



TEMPLE BETH SHALOM
JOYFUL · PERSONAL · ACCESSIBLE

OCTOBER 2021

TISHRI - CHESHVAN 5782

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October Events

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	All Outdoor Services are Weather Permitting! Check social media or your email for any changes.				1 6:30pm— First Friday on the Patio	2 10am— Jake Eckes First Aliyah
3 9am— Religious School	4	5	6 1pm— Daytime Mahj	7	8 6:30pm— Drive-In Pet Blessing & Smores	9 10am— Zoom Service & Study
10 9am— Religious School	11	12 2pm— Clergy Check-In Online	13 1pm— Daytime Mahj	14 7:30pm— Concert with the Rossios	15 6:30pm— Shabbat Chai in the Sanctuary	16 3pm— Family Day at the Zoo with Havdalah
17 9am— Religious School	18	19 11am— Lunch & Learn	20 1pm— Daytime Mahj 7pm— Reader's Circle	21 8pm— Trivia Night w/ Amanda	22 6:30pm— Erev Shabbat Outdoor Services	23 4pm— Tot Shabbat and Havdalah
24 9am— Religious School 31 9am— Religious School	25	26	27 1pm— Daytime Mahj	28	29 6:30pm— Erev Shabbat Sanctuary Services	30 10am— Zoom Service & Study

4 The Buzz with Rabbi B



Unpolished, Imperfect, and Holy

This is a reprint of one of Rabbi Benji's High Holy Day Sermons.

Shanah Tovah, Chatimah Tovah. Near the beginning of the COVID pandemic, on one of those first weeks in March of 2020, I remember sitting at home on Saturday and thinking, hey, we are all home on a Saturday night, we should do Havdalah tonight. I must admit, before the pandemic, as a family, we had only done Havdalah, the ritual marking the end of Shabbat, a handful of times. Growing up, I used to love doing Havdalah at camp on Saturday night. At the end of a long Saturday at camp, all the campers and staff would gather together and get lost in singing those beautiful melodies and harmonies.

After Lauren and I got married we planned to do Havdalah often, and after we had Sammie, we doubled down on that idea. But to be honest, it didn't happen very often. We would be running out the door on Saturday night to a dinner or a party or to officiate a wedding. I would glance at the Havdalah set and think, maybe next week. But then, the pandemic arrived and for the first time we were just always at our house. So I thought, let's do Havdalah, and better yet, let's stream Havdalah out to the congregation so people can enjoy it from their homes. It was a nice idea in theory. Before the first Havdalah, Lauren and I bribed the kids, "if you sing along and behave, you can have some chocolate chips." "Can we eat them during Havdalah?" "Nope, you can have them afterward." "But I want them now!" "Ok fine fine, no whining in front of the camera everyone!" And the minute the camera went on and we were live on facebook, youtube, and the tbs website, all hell broke loose. Jake took a toy from Sammie, Sammie ate one of Asher's chocolate chips which caused him to start sobbing, Noah ended up just under the table, not sure why. I yelled at Jake, Jake started crying and ran out to another room. Lauren tried her best to wrangle everyone while keeping her signature cool. I thought to myself, "just keep smiling into the camera and singing. Maybe nobody will notice that you have absolutely no control over this situation." By the end of that first Havdalah it was just Lauren, maybe one of the four children, and me with a guitar. "Alright," I thought. "That was pretty rough. I guess we'll try it again next week." Spoiler alert, next week wasn't any better. We tried everything. Bribing with prizes, trying to reason with them, having the little guys nap before hand, keeping the little guys up way past their bed time. We tried pre-recording it, and I learned how to push mute while I was yelling at the kids to fall in line. But throughout the course of the pandemic the Bar-Lev family rough edges started showing through. At the beginning of the pandemic I had this vision for a perfect, musical Havdalah, harkening back to my camp days. In my mind the kids would sing along in perfect harmonies, everyone would smile, and after that they would all go right to sleep and not end up in our room in the middle of the night. Unfortunately, I didn't get any of that right. As the days turned to weeks turned to months, we decided to stop trying to be so perfect, and just embrace the chaos. You can actually still go online and watch the degradation of Havdalah over the months. In those last few I would just yell out, "I'm starting Havdalah, anyone who wants to join me come outside." Sometimes I only had one taker. And something strange happened. Once I let go of trying to make it perfect, once I embraced our rough edges, Havdalah became a lot more fun. I started hearing from other families that our household reminded them of theirs. Some people liked to tune in just for the entertainment value of witnessing our chaos.

I remember feeling very self conscious during those first couple Havdalah services. People will think we're the bad parents of four crazy kids. And some people might still think that! But what I heard overwhelmingly from those services, and what people still talk about was how real those broadcasts are, and how great it is to see that our life isn't anymore put together than theirs is.

So often, we want to put on a shiny facade. We want to show the world that we're perfect, that we have our life in order. We tuck aspects of our life away so that others don't see our pain, so others don't judge us. How many of us or our friends and family have lost a job but didn't say anything to anyone. How many of us have suffered quietly from depression or anxiety, but put on a brave face and didn't let anyone know. How many of us have felt isolated and alone especially during this past year but haven't felt comfortable sharing that with someone. And how many of us have just felt completely overwhelmed but instead of asking for help we put on a brave face and say I'm ok, I've got this. It's natural for us to

want to put up a tough facade and tell everyone we are ok. But when we do this, when we present a perfect version of ourselves to the world, we are missing out on so much love and support. Nobody is perfect. Your friend who presents a perfect life on instagram is really battling feelings of emptiness and pain. Your coworker who always just seems to be on top of his game is having problems at home. Your close friend who seems to have it all hasn't spoken to her sister in years. We need each other. But we don't need the perfect facebook or instagram versions of each other.

So many of us have this obsession with living a perfect life. But that perfection is unattainable. When we set up these expectations of ourselves, that we are going to be successful, that our life is going to be on a linear upward trajectory, that our relationships will always be perfect and our kids always well-behaved, we are actually doing ourselves a huge disservice. We have to stop thinking of our lives as either perfect or imperfect, either great or terrible. Because in reality we are all just trying our best to make our way through this complicated, nuanced, and very grey world.

