

SHUL NEWS: OCTOBER-NOVEMBER 2018, TISHREI - KISLEV 5779



TO ALL OUR SHUL FAMILY MEMBERS: Yasher Koach - Thank You for the greatest and best Tishrei New Year Holiday season ever!!! Everyone agrees this year's New Year Holiday Services was the best attended, most inspiring, and fulfilling in our Shul history.

Before Rosh Hashana, there was a great educational program - The Shofar Factory - held in the Neptune Saker ShopRite. The Rosh Hashana- Yom Kippur services were led by Rabbi Mendi Pevzner - whose voice and melodies had everyone inspired.

Who can forget when our Steven Reppen danced up to the front of the Shul and spontaneously began to sing and dance to the age-old traditional Yom Tov tunes? And our President Andrew Maze and others joined him?

The Kids Program was very well attended by more than twenty-five children. Kudos to Shaindel Calebach and Chaya Levin, for preparing and carrying out a great Kids Program.

The Kiddush Room was well stocked and remained very popular throughout Rosh Hashana. The Sunday before Yom Kippur featured Kaporos with live chickens at the home of the Rabbi.

For Sukkot, a new huge Sukkah was purchased and constructed by Joel Glastein and our rabbis. Almost every family had purchased their own Lulav and Etrog Set, so the march home after Davening was like a Parade of Lulavim!! Each and every Kiddush over the Holiday of Sukkot was very well attended and enjoyed. But the Simchat Torah event was just spectacular! More than one hundred men, women, and children flocked to Shul to celebrate!

The Simchat Torah Meal was sponsored by Menachem and Chaim Salem - Newest Members of our Shul family! The food was so hot, delicious, and plentiful that no one wanted to leave our Social Hall. But the Hakafot began and our Gabbai, Joel Glastien did a yeoman job in auctioning the Atah Horeiso Prayer. More than eight thousand dollars was raised to help create a Youth Program for the coming year!

Yasher Koach-Thank you to the following individuals who supported our Shul; Dr. and Mrs. Lev Simkhayev, Mr Michael and Dr Susan Ickow, Andrew and Margie Maze, Yosi and Shouli Taichman, Moshe and Cindy Levi, Dr. Aron and Becky Green and Mr. and Mrs. Yoav & Kim Mejer.

IN OTHER SHUL NEWS:

Our Shul Social Hall and the Basement Foyer has been repainted. We have also installed a dehumidifier system in the lower floor. We have installed the newest Mitzvah Stained Glass Windows in the "Howard Schiff Foyer". We are now working in installing new Security Fences and cameras. Come visit your Shul and see for yourself the growth happening every day!

Our Rabbi Yosef Carlebach was a Honored Guest in the United Nations General Assembly for the speech of Israeli Prime Minister Binyamin Netanyahu. Our Rabbi also met privately with the Prime Minister and his wife Sarah, and presented them with a very special gift, two Dollar Bills received from the Lubavitcher Rebbe. The Prime Minister expressed his great appreciation for the gift and the blessings of support from our NJ Jewish Community.

This next week our Rabbi will be travelling to Israel together with NJ Governor Phil Murphy on his first official foreign trip as Governor.

PLEASE LOOK OUT FOR THE FOLLOWING SHUL PROGRAMS:

Torah Study Group - every Wednesday night at 8:00 PM - with Rabbi Yosef Carlebach
Chassidut Study - every Sunday morning at 7:40 AM - with Rabbi Moshe Carlebach
Halacha - Jewish Law and Customs - every Saturday afternoon, between Mincha and Maariv- with Rabbi Yosef Carlebach

Refuah Shelaima - Get Well Soon to Chaim Babad, Miriam Blizinsky, Leonard Goldscheim, and Jeff Shein.



**FAMILY CHANUKAH SHABBATON -
SHABBAT CHANUKAH, DECEMBER 7 - 8, 2018.
STAY TUNED FOR DETAILS!**

WHAT'S HAPPENING THIS MONTH AT OUR SHUL?

