

120 Years • 1897 - 2017

Kayruv



קירוב

*Celebrating the past, Welcoming our future!*

October 2017

Tishrei/Cheshvan 5778

## FROM THE RABBI



*Below is the rabbi's Erev Rosh Hashannah sermon. We hope you enjoy revisiting it and for those who were not here, we hope you enjoy it for the first time.*

Abraham Joshua Heschel once wrote that the job of a prophet is to afflict the comfortable and comfort the afflicted. And this has also been said about rabbis. So today I want to talk about love, in

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***Kayruv means "Welcoming."***

**Special Anniversary Event - See page 7**

part because we tend to think that love is a Christian thing, particularly when the context is religion – and we, Jews, are uncomfortable with this idea of God loving us, or we loving God. But if you have been paying attention, the prayer book has mentioned God loving us and we loving God a few times now. True, there is so much more going on today that love gets hidden in the other imagery: God as a judge, a sovereign, an accountant with three books, a parent. But the idea that God loves, and expresses that love through and with Torah, is there. And it's so there that it appears in the prayers every day. And we tend to skip this 'love'. We tend to forget it is there, just as we tend to do in our personal relationships.

As a Beatles fan since late childhood, I want to remind us of the fab four's words: All you need is love. It was one of the first songs I understood in the English language. But behind those words reside the single most important fact of life: it matters if someone loves us. No human emotion is more fundamental to human experience, and no human emotion more difficult to understand.

Love is an abused word in English, and also in modern Hebrew – because there is little distinction between various types of love. One can love a person and a sunny day in both languages. In Portuguese you can't. There are different words and gradations for love, and the word love is used solely in very intense personal relationships. Hasidim like to tell a story that illustrates this.



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A simple Jewish fisherman casts his net and brings in an unusually large pike. He is elated: "What great luck! The Baron loves pike! I can take it to the Baron and surely gain his favor!" The fish, hearing this, decides "Well, there is still some hope for me." The fisherman brings the fish to the baronial estate, where the guard at the gate asks, "What do you have?" "A pike," replies the fisherman. "Great," says the guard, "the Baron loves pike." The fish, although increasingly short of breath, hears that he is loved, and again feels hope. The fisherman carries the fish into the Baron's house. He enters the kitchen, where the head chef compliments the fisherman and again corroborates the Baron's love of pike. The pike is placed on a table. After a moment, the Baron enters. The size of the pike brings a broad smile to his face, and he starts to give instructions: "Cut off the tail! Cut off the head! Slit it lengthwise!" The fish, now despairing, with its last breath cries: "Why, you lie! You don't love pike. You love yourself!"

In this story our poor fish is linguistically naïve, maybe confused. But this story also highlights that the opposite of love is indifference, and not hatred. Love is concrete and personal, never abstract. Just like hatred.

And both hatred and love begin with caring. Feeling involvement is what makes any emotion possible. Love, for human beings, is complicated. Freud said: *"Dogs love their friends and bite their enemies, quite unlike people, who are incapable of pure love and always have to mix love and hate in their object-relations."*

Caring is fundamental to both hatred and love, and because of this we know that caring is not the emotion of love itself: caring can disperse itself in a myriad of other emotions: respect, compassion, admiration and reverence.

I joked a few times about being deeply in love with other people besides Mark – they are usually Hasidic masters of the past centuries, or Jewish philosophers, but you get the gist. The emotional response I feel is a type of caring: I care about the words and the meaning they bring, which I try to share every so often with you. Because I care deeply about Torah, this world and our shared destiny. And my love expresses itself that way.

Caring, therefore, is fundamental to love. And we learn to care, apparently. We learn to form attachments very early. When we can't form

attachments it is a disaster. We know that from some of the children that come from Russian orphanages, where one caregiver is expected to take care of 20 infants or young children, and the inevitable end result is neglect to such an extent that some children cannot make attachments. They have cried for so long, and were ignored for so long that something goes awry in their brains, according to a fair amount of scientists. And not being able to attach leads to not being able to care, and then love becomes almost impossible.

