

Kayruv



קִרְבָּה

“Judaism for Today In a Warm and Caring Environment”

November 2016

Cheshvan 5777

FROM THE RABBI



Dear Friends,

There are people out there that really believe that finding ways of avoiding paying taxes is a sign of being ahead of the curve, whether those ways are criminal or simply creative. Who can blame them?

First, by the time we are done paying federal and state taxes, property and sales taxes, social security - a chunk of our incomes is gone. To say nothing of paying user and license fees.

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Kayruv means “Welcoming.”

Second, we live in a general society whose motto is the individual. What is in it for me? – we are constantly invited to ask about anything we do, for anything that's asked of us. If you believe that you are owed by society, it makes sense to try to take all you can out of others. But that is not how Jewish thought sees the individual.

In Jewish thought, we are recipients of obligations and not of unbounded rights. We are born owing others: our parents, our city, our God (or general life, if the word God makes you want to shut down). We rarely think how much we owe the world for what we are, in this great country, born with: hospitals and doctors, schools and teachers, the legal system, roads and highways, neighborhoods and parks, sidewalks and energy lines among others. Let's not forget national defense, police and firefighters. All that provides security, social quiet as opposed to social unrest, and an expectation of a life that will be better, or at least equally good to ours, for our children and grandchildren.

And any use of these webs of security makes us owe to the web: the right of using the web is to be paid for. And I want to make the case that even if you are not involved directly with using the web – let's say, you don't have children in the public school system so why pay for schools? – you do benefit indirectly from that web.

Jewish tradition sees that the fact that we live in a system of obligations makes it obvious that a certain burden is placed on our shoulders regarding the wellbeing of others.

There are two pieces of text that I'd like you to consider.

The first one is the case of the courtyard. The *Mishnah* affirms¹: if you reside with others in a courtyard, the other residents can force you to pay for the door and the porter's house. By which the *Mishnah* means: you are a partner with your fellow neighbors, even if you don't like them, and so you have to share the burden of basic security. The same *Mishnah* then goes to ask: How long must a person live in a city to be counted among the people of that city? And it answers: Twelve months. But it adds: If you bought a house, you are immediately considered to be a person of that city. The *Talmud* goes further, and begins discussing the obligations which one is under – to contribute for the soup kitchen, it affirms: if you live in that city for merely thirty days you already have to contribute, and the general *tzedakah* tax falls on you after just three months, the clothes fund for the poor on six months. You are invested, by simply being in the city, in the wellbeing of others. You don't want the poor to get so poor that they will throw caution to the wind and begin robbing people.

And what about real taxes, the ones we pay to the government?

It is the sage Shmu'el² that coins a phrase that appears several times in the Babylonian Talmud – *deena demalkhuta deena* – the law of the land is the law: generally this means that we follow the rules of the land as long as they are not interfering with Jewish observance. In Baba Batra 113b when this phrase is explained, Rava³ affirms that this is “from the fact that the authorities fell palm-trees and construct bridges [with them] and we nevertheless make use of them by passing over them.” There is a general obligation to obey legitimate laws and to pay taxes for the services we benefit from.

A last word of advice regarding the government can be found in *Pirkei Avot* in the words of Rabbi Chanina: Pray for the welfare of the government, for were it not for the fear of it, man would swallow his fellow alive⁴.

From here one understands that no matter how smart you think you can be, there is a sense of collectiveness that exists when living in society: it is in our collective best interest to live in a society in which people will not be driven to despair due to poverty, financial difficulties, lack of education, security and health.

Despair, particularly collective despair, is a very dangerous thing: humans, without horizons and hope, can do terrible things.

Warmly,
Rabbi Nelly Altenburger

RABBI'S OFFICE HOURS

Rabbi Altenburger invites you to meet with her and will be available any day except Wednesday and Shabbat. Please feel free to call or stop by.

Welcome New Members

CBI welcomes our new members:

Christine Gambino
Norman and Susan Gershon
Gretchen Kennedy-Graber and Ross Gruber
Heather K. Mazarakos
Gesya and Eliezer Rabinovich
Nadja Raver and Jeremy Shvetz

¹ Baba Batra 1:5 (the Mishnah was compiled on the 2nd century)

² 3rd century Babylonia

³ 4th century Babylonia

⁴ 3:2

FROM THE PRESIDENT



Dear Friends,

As I did last year, I would like to provide an abridged version of my *Kol Nidre* speech for those who weren't able to hear it at the time, particularly because it addresses my hopes and fears for B'nai Israel in my last year as president.

