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**RABBI'S MESSAGE**

*Rabbi Felicia L Sol*

*A teaching Rabbi Felicia Sol gave upon being honored by the organization Avodah in June, 2006.*

Parashat Shelah Lekha is the famous story of sending the twelve spies to check out the land of Israel. The report they bring back is a mixed bag—ten report that the land is indeed flowing with milk and honey, but the people who inhabit the land are powerful and gigantic and we shouldn't go there; and two, Caleb and Joshua, don't contradict the report of the ten but they don't let the fear of what is in the land scare them from wanting to enter the land. The Mei Hashiloah, a Hassidic commentator, teaches:

It is said in the Zohar, "The Holy Blessed one has three worlds—the world that is hidden within God and is not known at all, the world that is always known, and the world that is both known and unknown." There is one whose prayer will not benefit him at all, and this is called the world that is not known at all. That is for this one, God withdraws God's glory above. The world that is always known corresponds to one whom God always helps, aiding even without prayer, and so she will have no use for prayer. The world that is known and not known corresponds to one who receives no Divine assistance without prayer, yet if he prays he is answered. This one will

*(continued on page 3)*

**EXECUTIVE DIRECTOR'S MESSAGE**

*Deborah Pinsky*

As the cold winter months loom closer, BJ has lots of exciting programs and events to warm your soul.

Reach for Shabbat, our pilot RE-IMAGINE program, kicks off this month with a retreat the weekend of November 16 to 18. This is the first in a series of five programs over the course of the school year that will take place on Shabbat. In addition to enriching the learning that takes place in Hebrew School for the participating students, and expanding the learning to their families, Reach for Shabbat will help us as a congregation learn more about what family education could look like in the future. We will carefully monitor and evaluate the program this year, and we anticipate it will have deep impact on the Hebrew School curriculum in the 2007-2008 school year. Reach for Shabbat will engage 18 4th grade Hebrew School students and their families this year, and is funded by the Miriam L. Siroky Fund for Family Education.

We are also taking a family trip to Israel from December 26 to January 3 as part of our multi year program to bring every BJ member to Israel. Our last year's 180th anniversary trip was incredibly successful and we are doing it all again. The family trip has been fully booked since the summer. Marcelo, Ari, Kerrith and MTM Rabbinic fellow Lauren Holtzblatt will be on board for what promises to be another memorable experience. Our summer trip (for adults) is

*(continued on page 3)*

## SOCIAL ACTION/SOCIAL JUSTICE

## Jewish Texts and Social Responsibility

Can we really hope to find ethical values and guidance in the religious source texts of Judaism? After all, people of extremely divergent political views all claim to base their actions in the authority of our tradition. So is it even meaningful to say that the tradition has inherent values of its own?

I had the opportunity to explore these questions this summer during a week-long study session on “Jewish Approaches to Social Responsibility,” hosted by the Rabbinical School of Hebrew College, located near Boston. It was a beautiful week featuring deep conversation and provocative texts. We centered ourselves by davenning together every morning and singing niggunim between sessions.

But at every step, we felt nagging doubts. The challenge was put into sharp focus by a Talmudic text dealing with the biblical story in which King David hangs the seven sons of his predecessor, Saul, in order to appease the Gibeonites, a Canaanite tribe which had been mistreated by Saul. (BT Yevamot 78b-79a, based on II Samuel 21).

At the end of this gemara (Talmudic commentary), the rabbis imagine that passersby who saw that Israel had hanged the sons of royalty for oppressing a minority population gasped, “There is no nation so worth joining as this one!” and, according to the rabbis, “immediately, 150,000 new converts joined Israel.”

Rabbi Hayyim David Halevi, the Sephardic chief rabbi of Tel Aviv until his death in 1998, commented that the “great moral” of this gemara was that the Israeli government should treat its minorities so well as to sanctify God’s name. But Rabbi Michael Broyde, a prominent Modern Orthodox scholar in the U.S., has recently used this gemara to support the torture and killing of innocent civilians in the “war on terror.”

The lesson threw our little group into crisis. We argued through class and over lunch. What was the point of going to our tradition for guidance, if learned authorities could read any text in two opposing ways?