Brene Brown, a famous researcher and psychologist wrote a book called, "The Gift of Imperfection." In it, she argues, "Perfectionism is not the same thing as striving to be your best. It is the belief that if we live perfect, look perfect, and act perfect, we can minimize or avoid pain; the pain of blame, judgment, and shame... Most perfectionists were raised being praised for achievement and performance (grades, manners, rule-following, people-pleasing, appearance, sports). Somewhere along the way, we adopted this dangerous and debilitating belief system: I am what I accomplish and how well I accomplish it. There's an important difference though: Healthy striving is self-focused—How can I improve? Perfectionism, on the other hand, is other-focused—What will they think of me?"

In an interview a number of years ago, Brown discussed studying authenticity in people - how real they are. "I thought going into my research that there were authentic people and inauthentic people. I did not find any evidence of that at all. What I found is authenticity is a practice and you choose it every day — sometimes every hour of every day."

In order to make that authentic choice, however, Dr. Brown says that we must be willing and able to let go of what other people think. "This can be difficult for everyone, but it's especially difficult for people who consider themselves perfectionists." And while many people happily describe themselves as perfectionists, Dr. Brown says that according to her data, perfectionism isn't actually a positive trait.

Perfectionism isn't actually about being perfect, it's about acting perfect so that other people will see us as perfect. But in that mindset, we are missing out on so much of life. Dr. Brown writes, "You can't do anything brave if you're always wearing the straight jacket of "what will other people think. I call perfectionism 'the 20-ton shield.' We carry it around thinking it's going to protect us from being hurt. But it actually stops us from being seen."

How many times have we sat in a class or a meeting and not contributed or not raised our hand because we aren't sure we have the right answer, or we're worried what others will think. I don't think I raised my hand at all in the first few months of rabbinical school, scared that I would answer a question incorrectly or that my Hebrew wasn't good enough or that I would accidentally answer in Spanish instead of Hebrew. It took a very kind professor who encouraged me to speak up more in class to help me overcome that fear. If we can begin to change our mindset and work to frame every situation as a learning experience, we will allow ourselves the opportunity to open up.

Rabbi Stephanie Kolin gives us a beautiful illustration of this point. She writes, "There's a curious text in the book of Deuteronomy. The Israelites are preparing to enter into the Promised Land. Moses explains that when we cross over, we should build an altar there to give thanks to God. We might expect to be instructed to ornament the altar with shiny, colorful stones. But the text says: "You shall build an altar out of unhewn stones for Adonai your God." Unhewn, unpolished, unshaped stones. Not smoothed down or made "better," but just use the stones as they naturally are. Why? Because it is the unhewn and rough stones—not the polished and perfected ones—that are strong enough to build holy places."

What is the difference between a hewn stone and one that's been perfected? The rabbi writes, "a hewn stone, one that's been cut, shaped, and polished, is actually more fragile than an unhewn stone, a stone in its natural state. Why? Because a hewn, polished stone is pounded on in order to perfect it, which creates micro-cracks that make it more vulnerable to the elements. Eventually, water gets in, freezes and thaws, which causes deeper cracks to run through the stone and break it.

Ultimately, even though the stone looks shiny and perfect, it is actually weaker than a natural stone. And so it is with us. When we neaten our lived experiences by hiding our rough edges from each other, we're just pounding on ourselves. We exhaust ourselves, trying to hold it all together by ourselves—and eventually, like those cracks in the pounded stone, we break."

So, how can we rewire and re-train ourselves to be more authentic, to be less polished? How can we embrace our imperfections and learn and grow from them rather than being ashamed of them? It is a slow and gradual process, but this holiday can be instructive. We can start by looking at our High Holy Day liturgy. In the famous "Ashamnu" confessional section of the service that we just recited, we begin to acknowledge that we have been far from perfect this year. We beat our chests and enumerated so many of our shortcomings this past year. We know that some of us were greedy, and deceptive, we were impulsive, sometimes we were cruel. We were arrogant and stubborn, we stumbled and strayed. But one of the most powerful aspects of this prayer is that no matter where we have missed the mark this year, we all recite all of the sins together. Our tradition acknowledges that nobody is perfect, that we have all failed in some way during this past year. But when we recite all of the sins together, even some that we haven't committed, we are publicly saying, "we are one community. We are one people." It is a moment of communal vulnerability saying, "We are all a little broken, none of us is perfect, we want to do better." So we stand with each other, even in our darkest hours. Judaism does not demand perfection. What our High Holy Day liturgy does demand is that we take accountability for our actions and our inaction. It demands that we look in the mirror and face ourselves, our whole selves, and that we strive to be a little better this year, a little more authentic, a little more caring, a little more loving.

Another tool that can help us focus on what's most important is to replace some of our social media time with actual social interaction time. So many of us who are attached to our phones spend so much time comparing ourselves to the curated, perfect-looking instagram, facebook, and tik tok lives of our friends. It seems like everyone else has perfect lives, why can't our life be perfect? But we have to remember, it's not real. Their lives are not as perfect as they look online. Few people post pictures of the tough times. For every smiling picture of the Bar-Lev children there are about 20 of them looking in the wrong direction, fighting, or running in the opposite direction. And I know we're not the only ones. When we post only the most perfect pictures and videos of our lives, we miss out. I can't tell you how many people have commented that our online family Havdalah services were refreshing because we shared a 20 minute slice of what life is really like with 4 little kids in a pandemic. We love them more than anything in this world and loved all the extra time we have had together. But it was also really really hard, and stressful, and at times, infuriating. But by posting those videos every week, we were able to inadvertently start a conversation with lots of different people about the challenges of pandemic life with kids. I should mention, there are many challenges in everyone's lives during this pandemic, whether you have little kids at home, are an empty nester, or live alone. We can all appreciate some vulnerability from one another. It's the only way we can grow closer.