I would like to begin by expressing my gratitude to my rabbi, teacher and inspiration, Rabbi Altenburger, for two extraordinary ideas I've recently stolen from her lock, stock, and barrel, and which I believe have great relevance to our future here at B'nai Israel.

First, we must always be mindful of the power of stories to shape our identity and our response to adversity as a community. A few weeks ago in her Shabbat morning discussion, Rabbi Altenburger explained how psychologists at Emory University have recently been studying family narratives and how they affect children's emotional health and happiness. The psychologists have discovered that every family has a unifying narrative that generally takes one of three overall shapes: the ascending narrative, in which the family starts with very little, but works hard and life improves; the descending narrative, in which the family used to have it all, then lost everything; and the oscillating narrative, in which the family has had its ups and downs, but has hung together through it all. This last narrative, of course, is the healthiest, the one that gives families the most resilience and children the most self-confidence and sense of self and their place in the world. So too with organizations, as businesses and the military have discovered in applying this research. I'm happy to say that the oscillating narrative seems to be the dominant story we have told about ourselves for generations here at B'nai Israel. We've always seen ourselves as the "little shul that could"—small but active, warm, and somehow hanging in there seemingly against the odds through a long and illustrious history of both good times and bad that now spans nearly 120 years.

But when times get tough it's easy for this nuanced and balanced view of ourselves to be overshadowed by a simpler and more pessimistic parable. At our annual meeting this past June, I—not entirely inadvertently, I'm sorry to say—contributed to undermining our communal narrative by focusing on our decline in membership since I joined six years ago. In 2010, when I joined, we had nearly 80 families, and at the annual meeting, we had about 60, a drop of nearly 25%. I made sure to point out that our membership has declined by an average of three families every year for the past six years, that our congregation is aging, and that our leaders have been dying. This past year was especially painful in this regard—since this time last year, we have lost three former presidents, pillars of our community. (Editor's note: we lost five former presidents this past year if we include those without close continuing connections to B'nai Israel.) The implication was clear: we used to have well over 100 families, when I joined we had 80, now we have 60—we must be on a slow, grinding, inexorable decline into irrelevance and ultimately oblivion.

But while the facts I presented are all true, that implication is false. I reject the narrative of decline and dissolution. That is not our story, not who we have been for the past nearly 120 years, not who we are today, neither truly representative of the challenges we face nor indicative where we're headed. Yes, there are demographic, economic, religious, cultural and societal shifts much larger than ourselves that are contributing to our difficulties—attendance is down, young people aren't affiliating and congregations are aging not only in synagogues but in churches of every denomination all across the United States. These are huge changes that are affecting everyone, not just us. Yes, we have a significant structural budget gap of roughly \$30,000 between our expenses (which are no higher than they were when I joined six years ago) and the amount that we would ordinarily expect to raise through dues, donations and fund raising given the current size of our membership, and we're putting extra effort into attracting new members and raising additional funds. Yes, our membership is currently lower than it has been at any point in the past decade—but not by as much as my carefully crafted statistics might make you think. If you go back just two more years before I joined B'nai Israel, Cheryl's records indicate that we had 65 families, which is not that many more than we have now. In other words, while our membership has declined significantly

over the long haul, it can vary tremendously over just a few years, both down and up. I cherry-picked the start of my calculation of our membership decline (which hopefully only coincidentally coincided with my own arrival at B'nai Israel) for maximum impact.

Furthermore, our idealization of the past makes it hard for us to remember or comprehend how difficult life really was back then. Forty-two years ago, the construction of our building was running behind schedule, and Rosh Hashanah services were held in the basement, because the roof wasn't up yet, and there was no heat or running water. (I hear they did finally get the roof up for Yom Kippur that year.) Finances have always been difficult, regardless of the size of our membership. Shalom Lampell, z"l (may his memory be for a blessing), told me that when he was president nearly twenty years ago, the money ran so low at one point that there simply wasn't enough in the bank to pay the electric bill. The day before the utility company was going to cut us off, he called them up and gave them his personal credit card number to make sure the lights stayed on. We're not in anything like that position today. In fact, while the \$30,000 gap seems daunting, it's actually 25% smaller than the amount we raised under similar circumstances last year in dealing with the crazy mold remediation and basement reconstruction.

