parents!

Our opening day was IN PERSON! It was just wonderful to welcome everyone including some new families. The month of September was crazy busy with learning about, and celebrating all the Tishrei holidays. We began with Rabbi Weiner blowing the shofar for us!

Sukkah decorating was done with much energy and then we were all able to fulfill the mitzvah of dwelling in the Sukkah. Some of us ate in the Sukkah; others sat and learned in the Sukkah; others played games in the Sukkah; and some families joined together for dinner in the Fair Lawn Jewish Center Sukkah with Rabbi Salston as the hostess.

Simchat Torah was celebrated in school and also in both congregations. Now the school year settles into a regular routine of studies...well almost routine! There is always something special happening in the Hebrew School.

On October 3rd we have our first Kadima youth event for 5th-7th grades (4th graders are invited as well). The event will take place at the FLJC/CBI from 12:45-2:15 p.m.

On October 10th the CHSBC families are invited to participate in the Blessing of the Animals with Rabbi Salston in Fair Lawn. This is scheduled for the week when we read the story of Noah in the synagogue on Shabbat. It is bound to be a memorable occasion.

For more information about any of our programs please reach out to Marcia Kagedan (CHSBC Principal and Youth Director) at 201-815-8136 or edudirector@chsbc.org

Marcia Kagedan



ADULT EDUCATION COMMITTEE

Charles Cohen

Shalom Chaverim -

We are moving ahead with Adult Education programming for the New Year 5782, and may it bring Peace, Renewal of Health, and Many Blessings to all of us.

Rabbi Rachel Salston is continuing with her Wednesday "Coffee & Commentary" with interactive discussions of the weekly parshiot.

Rabbi Emeritus Ronald Roth is continuing his Tuesday Nosh & Knowledge classes on the important Jewish ethical Issues of the day.

You can join any class as your schedule permits, so please plan to Zoom in whenever you are able, so we can converse and learn together.

We are continuing our popular Zoom Monthly Movie Reviews, led by Rabbi Salston, leading off in October with a movie favorite, Barbara Streisand's ode to Jewish memories, "YENTL" which is currently available FREE on "You Tube". One of the featured supporting Jewish actors is now more than 100 years old, and has worked in more than 200 movie or TV shows; see if you can identify him.

We are starting our Education series on "American Judaism" by Jonathan Sarna. Rabbi Rachel Salston will lead off on Sunday, October 17 at 1:00 PM with an "Introduction" to the book "American Judaism, 300 Years of the Jewish Experience in America." Overall, the Jewish experience in America has been very good for Jews, and also very good for America; hence, mutually beneficial. America has been hospitable to waves of Jewish immigrants over three centuries of life in America.

We will have Sunday afternoon classes with different presenters on a monthly basis for October 2021 to May 2022. See the Schedule of Dates and Topics as we study the history of the Jewish experience in America from 1654 to 2021.

Please plan to join us whenever you can via Zoom to learn more, and ask any question you may have about the topics.

Happy Learning.

Charlie Cohen

SYNAGOGUE SKILLS LEARNING INSTITUTE

Have you ever wanted to learn to read Torah?
Have you ever wanted to learn to read Hebrew?
Instruction is available for:

*Torah-reading lessons
Haftarah chanting
Davening Mincha and Maariv
Learning the Brachot
Skills to follow Shabbat services more easily*

We are ready to begin instruction on your
schedule.
Free and open to all members

To register, e-mail Ellen Wertheim at
ellenwer@hotmail.com
What skills are you interested in?

FLJC-CBI Adult Education Presents Zoom Movie Commentary - *Yentl* Monday, October 25th 8:00pm Via ZOOM

Join us for this classic movie by Barbra Streisand which is a favorite film and an ode to days gone-by, yet filled with relevant Jewish themes for today.

Commentator is Rabbi Rachel Salston. Moderator is Charlie Cohen. All members and guest are invited.

Go to Zoom.US
Meeting ID 825 6913 3286 Password 462 679



Join Sisterhood for Pink Shabbat in
honor of Breast Cancer Awareness Month

Saturday, October 30th, 9:30 AM in Sanctuary if vaccinated or via Live Broadcast from home

We are partnering with Sharsheret, an organization supporting young Jewish woman and their families facing breast cancer by creating a connection with networks of peers, health professionals and related resources.



Our Pink Shabbat Is designed to educate women and men about the increased risk of hereditary breast and ovarian cancer among Jewish families.

We invite any synagogue member who is a survivor or son/daughter of a survivor of breast or ovarian cancer to have an honor during the service.

(Note: The service will be held in the sanctuary and you must be vaccinated to participate.)

Please contact Ilene Laufer at RFlanzman@aol.com or Estelle Haberman at tantee2245@gmail.com if you would like to participate in the service.

Fair Lawn Jewish Center/Congregation Bnai Israel

Blessing of Your Pets In Honor of Noah's Ark Parsha

Sunday, October 10th, 12:00 P.M.