CONGREGATION SONS OF ISRAEL - 1 POPLAR PLACE, WAYSIDE, NJ

October 2018 Tishrei - Cheshvan 5779

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	TISHREI 22 1 Shmini Atzeret	TISHREI 23 2 Simchat Torah	TISHREI 24 3	TISHREI 25 4	TISHREI 26 5  Mincha 6:15 pm Light Candles 6:16 pm	TISHREI 27 6 בראשית - B'reishit Shabbat Mevarchim Shacharit 9:00 am Kiddush 11:15 am Mincha 6:15 pm Shabbat Ends 7:13 pm
TISHREI 28 7  Shacharit 8:00 am Bagel Breakfast	TISHREI 29 8 COLUMBUS DAY  Shacharit 7:00 am Bagel Breakfast	TISHREI 30 9 ROSH CHODESH  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 1 10 ROSH CHODESH  Shacharit 7:00 am Bagel Breakfast Torah Study Group 8:00 pm	CHESHVAN 2 11  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 3 12  Mincha 6:05 pm Light Candles 6:05 pm	CHESHVAN 4 13 נוח - Noach Shacharit 9:00 am Kiddush 11:15 am Mincha 6:05 pm Shabbat Ends 7:02 pm
CHESHVAN 5 14  Shacharit 8:00 am Bagel Breakfast	CHESHVAN 6 15  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 7 16	CHESHVAN 8 17 Torah Study Group 8:00 pm	CHESHVAN 9 18  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 10 19  Mincha 5:55 pm Light Candles 5:54 pm	CHESHVAN 11 20 לך לך - Lech Lecha Shacharit 9:00 am Kiddush 11:15 am Mincha 5:55 pm Shabbat Ends 6:52 pm
CHESHVAN 12 21  Shacharit 8:00 am Bagel Breakfast	CHESHVAN 13 22  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 14 23	CHESHVAN 15 24 Torah Study Group 8:00 pm	CHESHVAN 16 25  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 26 26  Mincha 5:45 pm Light Candles 5:45 pm	CHESHVAN 27 27 ויירה - Vayera Shacharit 9:00 am Kiddush 11:15 am Mincha 5:45 pm Shabbat Ends 6:43 pm
CHESHVAN 19 28  Shacharit 8:00 am Bagel Breakfast	CHESHVAN 20 29  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 21 30	CHESHVAN 22 31 Torah Study Group 8:00 pm			