So please don't let my editorial slant on our current situation frighten you out of proportion to the challenge at hand. I merely wanted to shake us out of our complacency, possibly goad us into looking past our navels out to the difference we could be making in the broader Danbury community and the world, and to some extent, I think I've achieved at least the first of those. But I don't want to do so at the expense of giving up on the communal narrative that has held us together through thick and thin all these years. We need it—it's who we are.

On to Rabbi Altenburger's second idea, which is where I'm going to get a bit controversial. You know, this is hard. I feel a bit like the son whose Jewish mother gave him two ties for his birthday, one green and one blue. "Thanks, Mom," he says. "They're beautiful." The next day he's taking his mother out to lunch, so he thinks long and hard about which tie to wear, since he likes both of them, and finally decides to go with the blue one. Well, when he meets his mother, she takes one look at

him and says, "What's the matter? You don't like the green tie?" So keep in mind as I continue, while I'll be wearing the blue tie, I do like the green one too—that green stuff we can't run a synagogue without—but what really worries me is not how much of it we have, but how we treat each other when we're worried about it.

About a month ago I heard a rather depressing true story from Rabbi Altenburger, and since I'm relating it from memory, I apologize in advance for any details I get wrong. The gist of it goes like this: the man who told Rabbi Altenburger the story had been looking for a synagogue for his family, a place where his son could be bar mitzvahed in a few years, and they eventually found their way to Chabad. The Chabad community was welcoming and non-judgmental, the rabbi was friendly and interested in learning the family's story, which included the fact that the son's maternal grandmother had been a convert to Judaism a long time ago. The family felt at home in the community and became regular financial contributors. Several years passed. Right before the son's bar mitzvah, the rabbi said to the father: "There is one issue we'll need to take care of before your son's bar mitzvah." The father replied: "OK, what is it?" and the rabbi went on to explain that the son would need to go through a conversion process, since his mother's mother had converted to Judaism, and the rabbi couldn't be sure that the conversion had been overseen by the right kind of rabbis following the right set of properly strict standards. It goes without saying how the father felt about this. But what really drove him crazy was how the rabbi had let the situation drag on until right before his son's bar mitzvah, since the rabbi had known about his son's status from the very beginning. "I felt," he told Rabbi Altenburger, "as though I were just a pocket"—a pocket that if kept in the dark could be counted on to make donations.

Now I'm not telling this story to cast aspersions on Chabad, which has many virtues, and is, as a matter of fact, a place where my own brother-in-law out in California found a Jewish home for a number of years. I'm also not telling this story because I'm worried that B'nai Israel as an institution or its leadership is treating our members like that—but if I'm wrong, and you've never received a new year's call from us, or a Purim basket, if the only time you ever hear from us is when you receive a bill for membership dues in the mail—then please let me know, because that's a catastrophic failure on our part, and we must fix it immediately. No, I'm telling

you Rabbi Altenburger's story because I'm worried that we treat ourselves and each other too frequently like pockets rather than people.

Let me give you two examples, which I see as two sides of the same coin. First, there are always a few—hardly any, but always at least a couple—of people who grouse about having to pay full dues when they don't attend very frequently, don't have a strong connection to B'nai Israel, and don't feel like they're "getting their money's worth". The source of this attitude is very easy to understand, since we're continually surrounded by it in American culture. Almost every activity in our secular lives is governed by fees for goods or services, and we're obsessed with getting the best or the most items at the lowest possible price, so it's no surprise that this ideology has slithered into our religious lives as well, and I think it affects all of us, not just the ones who openly kvetch about it, more than we would care to admit.

The second example is the flip side of the first. Ever since I joined B'nai Israel, I've had the very discordant and grating impression (and for me personally this really is a fingernails-on-the-chalkboard kind of feeling) that that a significant minority of our members seem to suffer from a persistent resentment of other members who they feel are not carrying their weight by "paying their fair share", despite our universally agreed-upon policy of ensuring that no one is turned away due to an inability to pay, despite our universally agreed-upon policy of keeping members' financial situations and dues accommodations secret, and frequently based on what seems to me like a lot of innuendo and mistaken assumptions. Once again, I can understand where a lot of this is coming from. I think that many of the people who suffer the most resentment are those who have worked the hardest as volunteers. One of the big hazards of a small synagogue is that there are always too few hands to do the work, and it happens all too frequently that our most committed members burn out on too much work with too little appreciation for their sacrifices.