To approach this question, we need to dismantle the concept of “the tradition” as a single entity. “The tradition” is really a 3,000-year record of debate, interpretation, and inspiration. It is the record of a long struggle to create an ideal, covenantal

See the new living document, *Spiritual Foundations of Social Action/Social Justice at BJ* at [www.bj.org](http://www.bj.org). We invite you to study and discuss these source texts with your families, havurot, and committees. We are also gathering your comments and reflections—please contact Guy Austrian at [gaustrian@bj.org](mailto:gaustrian@bj.org) or x259.

society. Within this, the epic project of the Jewish people, there are multiple schools of thought, streams of interpretation, and patterns of action. We should always pause before saying, “Judaism says...” or “the Jewish tradition teaches...”

Does this mean, as the joke goes in *Fiddler on the Roof*, that “You are right” and “You are also right”? (“How can they both be right?” “Yes, you are right too!”) Not necessarily.

Engaging the tradition does require us to do better than to pick and choose quotes that “prove” our preconceptions. We need to approach the texts with great openness and humility, to allow the texts to engage us, challenge us, even change our minds.

Yet concepts and values sometimes come into conflict with other ones. For example, rationalizing torture or the killing of innocent civilians may conflict with major principles such as *b’tselem elohim* (the image of God), *rahmim* (compassion), or *darkhei shalom* (the ways of peace).

Today, it is our sacred work to identify and promote those traditions within the tradition that strengthen and nourish our struggle toward justice, peace, cooperation, compassion, equality, and freedom—that help us to be the people we aspire to be and to create the society we want to live in. We’re engaged in a competition of ideas made real through action. The stakes are as high as heaven—and so are the rewards! ■

—Guy Izhak Austrian, Director of Social Action/Social Justice  
For more info on our programs, see [www.bj.org](http://www.bj.org) or contact Guy at [gaustrian@bj.org](mailto:gaustrian@bj.org) or x259.

**RABBI'S MESSAGE** *Rabbi Felicia L. Sol (continued from page 1)*

have the will in his heart to pray; yet the first two will not have any desire to pray. Both the one it doesn't help anyway and the one who is helped without prayer, will not find any will in their hearts to pray. The Mei HaShiloah teaches that Caleb had a will in his heart to pray—the Torah teaches that God said, "My servant Caleb, because he was imbued with a different spirit and remained loyal to me—him I will bring into the land that he entered." (Bemidbar 14:24)

While we could debate the ethics of the story from the perspective of how we entered and conquered the land, that is not my focus. What moves me about the commentary of the Mei HaShiloah through the teaching of the Zohar is the definition of the three worlds: the things we know, the things we don't know and the things that are known and unknown. Prayer, Tefilah, he teaches, is what allows us to "survive" in this in-between world.

I think in life we know a lot of these three worlds. There are the things that are not known that we don't have any control over. They are hidden—both the good and the bad, the things we know we have full control over, the choices we make. And then most of the time I feel I live in this in-between world: the known and unknown. We are not sure of what we control and what we don't, of what could be and what can't be, of what is possible and what is impossible. This world is the one that calls me to do what I do, not just as my calling as a rabbi, but as my purpose as a person. As a child I was blessed to grow up in a loving family with the privileges that my grandparents' generation could have never imagined, and yet the dissonance between the known of my life and the unknown of why the world not so far from my doors could be the way it was, was always stunning. And so I did what I best knew how, spent time giving, like my parents, of my time in ways like doing volunteer work with kids, volunteering in soup kitchens, etc. My prayers for change not only were asked in my questions to God but also in my work in the world. As I grew older, I became more educated about systematic injustice, poverty, racism, sexism, and on and on... and now my prayers are not

only asked in my questions to God, but in my work in the world, in my community, and in my belief that in the face of both the known and the unknown, prayer as tefilah and prayer as avodah—both work and worship—are the only way to live with the world as we know it. I have been blessed to be one of the rabbis of a community that is dedicated to the real possibility that we might actually be able to live in a healed world, that our prayers and our work matter, that the mystery of what is the world is a call to us to answer the mystery with our belief that the mystery could unfold through us, through our prayers and our actions. That the world does not need to stay unjust, and that our Judaism lived in community could be an antidote to the injustice of our world.

Rabbi David Rosenn, founder and executive director of Avodah, wrote: "You will find that Avodahniks approach their work with hope not only for the people they serve but also for themselves. They want to live in a world where people understand that we are not just interconnected but interdependent. They want to live in the kind of world where justice and dignity for all is the rule, not the exception. And, importantly, they want the Jewish community to play a central role in creating such a world."