Even if we say that the capacity to love is inborn and it can't be erased by neglect, it still needs to be developed. Just as a seed is all potential, but with no earth, light and water it just does not come to fruition, the capacity to form attachments to certain people, lose them, and form new attachments and new connections is one of the healthiest aspects of our personalities. That is where resilience comes in.

When we are in love with a person we usually form attachments to their things as well. We know, however, that these attachments are a stand-in for the real person, the one we actually love. If we love the things and the people with the same intensity, psychologists have a name for that: fetishism.

If we love children with the same intensity we love our romantic partners, psychologists have a word for that too, and a jail cell to go with it.

If we love ourselves with the same intensity we love our romantic partners, psychologists have a word for that too: narcissism.

With all the various degrees of love, one thing runs common to all of them: the positive feeling and attraction to the beloved, be it a person, an idea or an object.

It is by varying these two: the positive feeling and the attraction, that we can separate the types of love. And tonight, I want to give a name to two of those types: fish-love and real-love.

Fish-love is just as the Baron loves the pike. It is a love that consumes the beloved. And another story is told of the rebbe of Kotsk, who was watching his Hasid eat fish with abandon, and asks him:

"Yankele, do you love this fish?" "Yes, rebbe," was the answer, "I love this fish very much!" And he continued to consume and eat and chew and

swallow the fish. After a few moments the rebbe asks, "Yankele, do you love me like you love the fish? If you really loved the fish, you wouldn't have taken it out of the water, boiled it and consumed it completely. You love yourself."

When I was in my early teens, I read a book by Somerset Maugham called "Of Human Bondage". It should be obligatory for all teens, I think, because it depicts a relationship of a man, Phillip, completely in real-love with a woman, Mildred. But Mildred does not real-love Phillip, Mildred is into fish-love as much as she possibly can be. And most of the book is his being painfully consumed by her. This is something that is quite important to understand, whether you are a teen or older: you can be in a love situation because of what love gives to you – and not because of the beloved at all.

One example that I have encountered more times than I can count is parents who love their children – but cannot see the children they have in front of them, the actual individuals, with independent feelings and desires. They love their children because the children are a projection of their own success, their own enjoyment.

I know that in part because of my parents and my brother. My parents had very high expectations for my brother, who was an intelligent, active and curious child, but incapable of sitting still in a classroom without creating havoc and provoking laughter, and whose grades gave no indication of his potential. This was already the case when he was six.

My parents, being good parents, knew that my brother obviously had a problem, and went with my brother to a child psychologist, the best that there was in Argentina, where we then lived.

For six months, with religious fervor, they'd drive to the psychologist's office, 45 minutes away, once a week, on Wednesdays. And the psychologist, with equal fervor, gave every test known to humankind to my brother. After six months, my mother tells, the psychologist called them in with the results. And she said, look, your child really has a problem. This boy's problem is you. You are dreaming of a child that is not the one you have in front of you. The sooner you stop this dream and begin looking at the child in front of you, the sooner everyone will be happier.

And to their credit, my parents listened to the psychologist. They stopped trying to recreate my brother into a mini-version of them, and began slowly to love the child that was in front of them: high energy, highly creative and very smart. But not so much into academic learning.

The parents who only love their children due to what the child brings to them is but an example of love not about the object at all, not about the person, but about the usefulness of the object. It is just another type of fish-love.

The love of one towards God can also be fish-love. Many people believe that if they do the right things, if they express how religious they are, if they convert others to their way of life, then God will give to them what they need, be it security, money, a good life, life after death, cure from disease and so on. That is when religion becomes a series of acts of self-gratification, and not about God at all. At that moment religion is far away from its Latin origin, *re-ligare*, to re-connect, and it becomes about the status of being pious, the promise of something good, the expectation of reward.

Real-love is very hard to find. Most of what we see out there, in real life and in movies, is fish-love of one degree or another.

Real-love, however, can have interesting, less thought of, results: consider the case of the miser. This is a person who, just like Disney's Prince John depicted in Robin Hood, has a craving, a desire, a deeply seated need for money. He does not want to spend it. In the entire movie he only amasses and embraces sacks of coins. His satisfaction is just to sleep with bags and bags of coins around him, and when he is upset his advisors know to get him to count money, after all, this never fails to calm him down. One could say that if such a miser actually exists, he – or she – loves money as purely as possible: he – or she – is happy just to know it is there, in bags or in the bank. Prince John loves money only for the sake of the existence of money. Would that not be real love?