Now you can see the beautiful symmetry here: the first group feels like they're paying too much, because they're not "getting their money's worth"; the second group also feels like they're paying too much, because the burden isn't being shared equitably. Both groups have pockets to blame: the first group is treating themselves as pockets, and the second group is treating others as pockets.

If only we could just be pockets! If only B'nai Israel were just like any ordinary American business, say a car wash, with set prices for a standardized list of products and services, volume discounts, big sales events. (Yom Kippur is right around the corner—come on down for our biggest sale of the year!) Actually, make that a karma wash—yeah, you bring your old jalopy of a karma in to the B'nai Israel Karma Wash, and eat bagels and lox while your karma gets a thorough wash, wax and shine. So, let's set some prices:

What price would you put on someone coming to your shiva when you've lost a parent?

What price would you put on someone making the minyan at shul so you can say kaddish on a yahrzeit?

What price would you put on someone making a meal for you and bringing it to your house when you've just given birth to your first child?

These aren't rhetorical questions! I'm serious, think about it!

What price would you put on someone asking you how your daughter is doing because they know she's sick and you're worried?

What price would you put on some family putting their kid in our Hebrew school, so that your kid has a Jewish friend and a reason to be enthusiastic about attending?

What price would you put on those folks who spontaneously break out in multiple-part harmony at just the right moment to catapult the prayer over that wall in your heart? I'm a bit of a musician, and I'm telling you, those people are magic.

What price would you put on someone listening patiently to you tell that corny joke you love so much for the upteenth time because you always forget that you've already told it to everyone? Hey, don't laugh—I've been both of those people at various times (the one listening patiently to the joke I've heard a million times before, and the one who, with a complete lack of self-awareness, is gleefully telling the joke for the millionth time), so this one is important to me.

Hopefully, the absurdity of these questions is self-evident, although it's a fun exercise—I'm sure each of you, with a minute's thought, could come up with

half a dozen that I've never even considered. But the point is that we can't put prices on these experiences, on these *people*, because that's not what this is all about. B'nai Israel is *not* a karma wash. Each of us is *infinitely* more than the sum of the money we pull out of our pockets. Together we can inspire each other to live meaningful, thoughtful, compassionate, menschlich, Jewish lives, and together we can bring this light and warmth to our families, our friends, and our workplaces. Together as a sacred community, we have the power to change ourselves, and change the world. But we need each other. This is ultimately about caring. This is about love! My mom—who is not Jewish but is here with us this evening because she wanted to know what kinds of crazy things her son has been up to—my mom is very wise, and she put it best, when we were discussing this yesterday: "you can't be a Jew alone."

If we nickel and dime each other, then we'll end up with nickels and dimes, not community. But if we can remember that we're in this together, through good times and bad, and if we can see every dues payment and every donation from each one of us, not as a burdensome bill payment or as a reluctant, inadequate unfulfillment of an oppressive obligation, but rather as a vote of confidence, an expression of caring and love and support, from the heart, regardless of its size, if we can see ourselves and each other not as pockets but as people who we honor and cherish, then I have no doubt that B'nai Israel will last for at least another 120 years.

Kennis Koldewyn

WE ARE HERE FOR YOU!

If you or anyone you know is ill or in need of support, please call our ***Bikur Cholim*** (Caring) **Committee** at 203-792-6161.

Jewish Family Services of Greater Danbury/Putnam

Donna Prywes M.S.W., Administrator

Located at the United Jewish Center, 141 Deer Hill Avenue, Danbury, CT 06810

203-794-1818 - jfsdanbury@mail.com

JFS is a confidential, no fee, information, resource and referral service that provides personalized assistance, support and advocacy to individuals and families.

Seeking help for any of these issues?

- *Homecare, assisted living, and nursing home options
- *Individuals facing physical or emotional challenges
- *Caregiver support, self-help groups and mental health counseling
- *Normal life transitions or stressful, traumatic life events

JFS is your helping hand-reach out to us!

DONATIONS NEEDED!



FOR OUR LOCAL FOOD PANTRIES!

This is CBI's ongoing project to help our local food pantries. Items most in need are dried/canned beans, canned fish, peanut butter, jelly, fruit juice, sugar, flour, personal care items such as soap and shampoo. (The pantries get cereal, canned veggies and rice from area supermarkets.)

CBI is a generous and caring community and as always, we thank you for your donations and support as they are truly appreciated.