If most of our interactions with others happen online, it's easy to see how we can start to have a distorted sense of reality and build those perfect walls around our lives. But if we can spend some social time with others, first, we can take the sole focus off of ourselves, and see our friends for who they really are. The more invested we become in social relationships, the more likely we are to take down our walls and really know each other.

And this continues to be one of the ways the Temple can be helpful. If you are looking for a social group, looking for people with similar affinities, we have some groups for you! We have groups for people who are newly married, or raising young children, newly empty-nesters and grandparent groups. We have

groups for avid cyclists, and walkers, and crafters, and bakers. There are some groups that meet safely in person, others connect online on zoom. If you are looking for a social group, check out the Temple's website and click on affinity groups. You can also reach out to Lesley Thompson who can help connect you to a group or other friends.

Many of us turned to our TVs and phones in stunned silence as we learned this Summer that Simone Biles had pulled herself out of most of the Olympic events in Tokyo. In an article for the Associated Press, author Juliet Macur writes, "In the many months leading to this summer, Simone Biles couldn't wait for the Tokyo Olympics. Not for them to start. For them to end. The weight of perfection she carried as the face of the sport had become a burden. And the wear and tear on her body had become what she called "unreal," with the pain in her ankles making every excruciating step a reminder of how unforgiving gymnastics can be. In a telephone interview about a week before leaving for the Tokyo Games, she was asked to name the happiest moment of her career. "Honestly, probably my time off," she said. Coming from the most decorated gymnast in history, a woman who revolutionized the sport, it was a striking comment." So many of us battle perfectionism in our day to day lives, but imagine if you were graded with a medal for every successful meeting you ran, or every project you oversaw, every presentation you gave. Sorry Rabbi, that sermon wasn't even good enough for bronze. Back to training for you. For Biles, the American public, her sponsors, the media, basically everyone expected perfection, to collect as many gold medals as possible. And finally, this summer she realized she was at a breaking point. On the world's biggest stage, she prioritized her own mental and physical health. She said, "I have to put my pride aside. I have to do what's right for me and focus on my mental health and not jeopardize my health and well-being." Simone pulled back from perfectionism and decided to instead take care of herself. And in doing so, reminded us all that we are stronger when we are vulnerable.

In the Torah portion that we will read tomorrow morning it says, "*HaChayim vHaMavet natati l'fanecha ha'bracha v'ha'klalah u'vaharta bachayim l'ma'an tiyeh atah v'zarecha.*" I have set before you life or death, blessing or curse, choose life. We can make that very choice. We can choose to be a little gentler on ourselves. We can choose to reach out to someone we love and trust and say, "I'm not ok. I need your help. I love you." We can choose to put ourselves out there, even if we're not sure we have the right answer or the right thing to say. Perhaps we can choose to remove just a couple bricks from the walls we've constructed, and finally let in a little light. One of the wise sages of our time, Leonard Cohen of blessed memory, in that deep deep voice once sang, Ring the bells that still can ring, Forget your perfect offering. There is a crack in everything, That's how the light gets in. There's a crack in everything – that's how the light gets in. May this holy community, full of people who need each other, maybe more now than ever, open our hearts to the broken and imperfect people around us and within us. Only then will we truly be able to say *Hashivenu Adonai Eilecha Vnashuva, Chadeish Yameinu Kekedem*. Renew us and strengthen us, O God, embrace us where we are, and help us to be better.



AFFINITY GROUPS... Find Your People!

As I was re-reading *The Relational Judaism Handbook* I came across a story that intrigued me. The story tells about a couple who did not have room in their backyard for their sukkah so they decided to move it to their front yard. They were reluctant to do so, but did it anyway and do you know what happened? They met all kinds of people they did not know. There were people in different stages of life, but one thing in common, they were all Jewish. Let's meet our neighbors, strike up conversations, or invite them to have a neighborhood community Shabbat or Havdalah. Want to start your own neighborhood group?

Contact Lesley Thompson at lthompson@tbsohio.org.

8 CHAI-er Learning with Rabbi Lenette Herzog



A Year of Shmita: What will come out of the ground?

This is a reprint of one of Rabbi Lenette's High Holy Day Sermons.

Last summer, I developed a new hobby, like many of us who were stuck at home - I learned to garden. I bought some seedlings of vegetable, fruit and herb plants, and planted them in the garden bed in my backyard. I figured all I would need to do was water them every once in a while, and then in a few weeks, boom! Tomatoes! Squash! Peppers! I'd no longer have to buy produce for the rest of summer. Easy, right?

Anyone who's gardened before knows that was very naive of me, and over the next couple of months, I spent many hours hunched over that garden bed. I was watering the plants daily. I learned that weeding was a seemingly endless task - whether it was grass, stubborn vines, wild plants, whatever - as soon as I was about to go inside, I would see something else that had to be pulled out. I had to buy stakes and trellises as the tomato plants grew, even taller than me! And most aggravating, I tried and failed many times to steer away the woodland creatures who would sneak into my garden when I wasn't around, take one single bite from a tomato or pepper and leave the rest to rot.

But for all the hours spent and the occasional sunburn, I loved gardening. I loved the physical and almost meditative work of it. I loved being outdoors, and the reward of picking and eating a fresh tomato off the vine. But most of all, I loved the control. Last year, everything about my world was out of my hands, but I had full control over the garden, except for the squirrels. Whatever I wanted to stay, stayed. Whatever I wanted gone, was pulled out or trimmed.

Fast forward to this summer. I bought some new plants and went for the same ambitious gardening plans as last year. But this time, I wasn't at the top of my game. Instead of fastidiously pruning the garden, it would become almost completely overrun with weeds and plants before I finally cleared it out. Instead of watering everyday, the plants would start to shrivel up before I took notice and gave them water. And a few strange plants started appearing that, instead of immediately pulling out, I let them grow - just to see what they would become.

Tonight, Erev Rosh Hashanah, also begins an agricultural and economical event that many of us might be unaware of - shmita. Shmita can be best explained as a "Shabbat for the earth." In the Torah, God commands the Israelites to work their fields for six years, but during the seventh year, all fields, vineyards and groves should rest. The land's owners, their household, and more importantly, the needy, can eat from the land, as well as any domestic and wild animals - but farmers can't bring any yield for profit. The shmita year, which means "a year of release," is also tied to the economy - that same seventh year, all outstanding debts are forgiven.