I want to live in that world, too. That's maybe the deep intention of what makes each and every Avodahnik tick in his/her own way. That is why I do what I do, because in this world of both the known and the unknown, I have a deep prayer that is called out from below to on high and from one human being to another—that the mystery of what could be is dependent on the belief that my dream of what could be might impact that mystery. My tefilah, my prayers, matter and so does my avodah, my work and service to that end.

Thank you so much for this great honor—to Ilanit Kalir and Rabbi David Rosenn, to my BJ community, my friends, my teachers and partners Rabbis Roly Matalon and Marcelo Bronstein, and to my family whose blessings started me on my way. ■

**EXECUTIVE DIRECTOR'S MESSAGE:** *Deborah Pinsky (continued from page 1)*

scheduled to take place from June 27 to July 8 with Roly joining the group. Our new Israel educator and trip coordinator is Jillian Cameron and she will be providing educational and social opportunities for participants before, during and after the trip. Information and registration is available on our website or contact [jcameron@bj.org](mailto:jcameron@bj.org)

As we look toward Thanksgiving, we invite you to join us at our annual Interfaith Thanksgiving service on Wednesday,

November 22, at 7 PM. Also in November, we host another Oneg Shabbat celebration on Friday, November 3 after the late service and the following weekend, we welcome Susannah Heschel at our Shabbat B'Yaḥad dinner on Friday, November 10 and for Saturday afternoon study on November 11.

I don't know about you but these take the chill out of winter for me! ■

## JEW-RY DUTY

## A Perspective on Morning Minyan

There are many ways to be part of BJ: some of us prefer "Friday night," others "Shabbat morning;" some go to classes, others deliver bread; some work on

Panim el Panim, others on the Lunch Program. Yet amidst all the myriad opportunities which BJ offers, certain challenges are more difficult than others. I sense this is the case for morning minyan. Perhaps we think, "My time will come one day, so why do I have to go now?" Perhaps we fear the pain we might encounter in such an intimate group. Surely it's easier to avoid the whole thing until one has to deal with an immediate loss?

Or not? I lost my grandmother last summer and found myself far from home, unable to share the loss with others who had known her. As a grandchild, one is not technically a mourner. I didn't have to go to the minyan. Yet for the first week, far from family, the funeral and the shiva, I found myself there every day. And knowing that neither my mother nor her sisters were saying Kaddish, I decided to attend minyan once a week. It was a way of showing her the honor and respect that were her due and to help feel my way into a world without her presence. As a result, a new window opened on this adventure that is being Jewish.

First, the intimacy: The genius of the morning minyan and the ritual of saying the Mourner's Kaddish is to show the mourner that he/she is not alone. While some are going through searing grief in shock and numbness, others are mourning the loss of someone who struggled for years with illness. For them, death is in some sense a relief from pain. Whatever the circumstance, the finality of the loss changes the world for the mourner. The role of those who are not saying Kaddish is immeasurable. There are those who come almost every day and serve as the spine of the group. Others have made a

commitment to come on a particular day. The mourners murmuring Kaddish quietly are carried through by the strength of the group as a whole.

Second, the change of pace: Even if you are familiar with the music and energy of Friday evening or the rhythms of the Saturday morning, Shaḥarit may still come as a surprise. It is the service stripped down to the bare essentials. Morning prayers acknowledge the "everyday" very concretely. In the prayer Asher Yatzar, you are thanking God for the "haloulim" and "nekavim," the openings and orifices, which enable the body to function. The Amidah is also different. It begins by thanking God for "da'at, binah v'haskel" (knowledge, discernment and wisdom). Each day has its own psalm and of course each leader stamps the service with his/her personality.

I'm grateful to have discovered the minyan over the last twelve months and above all I'm grateful to be part of a congregation where my Kaddish is counted. ■

—Sharon Anstey

**Jew-ry Duty, a new program at BJ, invites every Jewish adult member to attend our morning minyan one time over the course of a year. Our morning minyan provides an opportunity for people to connect with one another, to learn, and to celebrate important moments in our lives. It is also a space for supporting and strengthening those in mourning. We invite you to join us.**

**Do you have a story to share about your experience at morning minyan?**

**Please contact Rabbi Dara Frimmer at the BJ office., x264.**





## ANNOUNCEMENTS

### MAZAL TOV

**To the following members and their families on their bat/bar mitzvah (through October):**

Aaron Grau

Matthew Gottesfeld

**To the following members and their families (through September 15):**

Matthew Pasher and Lori Robinson on their marriage.