**Hebrew School Children invited to join
at 12:30 (dismissal time) with their parents**

FLJC/CBI Parking Lot

**Bring your furry pets to receive
a special blessing**



Masks Required

DONATE

**Bring pet supplies to
donate to animal
shelter**

FAMILY MATTERS

Welcome our New Members

- Sharon Zitaner
- Holli and Daniel Weiss and their children Bradley and Ryan

Refuah Shlema to:

Laili Golda bat Reuvat v'David; David Wertheim (Binyamin ben Eta Shifra); Josephine Wertheim (Penina Chava bat Binyamin); Carrie Brunkin; Judi Margolis (Zisa Ita bat Rachel v David); Irv Pollack (Yehezkel ben Sarah v'Yaakov); Chaya Baila bat Gitel; Tova Raiza bat Yitzhak v'Malka Esther; Ahava bat Hadassah; Shifra Leah bat Sarah (Lynn Kahn); Nava Deena bat Stern; Leo Hinner (Eliezer ben Shoshanah v'Yosef Meir); Kenny Schmier (Kalman Ben Rivka); Michael Katzeff (Moshe Dovid ben Rachel); Jack Policar (Yacov Ben Rafael v Rachel); Yosef Chaim ben Huddle v' Moshe; Jesse Rosenzweig (Yehuda Laib ben Rachel); Avraham ben Chaya Sarah v'Yisrael; David Hayim ben Batya u'Refu'el; Malka Aviva bat Chana Golda; Neal Lipshitz (Nahum ben Haya Perel v'Yaakov); Annette Wallen (Yehudit bat Malkah); Layah Shoshanah bat Avihayil Yocheved v'Shlomo Hayim; Roni Zerowin (Rachel Chana bat Tamar); Yosef ben Devorah and Moshe; Michael Vorobyov (Moishe ben Fanya v'Aaron); Arie Greenbaum (Arie Label ben Chava and Hersch); Esther Oster (Esther bat Sarah and Chaim); Judith Shain-Alvaro (Yehudit Chasida bat Perel); Rose Lieberman (Ruchalay bat Vitel); Pincus ben Mina Sora; Flora Frank; Larry Mandel (Leibel ben Chaya)

Mazel Tov To:

- Linda and Jeff Ayes on the engagement of their daughter Kimberly to Garrett Rothschild, the son of Linda and Bruce Rothschild of River Vale, NJ
- Linda and Jeff Ayes on the birth of their first grandson Hunter Gram on September 18. His parents are Mitchell and Ariana Ayes

Mazel Tov to our October Birthdays

Manuel Abiague, Stuart J. Alper, Neil Astmann, Robin Baer, Ruth Cohen, Victor Constantine, Paul Danto, Brian Frisch, Harvey Ginsberg, Beatrice Goldstein, Madeline Harris, Linda Herrmann, Frances Kessler, Jane Levine, Myron B. Linderman, Jack Miller, Irma Newdorf, Don Peloso, Ronald Roth, Mozelle Sansone, Olivia Schoenberger, Alex Shinkar, Amy Stolar, Bena Weil

Mazel tov to our October Anniversaries

Rachelle & Paul Danto, Ann Golick & Robert Sokol, Lisa and David Gotlib, Sheryl and David Lachheimer, Andrea & Scott Pass, Robin and Joel Ringer, Sharon & Larry Schwartz, Heidi & Seth Seigel-Laddy,



**Thank you to the following members for contributing to the
beautiful Rosh Hashanah Bimah flowers**

The Ayes Family; The Flanzman Family; FLJC Sisterhood; Arline Herman & Family; Elayne & Ofer Kalina and Family; Ruth & Harold Kirschenbaum,; Gerry, Howard & Pamela Kessel; Carol & Evan Marcus; Phyllis L. Mirchin; Rona & Steven Montag; Donna Pasternak & Family; Loren Rosenthal; JoAnn, Mike & Danny Rothenberg; The Sansone Family; The Seligman Family; Ann Golick & Bob Sokol; The Spokony Family; The Wallen Family; Fran & Sig Westerman

THE GENEROUS HEART WILL BE FULFILLED

ELLIE WEINER FUND

Rabbi Ronald and Rhonda Roth

Mazel tov on your 50th Wedding Anniversary and many more in good health
Jerry Weiner

GENERAL FUND

Fran Bossman

In memory of your loving mother
Anita Loeb
Marilynn and Dennis Buchenholz

Fran Bossman

In memory of Anita Loeb
Beth, Jeff Salk & family

Francie Bossman

In memory of Anita Loeb
Karen and David Bikofsky

Jared Kirshenbaum

In memory of Anita Loeb
Milinda Teitelbaum

Debbi Loeb Kirshenbaum & David Loeb

In memory of Anita Loeb
Milinda Teitelbaum

Keith Loeb and Family

In memory of Anita
Mollie Goodman

Keith Loeb and Family

In memory Anita Loeb
Phyllis Mirchin

Arlene Teitel

Mazel tov on your granddaughter's
marriage
Sheila Kaplan

The Family of Anita Loeb

In memory of Anita
Arline Herman

HOWARD R. HERMAN FUND

Arline Herman

Mazel tov on your grandson's
Wedding
Sheila Kaplan

JUNE AND DAVID SALZMAN

EDUCATION ENRICHMENT FUND

Richard Kalman Salzman

June Salzman

RABBI'S TZEDAKAH FUND

Keith Loeb and Family

In memory of Anita Loeb with
wonderful memories of all the years we
knew her

Freida and Bob Wallstein

In memory of Ira Mordkowitz

Wendy and Russell Hacker

YAHRZEIT

Chaim Binder

Rosa Sirota

Anne Diner

Leslie, Marvin and Jeffrey Diner

Rose Frisch

Florence Birnbaum

Lillian Goldblatt

Susan Baumstein

Judith Elena Goldenberg

Gwendolyn Goldenberg

Nemo Goudsmit

Barbara and Phil Steinberg

Esther Habbaz

Marian Kaufmann

Minnie Knabel

Marcia Schultz

Ben Paley

Alan D. Paley

Alexander Schoenberger

Olivia Schoenberger

Pauline Shefkowitz

Gwendolyn Goldenberg

Pauline Vnuk

Betty Eisenberg

Louis M. Westerman

Fran and Sig Westerman

Ida Zisblatt

Phyllis Mirchin

*May their memory be
for a blessing*





10-10 Norma Avenue
Fair Lawn, NJ 07410