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CONGREGATION SONS OF ISRAEL - 1 POPLAR PLACE, WAYSIDE, NJ

November 2018 Cheshvan - Kislev 5779

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				CHESHVAN 23 1  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 24 2  Mincha 5:35pm Light Candles 5:36 pm	CHESHVAN 25 3 חַיַּי שָׂרָה - Chayei Sarah Shabbat Mevarchim Shacharit 9:00 am Kiddush 11:15 am Mincha 5:35 pm Shabbat Ends 6:35 pm
CHESHVAN 26 4 DST ENDS  Shacharit 8:00 am Bagel Breakfast	CHESHVAN 27 5  Shacharit 7:00 am Bagel Breakfast	CHESHVAN 28 6 ELECTION DAY	CHESHVAN 29 7 Torah Study Group 8:00 pm	CHESHVAN 30 8 ROSH CHODESH  Shacharit 7:00 am Bagel Breakfast	KISLEV 1 9 ROSH CHODESH  Mincha 4:20 pm Light Candles 4:28 pm	KISLEV 2 10 תּוֹלְדוֹת - Toldot Shacharit 9:00 am Kiddush 11:15 am Mincha 4:30 pm Shabbat Ends 5:28pm
KISLEV 3 11  Shacharit 8:00 am Bagel Breakfast	KISLEV 4 12  Shacharit 7:00 am Bagel Breakfast	KISLEV 5 13	KISLEV 6 14 Torah Study Group 8:00 pm	KISLEV 7 15  Shacharit 7:00 am Bagel Breakfast	KISLEV 8 16  Mincha 4:20 pm Light Candles 4:22	KISLEV 9 17 וַיֵּצֵא - Vayetze Shacharit 9:00 am Kiddush 11:15 am Mincha 4:20 pm Shabbat Ends 5:23 pm
KISLEV 10 18  Shacharit 8:00 am Bagel Breakfast	KISLEV 11 19  Shacharit 7:00 am Bagel Breakfast	KISLEV 12 20	KISLEV 13 21 Torah Study Group 8:00 pm	KISLEV 14 22 THANKSGIVING DAY  Shacharit 8:00 am Bagel Breakfast	KISLEV 15 23  Mincha 4:20 pm Light Candles 4:18 pm	KISLEV 16 24 וַיִּשְׁלַח Vayishlach Shacharit 9:00 am Kiddush 11:15 am Mincha 4:20 pm Shabbat Ends 5:19 pm
KISLEV 17 25  Shacharit 8:00 am Bagel Breakfast	KISLEV 18 26  Shacharit 7:00 am Bagel Breakfast	KISLEV 19 27	KISLEV 20 28 Torah Study Group 8:00 pm	KISLEV 21 29  Shacharit 7:00 am Bagel Breakfast	KISLEV 22 30  Mincha 4:15 pm Light Candles 4:15 pm	

Four Dimensions of the Journey

By Rabbi Jonathan Sacks

Within the first words that G-d addresses to the bearer of a new covenant, there are already hints as to the nature of the heroism he would come to embody. The multi-layered command “Lech lecha – go forth” contains the seeds of Abraham’s ultimate vocation.

Rashi, following an ancient exegetic tradition, translates the phrase as “Journey for yourself.”¹ According to him, G-d is saying “Travel for your own benefit and good. There I will make you into a great nation; here you will not have the merit of having children.” Sometimes we have to give up our past in order to acquire a future. In his first words to Abraham, G-d was already intimating that what seems like a sacrifice is, in the long run, not so. Abraham was about to say goodbye to the things that mean most to us – land, birthplace and parental home, the places where we belong. He was about to make a journey from the familiar to the unfamiliar, a leap into the unknown. To be able to make that leap involves trust – in Abraham’s case, trust not in visible power but in the voice of the invisible G-d. At the end of it, however, Abraham would discover that he had achieved something he could not have done otherwise. He would give birth to a new nation whose greatness consisted precisely in the ability to live by that voice and create something new in the history of mankind. “Go for yourself” – believe in what you can become.

Another interpretation, more midrashic, takes the phrase to mean “Go with yourself” – meaning, by travelling from place to place you will extend your influence not over one land but many:

When the Holy One said to Abraham, “Leave your land, your birthplace and your father’s house...” what did Abraham resemble? A jar of scent with a tight-fitting lid put away in a corner so that its fragrance could not go forth. As soon as it was moved from that place and opened, its fragrance began to spread. So the Holy One said to Abraham, “Abraham, many good deeds are in you. Travel about from place to place, so that the greatness of your name will go forth in My world.”²

Abraham was commanded to leave his place in order to testify to the existence of a G-d not bounded by place – Creator and Sovereign of the entire universe. Abraham and Sarah were to be like perfume, leaving a trace of their presence wherever they went. Implicit in this midrash is the idea that the fate of the first Jews already prefigured that of their descendants³ who would be scattered throughout the world in order to spread knowledge of G-d throughout the world. Unusually, exile is seen here not as punishment but as a necessary corollary of a faith that sees G-d everywhere. Lech lecha means “Go with yourself” – your beliefs, your way of life, your faith.

A third interpretation, this time more mystical, takes the phrase to mean, “Go to yourself.” The Jewish journey, said R. David of Lelov, is a journey to the root of the soul.⁴ In the words of R. Zushya of Hanipol, “When I get to heaven, they will not ask me, why were you not Moses? They will ask me, Zushya, why were you not Zushya?”⁵ Abraham was being asked to leave behind all the things that make us someone else – for it is only by taking a long and lonely journey that we discover who we truly are. “Go to yourself.”