Alicia Babbit and David Hoffman on their marriage.

Helaine Harte and David Rhode on their marriage.

Sarah Michelson and Seth Guthartz on their engagement.

Susan Schwartz on the recent marriage of her daughter Deborah Schwartz to Rich Levy.



### CONDOLENCES *(through September 15)*

*The community of B'nai Jeshurun mourns the death of our beloved member, Gloria Schuman and extends sincere condolences to her entire family.*

*The community of B'nai Jeshurun extends condolences to the following members and their families:*

Todd, Juliet, Mel Phillips and Stacey Bradie on the death of Todd's beloved mother, Estelle Phillips.

Amanda Monaco (BJ musician) and Andrey Henkin on the death of Amanda's beloved father, Domenic Monaco.

Janet Sullivan and Armand Pierro on the death of Janet's beloved mother, Amely Baumann Sullivan.

David and Susan Schwartz on the death of David's beloved father, Melvin Schwartz.

Eileen Loeb on the death of her beloved grandmother, Estelle Cohen.

Nina Schanz, Lydia Forster Brock, and Matthew Brock on the death of their beloved husband, father, and grandfather, Siegmund Schanz.

Michael, Amalia and Gabriel Hirschhorn and Jimena Martinez on the death of Michael's beloved father, David Hirschhorn.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
			1	2
5	6	7	8	9  • 5 PM – BJHS Gimmel, 88th St.
12	13  • 5 PM – BJHS Mishpaha Dalet, 88th St.	14  • 5 PM – 5th Grade families cook for the shelter, 88th St. Frankel Hall	15	16
19 • RE-IMAGINE FAMILY RETREAT • 7-9 PM – Benefit Concert for Darfur, 88th St. (SEE P.10) • 7 PM – BJ Book Club, 86th St. Parlor Room (SEE P.10)	20	21 ROSH HODESH KISLEV • 7:00 PM – Rosh Hodesh Women's Group, 88th St. (SEE P.10)	22 ROSH HODESH KISLEV • 7:00 PM – Interfaith Thanksgiving Service, location to be announced; please see www.bj.org or this week's Kol Jeshurun	23 THANKSGIVING BJHS CLOSED BJ OFFICE CLOSED
26	27	28	29	30

## SERVICE TIMES

### MORNING MINYAN (88TH STREET)



- Monday–Friday 7:30 AM • Sunday & National Holidays 9:30 AM

### KABBALAT SHABBAT: PLEASE NOTE CHANGE OF TIME!

- November 3: Kabbalat Shabbat 6 PM 88th St. Sanctuary • 7:30 PM 88th St. Sanctuary
- Additional Services November 3: Wandering Minyan 6 PM 88th St. Frankel Hall • Family Service 6 PM 88th St. Sanctuary
- Beginning November 10: Kabbalat Shabbat 5:45 PM 88th St. Sanctuary • 7:15 PM 88th St. Sanctuary
- Additional Service November 24: Contemplative Shabbat 5:45 PM 86th St. Sanctuary