NOVEMBER EVENTS

New Adult Ed Class - Souls, Nuts and Bolts, Jewish Prayer Explained

Come join Rabbi Altenburger for an exploration of Jewish prayer. We will merge learning basic Hebrew knowledge and basic prayer skills with discussions about God, the world, the soul and the purpose of life. Prepare to be surprised!

Tuesdays at 10:00 A.M. and Thursdays at 7:30 P.M. (two different times, same class.) How many sessions? 14 sessions. Beginning Tuesday November 8th OR Thursday November 10th.

Basic Hebrew reading not necessary, but a plus.

Friday, November 18th at 6:00 P.M.

Join us for our next *Kabbalat Shabbat* (Welcome the Sabbath) service.

Thanksgiving Meals for Families in Need

CBI has participated in providing Thanksgiving meals for families in need in the Danbury area for over ten years and we will continue to help again this year. The program is sponsored by the Interfaith AIDS Ministry.

We will be providing trimmings for six families. Please choose one or as many items as you'd like from the list of items below.

Please email the office (cbl193clap@gmail.com) with what items you will be bringing. You can start bringing items to the synagogue on Tuesdays from 4:00 – 6:00 P.M., Sundays from 9:00 – Noon or call the office if you need to drop off at a different time.

- 6~boxes of mashed potatoes or bags of fresh potatoes
- 6~ bottles of apple juice/other fruit juice
- 6~ bags of dinner rolls
- 6~ cans/jars of gravy
- 6~boxes of stuffing
- 6~canned vegetables
- 6~bags of dinner rolls
- 6~large cans of yams or fresh sweet potatoes
- 6~cans of cranberry sauce
- 6~large cans of chicken broth

Root vegetables, fresh fruits and pies that will keep for several days are also appreciated. All items must be at the synagogue by **Sunday, November 20th at 10:00 A.M.

LOOKING AHEAD

WHAT'S JEWISH ABOUT CAROUSELS?



PJ Library program at Congregation B'nai Israel, 193 Clapboard Ridge Road, Danbury, 12:45, Sunday, December 4th. Program open to all PJ Library kids over 5 and their families. Based on the PJ Book, "Feivel's Flying Horses".

Come learn the cool facts about how your ancestors could have been part of the great immigrant carousel horse wood-carving traditions of the early 20th century.

Then learn from a master craftsman and carver, Bob Yorburg, how to make your own Flying Horses! Bob will bring all the carving supplies and samples of his world renowned works!

Lunch will be served for our CBI Hebrew School kids at 12 and the program will begin at 12:45. During lunch, Bob will present a short Magic Show just for us!

PJ participants MUST preregister by December 1st \$5 per child materials fee, ages 5 and up only please for safety! Call [203-792-6161](tel:203-792-6161) and leave a full name, phone number, and age for each child. Bonus for the first 25 kids registered is a FREE ticket to ride the Danbury Fair Mall Carousel!

GOOD TIMES WE SHARED

Inclusion

"The rabbis recognized that each of us adds to Torah, and that only by including each and every person by name, recognizing and valuing their unique perspectives and contributions can we be whole as a community." This was the essential and inspiring message that Ed Frim of the United Synagogue Ruderman Inclusion Action Community delivered during Shabbat services on October 22nd.

CBI has been chosen by the Ruderman Committee as one of the select Conservative synagogues to receive support in finding ways to better sensitize the community to integrate practices of inclusion for all of its members. The Ruderman Family Foundation's goal is specifically to identify the needs of those with disabilities so that they can become full participants in synagogue life. As Ed spoke, he highlighted the perception that we all come to the synagogue with special needs and the more effectively these needs are met the more we are motivated to give back to the community.

Ed's comments seemed particularly relevant to CBI with its rich diversity of members—representing a variety of races, nationalities, religions of origin and socioeconomic levels. As he spoke I glanced around at our congregation with a renewed sense of affection and pride in the fact that we have effectively worked together to create such a caring and dynamic institution. And with the help of the Ruderman Family Foundation we will continue to go from strength to strength in actualizing our goal of fully including all our members in our unique synagogue family.

Pat Goldman

BEYOND B'NAI ISRAEL

At B'nai Israel, we have our own Dancing with the Stars connection in current CBI Financial Secretary and former local Hadassah co-president Julie Leventon, but first, let's begin at the beginning .