And I heard the story of an old miser who had a young beautiful girl interested in him, and he eventually got engaged to her and married her, despite the fact that all his friends kept saying she loved his money and not him. But the miser's answer was classic: "Look, I know who I am. I am my money. My whole life was spent thinking about money and making money. So if she loves my

money, she loves me. It's ok." Love can mean, in this story, another dangerous thing: the complete erasure of the self and the complete identification with the beloved and his or her needs. So there has to be some self, some ego involved in real-love, at least in this world. When there is no distinction between the lover and the beloved, the psychoanalysts also have a name for this: codependency. Because in every "I love you", of real-love, there is always an I – it's impossible to love without a self.

Rav Elyahu Dessler, who was a Jewish ethicist, points out something quite important. He asks, "Does love cause giving or does giving create love?" It is a good question.

At first glance it may seem that love impels a person to give. But Rav Dessler argues the opposite is true. Analyzing *Parshat Shoftim*, he points out that the Torah exempts three people from going out to war: one who planted a vineyard but has not reaped its fruit, one who built a home but has not consecrated it, and one who was engaged to a woman but has not completed the marriage. Can one compare love of a field or house to a wife? Why would these three categories of love make one exempt from going to war? Rav Dessler answers that all three people invested a part of themselves into something that they have become attached to. This demonstrates that giving causes love.

His point is that if I give something to you, I've invested myself in you. Since self-love is a given, everybody loves themselves, but now that part of me has become in you, there's part of me in you that I love. True love is a love of giving, not a love of receiving. People make a serious mistake in thinking that you give to those whom you love, and the real answer is you love those to whom you give.

This is the beginning of real love: the caring that gives, and then, loves. It is in that sense that I understand the many times that the prayer book affirms that God loves us. God's powers are expressed in God's relationships – and so if there is no world, if there is no creation, no animals, no plants, if there are no human beings, God's presence can't be felt. God can exist, but it is the old conundrum about the tree in the forest.

In that sense Jews understand God's love: as a real emotion, with concrete and practical gifts which we call Torah and mitzvot – and larger gifts,

and concrete, too: each other, the world and everything in it. And this is how we love God back – by doing what is right and what is good, by supporting and defending God's other creations: the world and everyone in it, particularly those who are vulnerable, such as the orphan and the widow, the poor and the oppressed, regardless of color, gender, religion or sexual orientation. And going up in the creation process, the animals and nature, and finally, the planet. Acting right with all these is loving God back.

As we enter this year, may we find that we have treasures upon treasures to give to others: good words, thanks, hugs, gifts, money. And may we find that by giving, by investing ourselves in the other, we will love them – not because of what they give us, but because of them being there for us to give to. And may we find that, for a moment, we are capable of real love.

Rabbi Nelly Altenburger

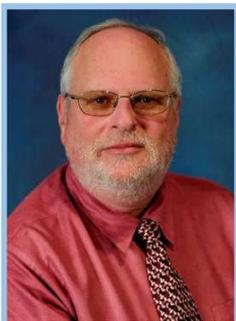
## **RABBI'S OFFICE HOURS**

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.

## **JEWISH FAMILY SERVICES FLU CLINIC EVENT**

Jewish Family Services of greater Danbury/Putnam will be hosting a Bethel V.N.A. Flu Clinic (high dose for ages 65+ and regular dose, both preservative free, Quadrivalent) on Thursday, October 19 from 9:30 A.M. – 12:30 P.M. at the United Jewish Center, 141 Deer Hill Ave., Danbury (ground floor). Most insurances accepted including Medicare, debit/credit cards, checks and cash. For questions please contact Jewish Family Services at 203-794-1818 or email [jfsdanbury@gmail.com](mailto:jfsdanbury@gmail.com)

## FROM THE PRESIDENT



*The following is an excerpted version of Paul's Kol Nidre appeal. His discussion of the need for volunteers is well worth repeating.*

Congregation B'nai Israel 120 Years – 1897 – 2017 – Celebrating the Past, Welcoming the Future! The future is a wonderful thing to

contemplate; more about that later.