### SHABBAT MORNING

- 9:30 AM 86th St. Sanctuary • Children's Services 10:45 AM 86th St. Chapel

DAY	FRIDAY	SATURDAY
	<p><b>3</b></p>  <ul style="list-style-type: none"> <li>• 6 PM – Family Service, 88th St. Sanctuary</li> <li>• Following Family Service – BJHS Gan Dinner, 86th St</li> <li>• 6 PM – Wandering Minyan, 88th St. Frankel Hall</li> <li>• 7:30 PM – Kabbalat Shabbat Service, 88th St. Sanctuary</li> <li>• Following 7:30 PM Service – Oneg Shabbat, 88th St. Sanctuary</li> </ul>	<p><b>4</b></p> <ul style="list-style-type: none"> <li>• 9:30 AM – Shabbat Morning Services, 86th St.</li> <li>• 10:30 AM – Junior Congregation, 86th St</li> <li>• 10:45 AM – Children’s Services, 86th St.</li> <li>• Bar Mitzvah: Matthew Ross</li> <li>• Bar Mitzvah: Weslee Yacker</li> <li>• 4 PM – Study of <i>The Sabbath</i> followed by havdalah, 86th St. Social Hall (SEE P.3)</li> </ul>
Mishpaha St.	<p><b>10</b></p> <p><b>SERVICE TIMES CHANGE</b></p> <ul style="list-style-type: none"> <li>• 5:45 PM – Kabbalat Shabbat Service, 88th St.</li> <li>• Following 5:45 PM service – Shabbat B’Yahad Dinner with Dr. Susannah Heschel, 88th St. (SEE P.10)</li> <li>• 7:15 PM – Kabbalat Shabbat Service, 88th St.</li> </ul>	<p><b>11</b></p> <ul style="list-style-type: none"> <li>• 9:30 AM – Shabbat Morning Services, 86th St.</li> <li>• 10:45 AM – Children’s Services, 86th St., followed by lunch</li> <li>• Bar Mitzvah: Benjamin Roffer</li> <li>• Bar Mitzvah: William Braun</li> <li>• 4 PM – Study with Dr. Heschel (SEE P.10)</li> </ul>
	<p><b>17</b></p> <ul style="list-style-type: none"> <li>• 5:45 PM – Kabbalat Shabbat Service, 88th St.</li> <li>• Following 5:45 PM Service – BJHS Hey Family Dinner, 88th St.</li> <li>• 7:15 PM – Kabbalat Shabbat Service, 88th St.</li> </ul> 	<p><b>18</b></p> <ul style="list-style-type: none"> <li>• 9:30 AM – Shabbat Morning Services, 86th St.</li> <li>• 10:30 AM – Junior Congregation</li> <li>• Bat Mitzvah: Abigail Schneider</li> <li>• Bat Mitzvah: Julia Evanusa</li> </ul>
	<p><b>24</b></p> <p>BJ OFFICE CLOSED</p> <ul style="list-style-type: none"> <li>• 5:45 PM – Contemplative Shabbat Service, 86th St.</li> <li>• 5:45 PM – Kabbalat Shabbat Service, 88th St.</li> <li>• 7:15 PM – Kabbalat Shabbat Service, 88th St.</li> </ul>	<p><b>25</b></p> <ul style="list-style-type: none"> <li>• 9:30 AM – Shabbat Morning Services, 86th St.</li> <li>• 10:45 AM – Children’s Services, 86th St.</li> <li>• Bar Mitzvah: Zachary Mittman</li> </ul>

## ADULT CLASSES

### MONDAY

- Me’ah, 7-10 PM
- Introduction to Judaism, 7-9 PM

### TUESDAY

- Gems of Genesis, 8:10-9 AM
- Prayer and Synagogue Skills, 7-8:30 PM (begins November 28)
- For Tze’irim (20s and 30s): Study of Heschel’s *Quest for God* and Mishnah Berakhot, 7-9 PM (through November 14)
- For singles: The Individual and The Community, 7-9 PM (begins November 28)

### WEDNESDAY

- Contemplative Practice, 7-9 PM (through November 8)
- Heschel’s *Heavenly Torah*, 6:30-8:00 PM

### THURSDAY

- Parashat Hashavu’a, 7-8:30 PM

## YOUTH CLASSES

### MONDAY

- 4-5:30 PM, K-1st Grade
- 4-6 PM, 2nd-7th Grade

### TUESDAY

- 5-7 PM, Lishma

### THURSDAY

- 4-5:30 PM, K-1st Grade
- 4-6 PM, 2nd-6th Grade

## ONGOING ACTIVITIES

### SUNDAY-THURSDAY

- BJ/SPSA Homeless Shelter 7 PM

### WEDNESDAY

- Kesharim 2 PM

### THURSDAY

- Judith Bernstein Lunch Program 12 PM

### CANDLELIGHTING TIMES

November 3	4:33 PM
November 10	4:25 PM
November 17	4:19 PM
November 24	4:14 PM

### PARASHAT HASHAVU’A

November 4	Lekh Lekha
November 11	Vayera
November 18	Hayyei Sarah
November 25	Toldot

### HAVDALAH TIMES


November 4	5:13 PM
November 11	5:05 PM
November 18	4:59 PM
November 25	4:54 PM



indicates Family Life and Hebrew School events

## YOUTH AND FAMILY EDUCATION

## Thanksgiving and Miracles



When I was a child, my favorite toys were usually the ones that “did stuff:” dolls whose eyes would close when I put them to bed, cars with steering wheels I could turn and make the wheels turn, and dinosaurs that I could transform into robots. These toys always came in boxes bearing the words “Working Parts,” and they were miraculous to me.