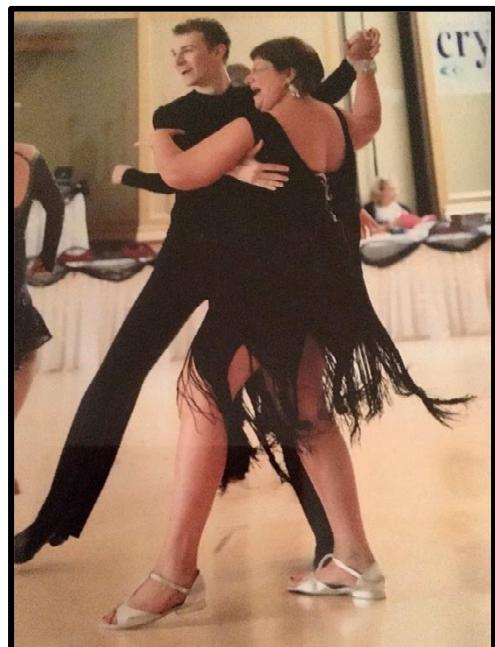
Like many positive outcomes, Julie's adventures in ballroom dancing were precipitated by something negative: her divorce. Along with a friend, Julie started going to singles dances, where she noticed the men who attended seemed to be far more accomplished dancers than the women. Now, Julie comes from a social dancing family (her mother, at age 83, still is an award winning ballroom dancer), but Julie always considered ballroom dancing as, "just weird". Still, to keep pace, she began taking classes at the Fred Astaire dance studio in Brookfield, where after a short time, she entered her first dance competition. "I fell in love with it," she declared. "It just swept me off my feet."

Competitions are part of ballroom dance culture, but not required, yet Julie thrived with the challenge. "Competitions," she explains, "make you part of a team. There's cheering and support and at the end, a banquet and awards ceremony." And compete, she did; not only locally, but at dance extravaganzas in Chicago, Denver, San Francisco and San Juan, Puerto Rico. The latter, a national competition, is where the Dancing with the Stars connection enters, as Julie and her partner (dance duos consist of an amateur- Julie, and a pro- her teacher) were judged by two of the professional dancers from the long running hit TV show. And they won in their category!

Julie's specialties are "rhythm" dances, specifically the merengue, West Coast swing and salsa. I've seen Julie and her partner dance on several occasions (one was at a CBI Jewish SummerFest) and she "trips the light fantastic"! Ballroom dancing on a competitive level requires dedication, concentration, synchronization and flair; and Julie has it all.

"I get lost in the music and the rhythm," she announces. "Dancing gives me such joy!"

Joel Levitt



IN THE COMMUNITY



BEST
Best Employment Success Training
Tuesday, November 15 • 9:30 AM
Southbury Library - 100 Poverty Road, Southbury
Health and Financial Wellness
During Your Job Search
The First of a 4-Program Series
Guest Speakers:

Jim Goldman, known as the Money Coach, provides practical financial tips and techniques that can help ease the financial struggles faced by the unemployed and under-employed.

Barry Jacob, Certified Health & Wellness Coach who will provide guidance and strategies on the importance of maintaining your physical & emotional health through challenging times.
All Welcome! FREE PROGRAM!
Jewish Federation
OF WESTERN CONNECTICUT
To register, call 203-267-3177, x340

(SOUTHBURY) The Jewish Federation of Western CT is hosting a **BEST Employment Workshop** session on Tuesday, November 15 at 9:30 AM at the Southbury Library, 100 Poverty Road, Southbury. BEST - Best Employment Success Training program kicks off with a session titled, *Health and Financial Wellness During your Job Search*. This is the first of a 4-Program Series. The community is invited to attend this free program. It is geared toward anyone who is unemployed, underemployed or someone who is thinking about changing careers.

Guest Speakers will feature Jim Goldman, known as the Money Coach, who provides practical financial tips and techniques that can help ease the financial struggles faced by the unemployed and under-employed. Barry Jacob, Certified Health & Wellness Coach will provide guidance and strategies on the importance of maintaining your physical & emotional health through challenging times.

This program is free and open to the public. Reservations recommended. Call [203-267-3177](tel:203-267-3177) or rsvp@jfed.net



Life, Love and Friendship at Federation

(SOUTHBURY) A New program is being piloted at the Jewish Federation of Western CT. All area adults are invited to join in on the program.