It's unclear if Israelite farmers fully practiced shmita in antiquity, and shmita was one of the many laws that could no longer be practiced after the destruction of the second Temple. However, even though farmers only make up 2% of Israel's population, some Israeli farmers practice Shmita. Israeli farmers have rushed to finish harvesting this summer, so that today on Rosh Hashanah, they will leave their fields, and allow anyone who wants to visit and take produce for free. The forgiveness of debt aspect of Shmita is also carrying on in a new way in Israel. In 2014, Representative Ruth Calderon instituted the Shmita Fund, a private fund which takes on up to 5,000 debt-ridden Israeli families and works with banks to help them achieve financial freedom.

Our ancestors didn't have degrees in sustainability or agriculture, but they understood our relationship to, and responsibility for, our earth. Just like human beings, the land needs to rest in order to be fully productive. While many of us might not be farmers, this is a connection we can certainly appreciate amid the worsening effects of climate change, and see as a reminder that we too are responsible for the health of our environment.

But the shmita year has also come at the perfect time for us.

Let's all take a moment, and imagine that we're standing over a garden. You can imagine flowers, or vegetable plants, fruit trees - whatever you'd like. Maybe your own garden at home, a communal garden, or an imaginary one. Take a deep breath - breathe in the smell of soil and fresh air. Maybe your plants are being visited by butterflies and bees.

Now I'd like us all to imagine that this garden, however you visualized it in your mind, represents your life. The plants or flowers or trees are things in your life that you may nurture or cultivate - relationships with family and friends, a child or children you are raising, efforts in work or school, other personal and professional relationships; perhaps a dedication to a sport, hobby or activities. And we can see the weeds as either positive or negative - they could be obstacles that come up, or they could be surprises, new opportunities, or even values that help cover the soil. What do the plants in your garden represent to you?

How do you exert control over this metaphorical garden that is your life? How do you arrange what is in your garden and where? What gets watered, the best soil and sunlight, and the most care? What do you tend to on a daily basis, and what tends to get overrun with weeds? How do you protect the garden against the unpredictable elements - the rain and wind, the aphids, squirrels and plant disease?

Now I don't know what the pandemic is in this garden-life metaphor we've created. Maybe it's a giant storm. Maybe it's an invisible kind of fungus, or like learning how to garden on Mars! But it's clear that this past year, we've exerted as much control over our lives as possible - unlike anything we've done before - in a situation that was largely uncontrollable.

We have been making decision after decision after decision about our safety, daily routines, and just how to keep ourselves together. And now, the Delta variant has plunged us into yet another wave of this pandemic. We are all suffering from decision fatigue. In a sense, things were easier at the beginning of the pandemic - we just shut everything down. But now that these variants are more contagious, regardless of immunization; when many of our children still can't be vaccinated; we are living far more often in the gray.

We are so tired. We are tired of making decisions, tired of this pandemic, tired of the unknown, tired with grief, tired of the fear of how every decision can make an impact on our lives and the health of our families. And this kind of continual fatigue can unfortunately lead to worse decision making. This continual stress and exhaustion can negatively impact our work, our relationships, our mental health, and the quality of our day to day lives.

So what would it mean to have a shmita for *ourselves*? What would it look like to rest, and like the land of Israel, to lay fallow this year? I'm not saying to completely forego all of our responsibilities, or to abandon any of the safety measures keeping us healthy. Rather, what would it mean to invite space and stillness, and see what happens?

Shmita compels us to find intentional moments to rest, and process everything this past year. Instead of "weeding" out what might be uncomfortable, or unpleasant, to let everything grow - to see what comes up, and to sit with it.

Shmita is countercultural. It encourages us to catch ourselves in moments of distraction, and instead of picking up our phones or switching on the TV or checking the news, to embrace stillness. Shmita might look like building a practice of mindfulness, or journaling; talking with a trusted friend or a professional; creating art or music; or meditation.

One of the first times I tried meditating was in rabbinical school, in a Spirituality class with Rabbi Richard Levy of blessed memory. He would have us meditate before class for five minutes or so - but it often felt like several hours! Other days, we would sit outside and be asked to focus on what we saw; or close our eyes, and only focus on what we heard. Once I got over feeling uncomfortable - which took some time! - I found myself slowing down. When I focused on sights or sounds, those aspects came into sharper focus.

Suddenly, I was more aware of everything around me. And I noticed that for the rest of the day, that keen awareness lingered, and my inner chatter was more quiet.

Experiencing stillness from when I was a student years ago, to trying it now, is a completely different exercise. As I tried to sit in stillness while writing this sermon - to practice what I preach! - it was much harder to stick with it. And it's understandable for all of us to struggle with stillness right now, because we may not like what can arise. What might come out of the ground. We have carried so much. We are feeling so much. But meditation isn't about doing a perfect job of "thinking about nothing;" the benefits of meditation stem from acknowledging thoughts and feelings when they arise, and returning to stillness.

For author Jenny Odell, this process began with awareness, specifically with birdwatching. As she writes in her book *How To Do Nothing*, "Birdwatching is the opposite of looking something up online. You can't really look for birds; you can't make a bird come out and identify itself to you. The most you can do is walk quietly and wait until you hear something, and then stand motionless under a tree, using your animal senses to figure out where and what it is." Odell describes that birdsong is no longer peripheral background noise, but specific melodies of robins, cardinals, sparrows and other birds she can notice and appreciate. Odell writes, "I was met with the uncanny knowledge that these had all been here before, yet they had been invisible to me in previous renderings of my reality."

Meditation and awareness can be helpful frameworks for our shmita year. What is peripherally in the background of our lives? What can we notice, internally and around us, when we invite stillness into our life; when we simply stop and observe?