I have been thinking about my *Kol Nidre* address. Presidents around the country and maybe the world, are also thinking.... how they can motivate their congregants and encourage them to give more. I am wondering does anyone really care what I say, does it really make a difference. Perhaps I should just let services continue and TWEET my address on Sunday? After all tweeting has worked wonders for that other president – He Who Must Not Be Named.

Celebrating the Past, Welcoming the Future! I must celebrate the past, and follow in the footsteps of all the former presidents and give this address a try. Ok, what makes Congregation B'nai Israel distinctive? Why are you here this evening and not at another shul? I know why I joined, but why did you? What was the hook, the unique nature, the catch that reeled you in and kept you? Please think about it as I continue.

We have just concluded, what is for me one of the most moving moments in Judaism; the chanting of *Kol Nidre*. We will spend the next 25+ hours together, physically in this shul, or spiritually together, linked with members of our faith around the world. There is nothing more comforting to me than that thought.

Faith is the foundation of our beliefs. Abraham obeyed G-d's command to leave his family and home; Abraham's faith permitted him to obey G-d's command to sacrifice Isaac; and Moses to lead our people from Egypt. Faith takes many forms. This past Wednesday I was at Lincoln Center for a screening of Star Wars Episode V, *The Empire Strikes Back* with the music performed live by the New York Philharmonic. As a recap, this is the movie where Luke Skywalker is sent to Yoda

for his training as a Jedi warrior. It was his Faith in the Force that protected him on his journey. It was Faith that protected the rebels from the Dark Side and Darth Vader.

Faith.

And it is faith we collectively share at CBI. We pray in silence, we pray in unison, we share. That is what CBI means to me. We have celebrated *bar* and *bat mitzvahs*, we have celebrated marriages. We have consoled each other during times of mourning. For 120 years we have been there for each other.

Now we are welcoming the future, but what type of future awaits us. Since I was president a few years ago, until today, I continue to think about that future. Do we have the people and the commitment to keep OUR *shul* alive?

The USCJ - United Synagogue of Conservative Judaism - is conducting a study of current staffing models. For each paid position I needed to indicate if the position was filled by a single person, full-time or part-time, or combined with another position to make one full-time equivalent employee.

The first category was Professional Ritual Staff:  
Rabbi – yes, one full-time person  
Assistant/Associate Rabbi - none  
*Hazzan* - none  
*Hazzan Sheni* – none  
Ritual Director - none  
*Bar/Bat Mitzvah* Coordinator/Trainer – none

Second category Professional Administrative and Programming staff:  
Engagement/Outreach – none  
Marketing/Publicity Director – none  
Membership Director – none  
Communications Director – none  
Congregational Nurse – none  
Congregational Social Worker – none  
Development Director – none  
Director of IT – none  
Executive Director/Chief Operating Officer – none  
Program Director – none

A normal person would have been discouraged at this point, but not me, I continued with the survey.

Third Category – Professional Education and Youth Staff:

Director of Life Long Learning/Congregational Learning – none

Education Director – none

Early Childhood/Preschool Director – none

Early Childhood/Preschool Teachers - none

School Teachers - none

Youth Director - none

Was I totally depressed? NO, I continued responding to the survey

Next Category - Office/Clerical positions:

Administrative Assistant – yes, Finally I could indicate one part-time.

Administrator – none

Bookkeeper – none

Clergy Assistant – no

Kitchen Manager – no

Office Manager – no

Receptionist – no

Secretary – no

Webmaster – no

Custodian – no

Facility Manager – no

Maintenance Manager – no

Whew, it was over.

Before I submitted the survey, I reviewed it and smiled as my depression turned to joy. I was PROUD, proud that Congregation B'nai Israel handles all those positions with VOLUNTEERS. Yes, volunteers, people like you.

We will spend the next 25+ hours chanting “Please G-D, give me life.” I ask you to expand that to include, give Life to Congregation B'nai Israel.