A fun and educational workshop series for individuals who have experienced loss of a significant other through death or divorce. This ongoing monthly workshop is designed for individuals who have lost a spouse or significant other either through death or divorce and are looking to educate themselves on topics related to enhancing social life and entering the “dating world.” Expect to have fun, laugh and create a network of friends with whom you can enjoy life.

Six Thursdays from 2:00-3:00pm (November 17; December 15; January 12; February 16; March 16; April 20 (Makeup days: May 11th and June 8th) RSVP by the Tuesday prior: call [203-267-3177 x 340](tel:203-267-3177) or email rsvp@jfed.net.



JOIN US FOR THE WILLIAM AND AUDREY WALZER
ALEF BET PRESCHOOL'S 10TH ANNUAL

MOM'S NIGHT OUT!
ENJOY AN EVENING OF SHOPPING, SILENT AUCTION, DOOR PRIZES, AND MORE!
TICKET INCLUDES WINE AND HORS D'OEUVRES.
THURSDAY, December 1st, 2016
6:00 P.M. TO 9:00 P.M.
WALZER FAMILY JEWISH COMMUNITY CAMPUS
444 MAIN STREET NORTH, SOUTHBURY, CT
TICKETS: \$10 EACH
PLEASE CALL 203.267.3387
RSVP
MOM'S NIGHT OUT IS A FUNDRAISER FOR THE WILLIAM & AUDREY WALZER ALEF BET PRESCHOOL, AN EARLY EDUCATION PROGRAM OF THE JEWISH FEDERATION OF WESTERN CONNECTICUT, SERVING YOUNG CHILDREN FROM ACROSS THE REGION.

**Jewish Federation
Endowment Camperships Offered
New Deadline – January 1, 2017**

(SOUTHBURY) The Jewish Federation of Western CT's Endowment will be reviewing applications for camperships during the month of January 2017 with award decisions to be announced by March 1st. Applications can be obtained by visiting the Federation's website at <http://www.jfed.net>. Only members of the Federation are eligible to apply. To be a member you must make a gift to the current Annual Campaign.

The camp program must support Jewish identity and continuity. Camperships are available for children over the age of three by the time camp starts. Income limits are a significant factor in making awards. A copy of your 2015 IRS Tax form 1040 or 1040A must accompany your application. Applications must submitted online to flepore@jfed.net no later than January 1st in order to be considered.

The JCC In Sherman

Tellabration! A Celebration of the Oral Traditions

On Saturday, November 12th from 6:30-8:30 PM the JCC in Sherman will host a Tellabration. This program titled: Imagine! Dragons, Monsters, Talking Animals and People Like Us, is designed for a family audience. However, adults unaccompanied by a child, are also welcome. Bring your child, grandchild, or come by yourself and enjoy an evening of wonderful stories. The storyteller, Robin Bady, will entertain the audience with stories that feature dragons, monsters, and talking animals. After an intermission, Robin lead an audience participation segment - which will include drawing stories, stand up and tell, or story exercises and games.

Tickets for the program at the JCC In Sherman cost \$5. A ticket for a family of 4 or more people costs \$15. Children must be accompanied by an adult. Refreshments will be available during intermission. For more information and reservations call the JCC in Sherman at [860-355-8050](tel:860-355-8050) or go to their website www.jccinsherman.org to order tickets online. Please RSVP by Nov. 9th. **Great Decisions**

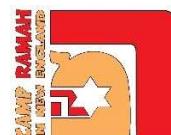
Sunday, November 13 10:00 AM-12:00 PM

Join us in America's largest discussion program on world affairs. The last topic of the year is Cuba and the U.S. The U.S. announced in December 2014 that, after decades of isolation, it has begun taking major steps to normalize relations with Cuba. The announcement marks a dramatic shift away from a policy that has its roots in one of the darkest moments of the Cold War — the Cuban missile crisis. Although the U.S. trade embargo is unlikely to end any time soon, American and Cuban leaders today are trying to bring a relationship, once defined by antithetical ideologies, into the 21st century.

Wine & Paint Night with Color on Wheels

Thursday, November 17th 7:00 PM – 9:00 PM
\$40 per person BYOB – Light snacks will be provided. Great night out with friends! Please RSVP by November 14.