Dr. Betsy Stone is a psychologist and Jewish educator. Dr Stone reminds us that "lying fallow is not passive. [In fact, it is a] change in control...When I allow the ground to lie fallow, I have ceded control of what comes out of the ground, to something bigger than me." And even though we allow things to come out of the ground, we are also actively in control of our responses.

The act of letting go allows for something greater than ourselves to emerge. The High Holy Days begin the process of giving us permission to lie fallow. We remove ourselves from everyday routines; we immerse ourselves in prayer; we recall the fragility of our mortality, that so much is already out of our control, to recommit to what is really important to us. To return, again.

Dr. Stone continues, "the things that happen in the fallow time are the things that are most natural and the most instinctive. What did you do when you began to reemerge? What parts of you emerged? What came out of the ground?"

How many of us prioritized seeing someone close to you when it was safe after getting vaccinated, before the delta variant - parents, a sibling, kids, grandkids, dear friends who are like family, etc? One of the most touching moments of this pandemic was in June, seeing photos and videos of loved ones hugging for the first time in a long time, grandparents reuniting with grandchildren, friends embracing. "What does that tell us about what we naturally value?... What does it mean that what we really wanted was to see our family and close friends?"

We have already started returning. While this past year has tested us in ways that we never could have imagined, we still found ways to recall our core values. Spending more time with family. Keeping in touch with those whom we couldn't see in person. Seeing our loved ones as soon as it was safe. Getting vaccinated and wearing masks to keep ourselves and others safe. Continuing to give back to our Temple community and our Columbus community, to those who were in need.

Ceding control also allows us to be open to change, and new perspectives, that we may not have previously considered possible. During the pandemic, we may be learning that some of our regular routines weren't healthy. Perhaps working remotely is just as productive as being at the office. For some of our kids, virtual school is far better than in person. We reprioritized family time; we re-established connecting with loved ones who are long distance. We may have discovered new aspects of ourselves, without societal pressures of how to look and dress, or social cliques at school. We built a sanctuary in

our parking lot. We learned new skills, began new self care practices, and began new routines that we can take with us into this new year.

Now, as Dr. Stone says, “we can pause and decide what to plant -- reconsider who I am.” This past year has prepared us for a year of shmita. A year of lying fallow.

In the Unetane Tokef prayer we recite, “The great shofar is sounded, and the still small voice is heard.” It is only after an all-consuming noise that we can hear the still small voice. The great shofar has been this past year. It awakened us and silenced us and shook us out of our complacency. Now is our moment for shmita. It is time to release and to listen to the still, small voice. To give ourselves, and our children permission to constructively face and deal with all the messy feelings, the grief, and the anger from this past year. To let go. As Dr. Stone says, “We need to build the muscles of making choices again. To plant with intention, and lie fallow with intention.”

So, let us return to those gardens we imagined a while earlier. See the stems and leaves that are yellowing and need to be cut. Flowers in full bloom and others that have died. Weeds that are sprouting and even blooming flowers of their own. The fruits and vegetables that need to be harvested. The birdsong in the background. What will you plant this year? What has already emerged, and what will you allow to come out of the ground?

May we, in 5782, allow ourselves to actively lie fallow. May we have a shmita year. May we cede control to something bigger than ourselves, and see what becomes of it. May we give ourselves the space, compassion, and the freedom to just be.



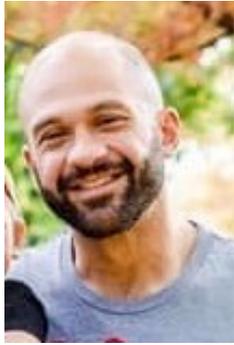
TOT SHABBAT!

Saturday, October 23rd | 4pm

Join Marc Rossio, Rabbi Benjy, Rabbi Lenette, & Angelo for songs, stories, snacks, crafts, and a ton of fun for our younger friends and their families!



12 The Game Plan with Bobby Covitz



A Gift That Will Transform TBS For Years to Come

In December 2020, TBS received word from Matt Romanoff and Karen Miner-Romanoff that they would be making a transformational gift to TBS in the amount of **\$500,000, to be spread out over the course of 10 years**. To truly appreciate this gift is to also understand that it was decades in the making, and requires exceptional relationship building. TBS and Rabbi Apothaker supported the Romanoff family at various stages of their family's life, and the values and ideals of the Temple have always resonated with the Romanoffs. Michael Rothstein – Above & Beyond Co-Chair -- did an incredible job of cultivating this spark and maintained the conversation with the family throughout the pandemic, and was integral in securing

this gift.

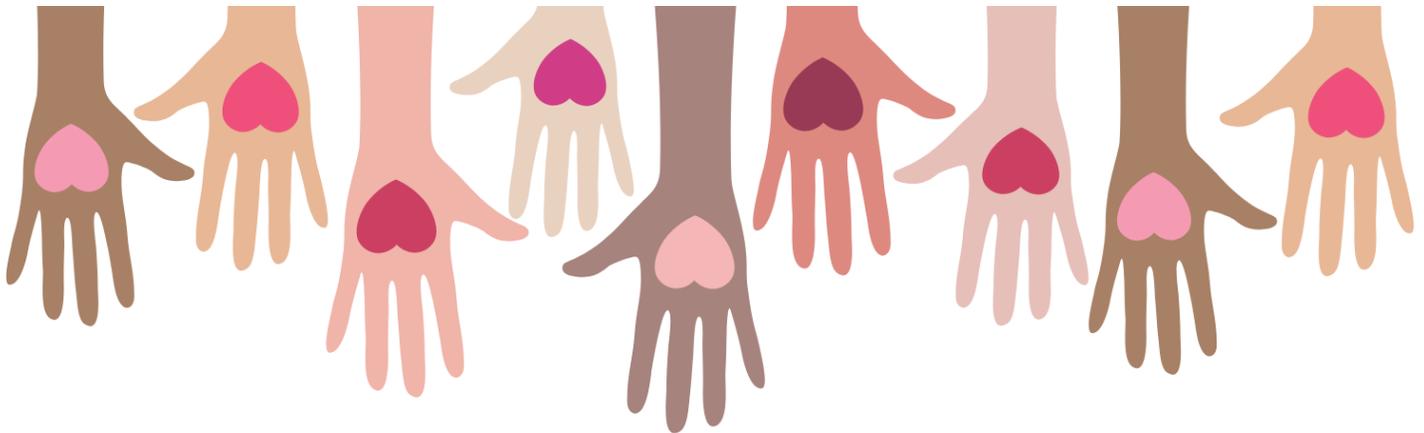
What will this gift mean for TBS? Put quite simply, this gift will broaden TBS's ideals of Joyful, Personal, and Accessible for years to come. The Romanoff funds will have three focus areas:

1. Supporting need TBS individuals and families
2. Social action micro-grants
3. Transformative experiences

Based on these foci, TBS will either create or expand the following initiatives:

- **Subsidies to Support Jewish Life for Those in Need:** if you or your family need a helping hand with dues, Religious School tuition, or any aspect of Jewish life (e.g. indigent burial), a significant portion of the Romanoff funds will be set aside for this purpose. Jewish life should be accessible to everyone regardless of their financial circumstances, and these funds will play a critical role in making that happen.
- **The Romanoff Micro-Grants Program:** do you have a social action project that needs some seed money to get started? Or, maybe your son/daughter has a great b'nai mitzvah project idea that needs funding? The Romanoff Micro-Grants Program will support transformative social action projects or community organizing initiatives.
- **Scholarships to Support URJ Youth Experiences:** whether it's camp tuition, NFTY weekends, or URJ trips, TBS now has a dedicated pool of funds to support Jewish identity building for young adults. Financials should not be a barrier for families when it comes to providing transformative Jewish experiences for the next generation.

For more details and to apply for any of these sources of support, please visit tbsohio.org/apply. Applications will be reviewed on a rolling basis, and only high-level information will be collected. Staff and clergy will review the requests, and no sensitive information will be shared outside of this process. We are so excited to be able to provide these new resources to the TBS community, and cannot thank Matt Romanoff and Karen Miner-Romanoff for making this happen! For any questions, don't hesitate to reach out to Executive Director Bobby Covitz at (614) 855-4882.



THANKS TO THE INCREDIBLE
GENEROSITY OF **MATT ROMANOFF AND
KAREN MINER-ROMANOFF**, TBS IS
PROUD TO OFFER EXCITING NEW
OPPORTUNITIES FOR SUPPORT TO THE
TEMPLE COMMUNITY:

- **Jewish Life Support**, which includes TBS dues, Religious School scholarships, and other aspects of living Jewishly
- **The Romanoff Micro-Grant** program to support social justice/action initiatives, including B'nai Mitzvah projects
- **Youth Experiences Subsidies**, which includes Jewish camping, NFTY trips, and other transformative youth experiences



14 TBS Green Team

Natural Lawn Care – My Environmental Teshuva

As we move to the new year we must not forget about our reflections on our past behaviors and the changes that we committed to make. The Green Teams last article asked that each of us reflect on our environmental impact, *Environmental Teshuva*, and make a commitment to change. My environmental teshuva has to do with my lawn care, something that most of us don't consider unless we are looking at a neighbor's perfect lawn.

It has been estimated that there is 40 million acres of turf grass in the USA including homes, golf courses and parks, about 1.9% of the land usage. There are two statistics about turf grass that amazed me; 1. It is the largest irrigated "crop" accounting for an estimated 50% - 75% of a home's water bill during the summer months. 2. There are 80 million pounds of pesticides, 90 million pounds of fertilizer and 26.7 million tons of air pollution from gas powered lawn mowers used or generated every year to maintain the 40 million acres of turf grass.

Lawn care can use up to 10 times more chemicals per acre than most farm crops. The lawn care industry in 2019 was estimated at \$99 billion dollar industry.

The downstream effect of these chemicals contributes to the algal blooms in Ohio lakes and streams due to excessive phosphorous and nitrogen run from the chemicals that are placed on the lawns.

As homeowners or members of homeowner associations what can we do about the environmental impact that lawn care is having on our neighborhoods and community?

In my research on this question a common theme has come up, the current approach to lawn care is to treat the plant (lawn) versus treating the soil. A soil approach to lawn care is to create an environment that the grass can survive in which will choke out the weeds that are growing in your yard because the soil is uninhabitable for the grass. The soil approach doesn't eliminate the need for managing your lawn it is a change in the way in which you manage the lawn. A more natural approach to lawn care is to find a long-term approach for the lawn rather than a quick fix – for instance rather than applying a weed killer or pre-emergent for crabgrass the long-term approach is to create a healthier lawn through soil management to crowd out the crabgrass.

Common themes in the articles that I have read about natural or organic lawn care follow these 8 practices:

1. **Grow the right grass for the area that you live in.** The Ohio State University Dept. of Plant Pathology recommends using Kentucky Blue grass, Perennial Rye and Tall Fescue for Ohio lawns.
2. **Get your soil tested.** Soil testing can be accomplished by a variety of commercial companies or the county exchange office. Use the results of the testing to amend the soil conditions.
3. **Aerate.** Over time soil become compacted, aeration makes room for new grass roots.
4. Be careful when fertilizing the lawn. Fertilize at the appropriate time, using a fertilizer derived from natural source versus synthetic and look for a slow-release fertilizer to eliminate run off.
5. **Water your lawn** water deeply and infrequently. A good rule of thumb is if you leave a footprint in the grass then the lawn probably needs watering.
6. **Read the weeds.** The weeds in your yard are telling you something about the soil condition of your lawn, for instance clover is a sign that lawn needs nitrogen.
7. **Mow high.** Keeping the grass around 3 - 4 inches will protect the roots of the grass as well as choke out most weeds.
8. **Mulch the grass clippings.** There are two reasons for mulching your grass clippings; A) The clippings will breakdown and help fertilize the lawn. B) If you use a slow acting fertilizer you don't want to end up bagging the fertilizer you just put down.

Now that I have made my environmental teshuva, my journey will be to continue to educate myself in natural and environmentally friendly methods of lawn care and placing that in practice.