When I began, I asked you to reflect on the hook, the unique nature, the catch that reeled you into CBI and kept you? Was it our weekly services, our High Holiday services, our Hebrew school, our adult education, the friendships you have developed, our Rabbi's counsel, the celebratory times, the times of sadness, or another reason. We have been there for you and your predecessors for the past 120 years. We want to be there for the next 120 years. To do that, we need you.

Remember that list of positions that we fill with volunteers, one of those volunteers could and needs to be you. If not you physically, then you through your monetary donation. You knew I would finally get to the pledge cards. If we succeed, you succeed. Please give what you can and as you press down the tabs remember this is YOUR shul.

Congregation B'nai Israel

120 Years – 1897 – 2017 – Celebrating the Past, Welcoming the Future!

Building Community through Involvement

Paul M Simon

## 1901-1910

- **1901** – President William McKinley is assassinated. Theodore Roosevelt becomes president.
- **1903** – The Wright brothers invented the first gas-motored and manned airplane.
  - Forty-nine Jews are killed and 92 severely wounded in Kishinev pogrom.
  - Settlers of the Second Aliyah begin to arrive in Palestine.
  - Emma Lazarus' poem “The New Colossus” is affixed to the base of the Statue of Liberty.
- **1904** – Danbury produced 24% of all hats and 74% of all hat bodies in the U.S.
- **1906** – The American Jewish Committee is founded to safeguard Jewish rights internationally.
  - San Francisco earthquake
  - Upton Sinclair writes “The Jungle”
  - William Kellogg introduces his corn flakes cereal.
- **1907** – On September 4, the Children of Israel Society purchased from the First Universalist Society of Danbury, “a certain piece of land-with the building thereon bounded on the north by Liberty Street.”
- **1909** – Robert Peary reaches the North Pole.
  - The NAACP is founded.
  - 20,000 shirtwaist makers go on strike to protest working conditions.

## OCTOBER EVENTS

### SHEMINI ATZERET/SIMCHAT TORAH

**Thursday, October 12<sup>th</sup>**

*Shemini Atzeret* services begin at 9:30 AM

*Yizkor* at around 11:00 AM

*Simchat Torah* evening services begin at 7:00 PM

**Friday, October 13<sup>th</sup>**

*Simchat Torah* services begin at 9:30 AM

## Donations for CBI's Year Long Food Drive



Our High Holiday food donation was a success. Why stop now? There are people in our Danbury community that need our help. Let's make this a monthly donation program. Bring a little something whenever you can.

## JEWISH CALENDAR 2017-2018

Jowdy-Kane Funeral Home has generously donated a supply of Jewish calendars to CBI in honor of Rabbi Altenburger. A cover, including proposed 120<sup>th</sup> Anniversary events and a Hebrew School calendar was created by David Levine and Barbara and Joel Levitt. If you have not received your calendar, please stop by and pick one up.



"Judaism for Today in a Warm and Caring Environment"

**CONGREGATION B'NAI ISRAEL**  
193 Clapboard Ridge Rd., Danbury, CT 06811  
(203) 792-6161  
cbi193-clap@gmail.com  
www.danburyshul.org  
Rabbi: Nealy Altenburger  
Pastor: M. Simon, Ed.D., President

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*Celebrating The Past,  
Welcoming Our Future!*

THE UNITED SYNAGOGUE OF CONGREGATIVE JUDAISM

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**NOV. 12.17**  
A project of the Aleph Society

Join us on Sunday, November 12, 2017, when CBI will join over 500 synagogues and communities around the world in a learning experience on the topic Beauty and Ugliness. There will be discussions appropriate for all age groups from preschool to 120 years. There will be videos, experiential activities and peer-led small group discussions. Be there for a pancake breakfast/brunch!