For more information on our upcoming event please visit our website jccinsherman.org info@jccinsherman.org / 860.355.8050



Join the Family at Camp Ramah in New England

Come learn about Camp Ramah in New England without leaving your home! Please join us for an **online virtual parlor meeting on Tuesday, November 29 at 7pm EST** with our Assistant Director, Josh Edelglass. By using our online web conferencing site, you will be able to meet and interact with Josh on your computer screen, see a short presentation about the magic of Camp Ramah, and ask any questions you may have about our program. Join us to hear how Camp Ramah's rich and varied program offer campers the opportunity to grow, learn, and develop life-long friendships as they connect to Judaism in a unique way. Camp Ramah offers two-week sessions for children currently in grades 2-3 and four or eight-week sessions for children in grades 3-10. We offer a \$500 tuition discount to eligible new campers, and significant additional financial aid is available.

Please RSVP to joshe@campramahne.org.

David Offit, Director of Programming, Camp Ramah in New England
davido@campramahne.org | 212-678-8953

SCHEDULE OF SHABBAT SERVICES

Shabbat, 11 Cheshvan, November 12, Lekh Iekha: Abraham and Sarah are called by God to set out for Canaan and become a people.

Haftarah: Isaiah 40:27-41:16

❖ **Shabbat, 18 Cheshvan, November 19,**

Vayera: Abraham's tests: The birth and binding of Isaac. *Haftarah:* II Kings 4:1-37

❖ **Shabbat, 25 Cheshvan, November 26, Haye Sarah:**

Sarah: Sarah dies and Isaac is paired with Rebecca. *Haftarah:* I Kings 1:1-31

❖ **Shabbat, 3 Kislev, December 3, Toledot:**

The wrestling twins Jacob and Esau are born. *Haftarah Mal.* 1:1-2:7

❖ **Shabbat, 10 Kislev, December 10, Vayetse:**

Jacob leaves home to make his own life.

Haftarah: Hosea 12:13-14:10

CANDLE LIGHTING

November 4, 2016:	5:26	P.M.
November 11, 2016:	4:18	P.M.
November 18, 2016:	4:13	P.M.
November 25, 2016:	4:08	P.M.
December 2, 2016:	4:06	P.M.
December 9, 2016:	4:06	P.M.
December 16, 2016:	4:07	P.M.

Yahrzeits

15 Cheshvan, November 16, 2016

Karl Bank (Alex Bank)

16 Cheshvan, November 17, 2016

Mildred Osnoss (Kenneth Osnoss)

18 Cheshvan, November 19, 2016

Leo Mendlovitz (Pat Goldman)

22 Cheshvan, November 23, 2016

Rhea Yulman (Susan Tritter)

23 Cheshvan, Novemer 24, 2016

Conrado Lopez (Isabel Kaplan)

24 Cheshvan, November 25, 2016

Anna Levitt (Joel Levitt)

25 Cheshvan, November 26, 2016

Gunter Hermann (Patricia Weiner)

26 Cheshvan November 27, 2016

Frances Wasserman (Roslyn Bank)

27 Cheshvan, November 28, 2016

Clara Shenker (Martin Shenker)

Sylvia Steinberg (F. Richard Steinberg)

28 Cheshvan, November 29, 2016

Eugene Cahn (Charles Cahn)

1 Kislev, December 1, 2016

Sidney Steinberg (Jeff Steinberg)

5 Kislev, December 5, 2016

Jerry Simon (Paul Simon)

7 Kislev, December 7, 2016

Martin Schorr (Heather K. Mazarakos)

10 Kislev, December 10, 2016

Golde Rochma Kerstein (Michael Kerstein)

12 Kislev, December 12, 2016

Gloria Mark (Paula Cook)

13 Kislev, December 13, 2016

Barbara Salm (Joyce Shenker)

THANKS! THANKS!

For the General Fund

❖ Daniel Block in honor of Jessica Block

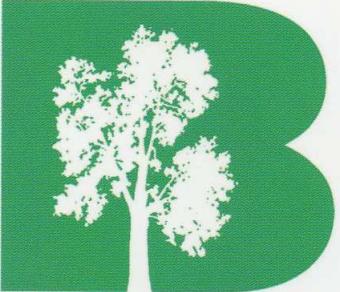
❖ Pat and Alvin Goldman *refuah shlema* to Joe Namer

For Their Generous Kiddush

❖ Ben and Jack Mandell

PLEASE SUPPORT OUR FRIENDS IN THE COMMUNITY

These pages contain business cards of members of the Greater Danbury Community who have been instrumental and generous to us in the renovation of our building. We ask you to help show our thanks by supporting them whenever possible.



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