Next month, people all over the world will celebrate miracles. Whether they call it December or Kislev, Christmas, Kwanzaa, or Chanukah, families will celebrate dramatic, history-altering wonders. This month, though, presents a unique, if secular, opportunity to celebrate miracles. In North America, families will travel to gather and spend a long weekend together for Thanksgiving. We will stuff ourselves full of football, parades, shopping malls, and turkey. It is our special challenge as Jews to drape Judaism over our Thanksgiving tables, and search for Jewish meaning in the holiday.

In October, we imagined how families might use the sukkah as a kind of scaffolding to frame Sukkot. This month, I would like to suggest some scaffolding to help your family create a Jewish foundation for Thanksgiving. What follows are some suggestions about thankfulness that you can use to trigger reflection, discussion, and action.

Every day of the year, Jews traditionally say a special prayer of thanksgiving during the Amidah, the part of the service devoted to personal connection and communication with God. We thank God for “all God’s miracles that are with us every day, and all God’s wonders and goodness that are with us all the time: evening, morning, and afternoon.” These are the ordinary miracles that don’t warrant holidays—they are our “working parts.” They are arms that give hugs, eyes that fill with wonder, legs that run, and hearts that feel. They are also our ability to “do stuff:” put food on the table, get away from the city to visit family, and vote for officials we entrust with governing our community.

In November, how can your family list and acknowledge all of the everyday miracles God has made for you? You could make a scrapbook or video to capture those miracles and share it on Thanksgiving. You could keep a running list of miracles and see how long it can be. You could take a little bit of time every day, in addition to the moments leading up to Thanksgiving dinner, to go around the table and share “what I’m thankful for.”

November is also a wonderful time to remember that we are created in God’s image. That means we can work everyday

miracles for other people, those whose parts might not work as well as they might, and whose lives do not provide the opportunities to do the things we sometimes take for granted. Your family can work miracles by choosing a tzedakah or gemilut hasadim project to start in November. You could visit the sick or the lonely, or you could get involved in the final push of a candidate’s campaign for office, or you could provide someone with a Thanksgiving meal who might not be able to provide it himself.

November also corresponds to the month of Heshvan, which is often called Marheshvan (bitter Heshvan) because it includes no holidays or their accompanying opportunities to spend extra time with our community, our selves, and God in prayer and contemplation. This year, Heshvan has been designated as Jewish Social Action Month, when we focus our energies on coming together to repair the world. It has a two-part emphasis: both on acts of tikkun olam and the fact of doing these acts together with other Jews. How might your family come together with other Jews to repair the world this month? Suggestions can be found online at [www.cheshvan.org](http://www.cheshvan.org)

Finally, November provides us with an amazing opportunity to show our children what it means to be a responsible member of a community. We teach our kids that when they become bar or bat mitzvah they will be bound by obligation and responsibility to help sustain their community. We can strengthen this message by finding concrete examples of how we, as adults, sustain our community. I challenge you to find these examples both within and outside of your Jewish identity and experience, and I suggest you seize upon Election Day. It doesn’t matter for whom you vote (not for the purposes of teaching your child how to take hold of his or her role in the community!) but THAT you vote, and that you make your child part of the voting experience. I would even go so far as to propose that the voting booth is our American analog to the Holy of Holies in the Temple in Jerusalem—and you have the opportunity to bring your child with you behind the curtain and allow him or her to witness the profound mystery of this democratic ritual. This, too, is a miracle: the power we are afforded to have our voice heard and to be counted, no matter who we are, once we reach a certain age, and to be afforded the gift of anonymity and the luxury of being completely honest in our choices.

May the miracles we experience and create this month spill over into the next, and all that follow it. ■

—Hollis Gauss, Director of Education





## YOUTH AND FAMILY EDUCATION

### Important Dates for November

- Events *in ITALICS* are for Teens
- Events in REGULAR FONT are for the Hebrew School
- Events in **BOLD FONT** are for the Families community

*Thursday, November 2* .....BJHS Ozrim Development Session

Friday, November 3, following the 6:00PM Kabbalat Shabbat Service ...BJHS Gan Family Shabbat Dinner

**Saturday, November 4, 10:30AM, 86th Street Social Hall** .....**Junior Congregation**

*Tuesday, November 7, 5:00PM, BJ Offices* .....*Lishma Teen Learning Program*

Thursday, November 9, 5:00PM, 88th Street .....BJHS Gimmel Mishpaha Family Learning Program