**A 120<sup>TH</sup> CBI ANNIVERSARY EVENT**

## “THE OTHER”

*This past Yom Kippur we heard the stirring words of the Prophet Isaiah who exhorted the people of Israel to lead a just and moral life. And we of CBI began reflecting on the meaning of these words for our own community. We spoke of issues of homelessness, poverty, inclusiveness and the sometimes negative effects of social media. We will continue to explore these issues in Kayruv articles in the months to come. In the article below we explore thoughts about hate in our community and the need to include “the other.”*

Congregation B'nai Israel is a warm and welcoming place. We, as a synagogue, have been involved in many positive social action programs. Our Rabbi has spoken at area interfaith rallies; we have recently formed a group of Muslim and Jewish women that meets monthly; we try to be caring and responsive to the ill in our community; and some of us attend lectures, educational and even national events on inclusion and tolerance. We work at greeting new folks, potential members and anyone who comes through our door. But do you think all strangers and members feel included here? What about a person who is difficult to understand, either by their language or a disability? What about a handicapped person in a wheelchair who needs to use the bathroom? A parent of a child who is disrupting services and being stared at? A single man or woman who has recently become a widow or widower? A gay couple attending for the first time, someone who is “the other” partner in an interfaith marriage or just a young and shy newcomer to town?

These can all be examples of “the other”. When “the other” extends into our community, Connecticut and the nation, the ugly words of prejudice, stereotyping and hate can become mantras of the day. The way we respond to this injustice will clearly have an impact on our children and grandchildren. Since January, the Anti-Defamation League reports a threefold increase in the amount of hate crimes reported in our state. Recently swastikas were found at Ridgefield HS and on a restaurant run by an interracial couple in New Milford. White supremacist literature was found several years ago on cars parked along Deer Hill Avenue in front of City Hall in Danbury. Our lesson from this should be a call to action. On October 1, there was a community Rally for Love and Justice in New Milford.

How many of you who were not here 15 years ago would believe that CBI had swastikas spray painted on the outside of our building? Response was quick to clean this desecration. Some argued they should have been left to be seen. What do you think? Hopefully we, individually and as a congregation, do not communicate disdain, distrust, dislike or slight any person in our midst. CBI is now in our 120th year. Our ability to respond to the needs of those in our congregation and in our community will clearly shape the quality of our synagogue in the years to come.

Barbara Levitt

## MEET OUR NEW MEMBER

When Nadja Raver and husband Jeremy Shvetz moved from Westchester County to Sandy Hook with sons Ben and Eli (now 8 and 3) they experienced some degree of culture shock. In my recent discussion with Nadja, a vivacious and articulate veterinarian, she recalled that before the move, she had longed for more space and a greater access to Nature.

The home that she and Jeremy found in Sandy Hook clearly met those criteria. The next major challenge was creating a meaningful Jewish environment for her boys. In Westchester, “Judaism was everywhere,” but that was not the environment she found in Sandy Hook. Because creating a Jewish home is a priority for Nadja, she realized that it would require a real effort and strong commitment to bring the joy of Shabbat and Jewish holiday observance to her home. And finding a child-friendly synagogue that could enhance and reinforce the home experience would also be important.

One of the things that impressed her about CBI was the warm welcome it gave to Ben and Eli. “I have two active boys and I wanted to feel that the synagogue community would be accepting of their energy,” she explained. And this was the environment she and the boys found at the time of that first visit. Now both boys are actively participating and enjoying the religious school experience.

Also important in the family’s life is a group of friends of long standing who frequently gather to celebrate holidays, family events and general

camaraderie. Nadja and Jeremy share a long history of growing up together in Westchester and continue to enjoy the many long-term friendships they have developed over the years. "It takes a village," Nadja reflects and clearly this group is part of that village that nurtures the entire family

Nadja seems to thrive on her active pace as a Vet with Fieldstone Veterinary Care in New Fairfield and the demands of family life.

Animals have always been her passion and her home is a loving haven for a variety of adopted pets. And Jeremy offers much support as a "stay-at-home father" whose love of sports is also transmitted to Ben and Eli.

Nadja brings her gift of vitality, a love of nature and Judaism to CBI and we are grateful that she has chosen us as an important part of her "village."