Other benefit of natural lawn care is cited by a study done by The Ohio State University. “Researchers from The Ohio State University have estimated that some lawns can sequester between 46.0 (0.106 lbs.) to 127.1 (0.28 Lbs.) grams of carbon per square meter (10.7 Sq Ft) per year. This is a rather broad range, but the range speaks to the level of carbon input by lawn manager or owner as well as the health of the soil. Healthy soil contains a wealth of microorganisms that hang out with plant roots and help keep carbon in the soil. Such healthy soil is also better at absorbing water during storms and reducing runoff that can pollute waterways. The overapplication of some synthetic fertilizers and pesticides can kill off these friendly microbes.” Natural or organic lawn care products are derived from plant and animal waste products therefor reducing the carbon footprint by recycling this waste stream into a usable product.

With any personal change a rethinking of your perspective and thought process is needed to fully embrace the change you are making. In the case of the “perfect lawn” it shouldn’t be about how few of weeds are in the lawn as much as what is the environmental footprint the lawn is leaving.

You can follow the TBS Green Team on our Facebook page at facebook.com/tbsohiogreenteam or click on our link from the TBS website.

TBS Green Team

Rick S, Tirtzah S, Joanne G, Steve G, Alan K, Bonnie C, Rona R, Neil C, Lesley T, Michael G.



16 Presidential Address



Eighteen

Eighteen. That's about the number of months we've endured the pandemic, which still rages on. Eighteen months of turmoil, trauma, and uncertainty – all of which continues to this day. But, eighteen is also perhaps the best-known numerical value in Judaism – the number eighteen is synonymous with the word *chai*, meaning life. Over these past eighteen months, our TBS community has been filled with life.

At every turn, TBS has chosen life as shown by our recent High Holy Day services. We all had hoped to be and worship together in our Sanctuary for Rosh Hashanah and Yom Kippur. We had hoped to gather for our traditional break-the-fast luncheon. But COVID got in the way once again. Our TBS COVID Task Force discussed the risks to the community wrought by the Delta variant, and we made the necessary (but distressing and difficult) decision to move all of our services outdoors and/or online. Thank you, Task Force, for choosing *pikuach nefesh* – the Jewish value of the preservation of life, which has been our guiding principle since the beginning of TBS's pandemic response, and which continues to be as we navigate the pandemic.

Of course, this meant that Rabbi Benjy and Rabbi Lenette had to quickly pivot and rework the services to fit the new, entirely outdoor format in different locations (as well as pray fervently for continued good weather). Our clergy, musicians, TBS leadership, and staff did a truly outstanding job. Thank you for leading and uplifting our spiritual life with an inspiring and meaningful High Holy Day experience. Although we were physically outside the Sanctuary (and 6+ feet apart and masked or online), we still stood, sang, and prayed together – uniting our voices and shared experience as one congregation and sanctifying our communal spaces.

And this meant that you had to adapt as well and make plans to attend the drive-in services and/or participate in the services online. Gracious volunteer ushers directed cars, distributed prayerbooks, and collected donations for the New Albany pantry. And while we couldn't eat together in the same place, Alan and Bobbie Weiler's generous contribution of Rosh Hashanah boxed lunches allowed us to share a meal "together" of the same food in our own homes. Thank you, fellow congregants, for choosing to partake in and contribute to the life of your/our congregation. Without you, the Sanctuary (whether inside the building or before our outdoor Bimah) would be empty indeed.

TBS will continue to place the life our congregants and our congregation first. To that end, the Board of Trustees will soon launch the Temple's next strategic planning process (our current five-year strategic plan expires in June 2022). Look for opportunities to participate in this process. Participation in TBS is the lifeblood of our congregation and the key to ensuring that we remain joyful, personal, and accessible to all. We will be breathing new life into our engagement initiatives, most notably our youth groups under the leadership of Angelo Dunlap and our affinity groups under the leadership of Lesley Thompson. Finally, we will be focusing on Mitzvah Day for our *tikkun olam* obligations and our Gala so that we may celebrate our communal TBS life. Look for opportunities to join in these as well.

L'shana Tovah,
Mindy Agin & Michael Griffaton, Co-Presidents

Cantorial Corner with Gail Rose 17

Reflections



First of all, I would like to thank all of the musicians who shared their talents and hearts with us to elevate prayers and souls of the Temple Beth Shalom in person and online congregation this past High Holiday Season. I feel so fortunate that you are part of our musician community. And, thank you to our choir for being patient with our delay of in person singing. It was quite a unique opportunity to be in the congregation and see ourselves on the big screen, but nothing beats the shared singing, praying and sense of belonging that the choir experience offers. The sounds of the outdoor services included the crickets, frogs, and wind rustling and contained the inspiring sights of the setting sun, blue skies, white floating clouds, beautiful trees and fellow congregants who we wished in person (through car windows) a happy and healthy New Year. Unfortunately, also included was a wet and damaging fog that was not kind to our string instruments.

On Yom Kippur morning Rabbi Lenette shared with us a thoughtful and thought provoking sermon, *50 Years of Women in the Rabbinate: How Far We've Come, How Much Farther We Have to Go*. Rabbi shared with us that one of her personal heroes, Rabbi Sally Preisand, the first ordained woman Rabbi in the United States, will soon be celebrating the 50th year of her ordination.

During this pandemic, I have developed a daily meditation practice. During one of my guided meditations, the narrator stated that the two most important times in one's life are when you are born, and when you realize why you are born. I remember the time and place when I experienced the clarity of the direction that I wanted to proceed with my life's career goals.

I can picture myself as a 9th grader sitting in a seat of my Canton, Ohio Conservative Synagogue. At the time, I had a love/hatred relationship with Judaism. I resented being forced to learn about and to bear the responsibility of being Jewish, but yet felt beauty and love in my heart and soul when I heard and participated in the cantillations led by the different male Cantors of Shaary Torah Synagogue. It was during one of those heartfelt melodies that I realized my singing voice was a gift from God and I wanted to use this gift to help bring joy and meaning to others. The career choices for women my age were: secretary, social worker, teacher and nurse. Yes, what a great disparity of career options offered to men and women back in those olden days!