Monday, November 13, 5:00PM, 88th Street .....BJHS Dalet Mishpaha Family Learning Program

**Tuesday, November 14, 5:00PM, Frankel Hall** .....**5th Grade Families Cook for the Shelter**

Friday, November 17, following the 6:00PM Kabbalat Shababt Service ...BJHS Hey Family Shabbat Dinner

**Saturday, November 18, 10:30AM, 86th Street Social Hall** .....**Junior Congregation**

Thursday, November 23 .....BJHS Closed for Thanksgiving





## UPCOMING COMMUNITY ACTIVITIES

### Teacher-in-Residence Shabbat: Dr. Susannah Heschel

**November 10–11**

*In Commemoration of Abraham Joshua Heschel's  
Centennial Year: His Life and Legacy*

Dr. Heschel will teach at a Shabbat B'Yahad dinner following the Friday night 6:00PM service at 88th Street, give the D'var Torah during Shabbat morning services, and teach on Shabbat afternoon at 4PM at the 86th St. Chapel. Free, registration not required.

### Interfaith Concert for the People of Darfur

**Sunday, November 19, 7:00–9:00PM**, 88th St. Sanctuary and Frankel Hall; see [www.bj.org](http://www.bj.org) or the weekly *Kol Jeshurun* for more information

BJ and SPSA are teaming up to raise some desperately needed funds for the people of Darfur. Please save the date for a fun and meaningful concert.

### Join BJ's Torah Teachers Circle

Please join our Torah Teachers Circle (TTC) for 5767/2006-7. Our Circle consists of BJ members who have chosen to write a d'var Torah on the parasha of the week. No experience necessary. Please send a few choices of dates to [aschanfield@bj.org](mailto:aschanfield@bj.org) and you will be notified quickly of which selection is available. Your writing should be about 650-700 words, with room at the end for a few lines about yourself. If you need help writing a d'var Torah, please contact our MTM Rabbinic Fellows, Dara Frimmer (x248) or Lauren Holtzblatt (x256).

### BJ Book Group

**Sunday, November 19, 7:00PM**, 86th Street Parlor Room

• Cost: Free, registration not required

Please join us to discuss the autobiography of contemporary Israeli author Aharon Appelfeld, *The Story of a Life: A Memoir*.



## UPCOMING LIMUD

### Shabbat: A Sanctuary in Time

**November 4: Rabbi Jennifer Krause, Chapter 1**

Shabbat afternoon • 4:00PM • 86th St. Social Hall  
• Cost: Free, registration not required

During the course of Abraham Joshua Heschel's centennial year, we will read together as a community Heschel's *The Sabbath*. On the first Shabbat of each month, a different rabbi/teacher in our community will teach one chapter through various sources. All are encouraged to buy the book and bring it to the Shabbat afternoon sessions (copies of each chapter **will not** be distributed). All sessions will conclude with havdalah except for April, May and June.

### Rosh Hodesh Women's Group for Kislev

**Tuesday, November 21 • 7:00PM • 88th St. Frankel Hall • Cost:** Free, registration not required

Join Rabbis Felicia Sol, Dara Frimmer and Lauren Holtzblatt to study and pray together on this holiday traditionally associated with women. Please bring a dairy/vegetarian/kosher snack for everyone to share.

### Prayer and Synagogue Skills

**Begins November 28**

**Rabbi Dara Frimmer**

4 Tuesdays (November 28, December 5, 12, 19) • 7:00–8:30PM • 86th St. Chapel • Cost: Free, registration required

What is the structure of the service? How does it change on Shabbat and festivals? What are the unique components we offer at B'nai Jeshurun? When and why do we bow during the Amidah? In this workshop, we will explore the structure and "choreography" of the service and address such questions as: how can we find meaning in the rigidity of daily prayer? How can tallit and tefillin enhance our prayer experience? We will also learn/review some of the popular BJ melodies.

### For singles: The Individual and The Community

**Begins November 28**

**Rabbi Felicia L. Sol**

3 Tuesdays (November 28, December 5, 12) • 7:00–9:00PM  
• 88th St. Sanctuary • Cost: Free, registration required

Join a textual and personal exploration on the nature of community. What is the tradition's expectation of an individual in the community? What role did the tradition understand the community would play in the life of the individual? We will study traditional texts as a springboard to a discussion of the nature of community in 21st century New York City.



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KOL **ח****ד****א****ש**  
New Voice  
November, 2006

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