Pat Goldman

## SCHEDULE OF SHABBAT SERVICES

☆ **Shabbat, 24 Tishrei, October 14, Bereshit:**

The meaning of being created in the image of God.  
*Haftarah:* Isa. 42:5-43:10

☆ **Shabbat, 1 Cheshvan, October 21, Noah:**

God destroys the world by flood and renews humanity through Noah. *Haftarah:* Isa: 66:1-24, 23

☆ **Shabbat, 8 Cheshvan, October 28, Lekh**

**lekha:** Abraham and Sarah are called by God to set out for Canaan and become a people.

*Haftarah:* Isaiah 40:27-41:16

☆ **Shabbat, 15 Cheshvan, November 4, Vayera:**

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

☆ **Shabbat, 22 Cheshvan, November 11, Haya**

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

## CANDLE LIGHTING

Oct. 11, 2017: <i>Shemini Atzeret</i>	6:02 PM
Oct. 12, 2017: <i>Simchat Torah</i>	after 7:09 PM
Oct. 13, 2017:	5:56 PM
Oct. 20, 2017:	5:46 PM
Oct. 27, 2017:	5:36 PM
Nov. 3, 2017:	5:27 PM
Nov. 10, 2017:	4:20 PM

## YAHARZEITS

**25 Tishrei, October 15, 2017**

Rubin Maser (David Maser)  
Barry Tabachnick (Rochelle Hutchings)

**29 Tishrei, October 19, 2017**

Rose Mendlovitz (Pat Goldman)

**4 Cheshvan, October 24, 2017**

Morris Mark (Paula Cook)

**6 Cheshvan, October 26, 2017**

Michael Frenkel (Evan Frenkel)

**7 Cheshvan, October 27, 2017**

Aaron Shenker (Martin Shenker)

**11 Cheshvan, October 31, 2017**

Samuel Silverstein (Roslyn Friedman)

**15 Cheshvan, November 4, 2017**

Karl Bank (Alex Bank)

**16 Cheshvan, November 5, 2017**

Mildred Osnoss (Kenneth Osnoss)

**18 Cheshvan, November 7, 2017**

Leo Mendlovitz (Pat Goldman)

**22 Cheshvan, November 11, 2017**

Rhea Yulman (Susan Tritter)

**23 Cheshvan, November 12, 2017**

Conrado Lopez (Isabel Kaplan)

**24 Cheshvan, November 13, 2017**

Anna Levitt (Joel Levitt)

**25 Cheshvan, November 14, 2017**

Gunter Hermann (Patricia Weiner)

## THANKS! THANKS!

**For Their Generous Kiddush**

☆ The Kaplans in honor of their anniversary

☆ Julie Leventon

☆ Paul Simon



**WE ARE HERE IF YOU NEED US.... JUST REACH OUT!**

Tired of being kept on hold when dialing 211 or using other search engines? Unable to find help but don't know where else to go?

**JEWISH FAMILY SERVICES OF GREATER DANBURY/PUTNAM** is your answer. We're here when you need us at **(203) 794-1818** or through e-mail at [jfsdanbury@gmail.com](mailto:jfsdanbury@gmail.com). A live service provider will respond within a 24 hour period, Monday through Friday. Personal meetings can be arranged by appointment.

Please find us on Facebook: Jewish Family Services of Greater Danbury/Putnam.

Who are we? **JEWISH FAMILY SERVICES** is an independent social service organization for the Greater Danbury/Putnam area. We offer resource and referral information on a confidential, no-fee basis to all individuals and families residing in Bethel, Brookfield, Danbury, New Fairfield, New Milford, Newtown, Redding, Ridgefield and Sherman, CT, as well as Putnam County, NY. We are overseen by a 10-member volunteer board and administered by a dedicated, caring professional.

How have we helped? Here are some examples of the help we have provided:

1. Homecare resources provided to an adult daughter whose father has Alzheimer's disease and requires assistance with walking and daily living skills;
2. Furnished elder law referrals for children seeking conservatorship;
3. Disability resources furnished to a family caring for a disabled young person;
4. Assisted living and long term care options supplied to children of aging parents;
5. Mental health counseling referrals for individuals, couples and families.

**NOW LET US HELP YOU!**

We are a 501(c)3 organization. Your support is tax deductible.

**PLEASE SUPPORT OUR FRIENDS IN THE COMMUNITY**

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

*moments pass  
memories fade  
photographs live on*

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