There is, however, a fourth interpretation: “Go by yourself.” Only a person willing to stand alone, singular and unique, can worship the G-d who is alone, singular and unique. Only one able to leave behind the natural sources of identity – home, family, culture and society – can encounter G-d who stands above and beyond nature. A journey into the unknown is one of the greatest possible expressions of freedom. G-d wanted Abraham and his children to be a

living example of what it is to serve the G-d of freedom, in freedom, for the sake of freedom.

Lech Lecha means: Leave behind you all that makes human beings predictable, unfree, delimited. Leave behind the social forces, the familial pressures, the circumstances of your birth. Abraham’s children were summoned to be the people that defied the laws of nature because they refused to define themselves as the products of nature. That is not to say that economic or biological or psychological forces have no part to play in human behaviour. They do. But with sufficient imagination, determination, discipline and courage we can rise above them. Abraham did. So, at most times, did his children.

Those who live within the laws of history are subject to the laws of history. Whatever is natural, said Maimonides, is subject to disintegration and decline. That is what has happened to virtually every civilisation that has appeared on the world’s stage. Abraham, however, was to become the father of an *am olam*, an eternal people, that would neither decay nor decline, a people willing to stand outside the laws of nature. What for other nations are innate – land, home, family – in Judaism are subjects of religious command. They have to be striven for. They involve a journey. They are not given at the outset, nor can they be taken for granted. Abraham was to leave behind the things that make most people and peoples what they are, and lay the foundations for a land, a Jewish home and a family structure, responsive not to economic forces, biological drives and psychological conflicts but to the word and will of G-d.

Lech Lecha in this sense means being prepared to take an often lonely journey: “Go by yourself.” To be a child of Abraham is to have the courage to be different, to challenge the idols of the age, whatever the idols and whichever the age. In an era of polytheism, it meant seeing the universe as the product of a single creative will – and therefore not meaningless but coherent and meaningful. In an era of slavery it meant refusing to accept the status quo in the name of G-d, but instead challenging it in the name of G-d. When power was worshipped, it meant constructing a society that cared for the powerless, the widow, orphan and stranger. During centuries in which the mass of mankind was sunk in ignorance, it meant honouring education as the key to human dignity and creating schools to provide universal literacy. When war was the test of manhood, it meant striving for peace. In ages of radical individualism like today, it means knowing that we are not what we own but what we share; not what we buy but what we give; that there is something higher than appetite and desire – namely the call that comes to us, as it came to Abraham, from outside ourselves, summoning us to make a contribution to the world.

“Jews,” wrote Andrew Marr, “really have been different; they have enriched the world and challenged it.”⁶ It is that courage to travel alone if necessary, to be different, to swim against the tide, to speak in an age of relativism of the absolutes of human dignity under the sovereignty of G-d, that was born in the words Lech Lecha. To be a Jew is to be willing to hear the still, small voice of eternity urging us to travel, move, go on ahead, continuing Abraham’s journey toward that unknown destination at the far horizon of hope.

FOOTNOTES

1. Rashi, 12:1.
2. Bereshit Rabbah 39:2.
3. On the principle, “What happened to the fathers is a portent of what would happen to the children,” see for example, Nahmanides, commentary to Genesis 12:6. On Nahmanides’ use of this principle throughout his commentary, see Ezra-Tzion Melamed, *Mefarshai Hamikra* (Jerusalem: Magnes Press, 1975), vol. 2, 950–53. □
4. R. David of Lelov, *Prinei Ha-Hassidut* (Jerusalem, 1987), vol. 1, p88. □
5. R. Ephraim Lundschtz, *Kli Yakar to Bereshit*, 12:1.
6. Andrew Marr, *The Observer*, 14 May 2000.