Barbara Ostfeld-Horowitz became the first ordained Reform Cantor in 1975 (three years after Rabbi Sally Preisand) and Linda Rich was the first female Cantor to sing in a Conservative Synagogue in 1978 (although she was not ordained until 1996 when she finally received her ordination of Hazzan Minister from the Jewish Theological Seminary in New York). I was finished with college by 1975 so being a Cantor wasn't even a consideration for me.

Influenced by Rabbi Herzog's speech, I decided to look at my own actions concerning the choosing of music for this year's 5782 High Holiday services. I discovered that I used music from 32 different composers, 25 men and 7 women. They are:

Male composers: Samuel Adler, Noah Aronson, Israel Alter, Morris Barach, Jacob Barkan, Rabbi Menachem Creditor, Leonard Cohen, Steve Dropkin, Eliezer Gerovitch, Jeff Klepper, Samuel Goldfarb, Uzi Hitman, Louis Lewandowsky, Josh Nelson, Dan Nichols, Michael Hunter Ochs, Marshall Portnoy, Rick Recht, Stephen Richards, MARC ROSSIO, Yehuda Shiffman, Bonia Shur, Robbie Solomon, Craig Taubman, and Sol Zim.

Women composers: Elana Arian, Mary Feinsinger, Debbie Friedman, Hannah Senesh, Julie Silver, Hannah Tiferet, and Natalie Young

Why did I favor men composers in my selections you ask? It was not my intention to favor male composers. The traditional High Holiday liturgical melodies that have been heard for many generations were all males (obviously) plus, it wasn't until Debbie Friedman that women realized that they too had a voice in Judaic music.

I would like to tell you a little bit about the seven women whose music was heard this 5782 year.

HANNAH SZENES (SENEŠ) was born in 1921 and died heroically in 1944. Born in Budapest, Hannah Szenes became a Zionist and immigrated to Palestine in 1939. In 1943 Jewish agency officials asked Senesh to be part of a clandestine military operation. She became a member of the Palmah and participated in a course for paratroopers. In March 1944, she was dropped into Yugoslavia in order to aid anti-Nazi forces. She was captured in June after entering Hungary, and sent to a prison in Budapest, where she was tortured. Since Szenes would not talk, Hungarian authorities arrested her mother. Both women remained silent. Given the chance to beg for a pardon in November 1944, Senesh chose death by firing squad. Her mother was instrumental in keeping her daughter's memory alive by she publishing her diary, poetry and plays. In 1950, Szenes's remains were buried in the military cemetery on Mt. Herzl. Senesh's *Eli, Eli* Was heard in the Yizkor Service.

DEBBIE FRIEDMAN was born in 1951 and died January 9, 2011. She was born in New York and from the age of five was raised in Minnesota. Friedman wrote many of her early songs as song leader at the overnight camp Olin Sang Ruby Union Institute in Oconomowoc, Wisconsin. I had personally met Debbie Friedman while attending a musician's conference at Olin Sang Ruby in 2010 and was honored to be in the room where she introduced her new arrangement of *Shalom Alechem*. This haunting melody was the last piece that she composed. Between 1971 and 2010 she recorded 22 albums. Influenced by Joan Baez, Peter Paul and Mary as well as other folk music artists, she employed both Hebrew and English lyrics and wrote for all ages and levels of musicianship. Although her music impacted most on Reform and Conservative liturgy, according to Orthodox Jewish feminist Blu Greenberg, "she had a large impact in Modern Orthodox shuls, women's tefillah (prayer) and the Orthodox feminist circles. She was a religious bard and angel for the entire community. In 2007, Friedman accepted an appointment to the faculty of Hebrew Union College-Jewish Institute of Religion's School of Sacred Music in New York where she instructed both rabbinic and cantorial students. It was announced on January 27, 2011 that the Hebrew Union College-Jewish Institute of Religion's School of Sacred Music would be renamed the Debbie Friedman School of Sacred Music. What an awesome posthumous award! The Debbie Friedman repertoire used in the 5782 High Holidays were: *Mi Shebeirah*, *Shema V'ahavta*, *23rd Psalm*, *Birchot Havdalah*, *Eilياهو HaNavi*, *Shema Koleinu*, *Asher Yatzar/Elohai N'Shamah* and *Hodu*.

The following female composers heard in our services were all influenced by Debbie Friedman:

ELANA ARIAN is considered one of the leading voices in contemporary Jewish music. She studied conducting, violin, jazz guitar and song writing at Yale. She has served as a teaching artist at The Friedman School of Sacred Music and on the faculty of Shirei Chagiga in London. Arian has held a weekly gig the last 11 years at the Friday worship ensemble at Central Synagogue. She has performed at Carnegie Hall, Lincoln Center, Tanglewood, and has participated in 5 performances at the (Obama) White House. Elana Arian's *We Return/Hashiveinu* (written with Noah Aronson) was heard in the Shir Shirim Rosh Hashanah and Yom Kippur Services.

MARY FEINSINGER holds a Master's Degree in Voice from the Julliard School. She is the conductor/arranger for the "Broadway at the 92 Y" Chorus at the 92nd Street Y in New York City. Her compositions have been published in *Jewish Wedding Music: Processionals and Recessionals*, *Shirei T'shuvah- Songs of Repentance* and *Kol Dodi*. She is the co-founder, vocalist and keyboard artist of the West End Klezmerim. The New York Times called her "the world's greatest Yiddish scat singer." Mary Feinsinger's *Hann'shamah Lach* was heard in the Yizkor service.

JULIE SILVER was an artist in residence at Temple Beth Shalom. Many of our religious school students had the honor of singing Julie's *V'ahavta* and *Shir Hadash* on the bima with her. Silver is always focused on writing, playing, mentoring up-and-coming singer-songwriters, participating in Social Justice Projects and making the Jewish experience more meaningful. "I try to enhance the way people experience Judaism by adding my own take on our sacred texts" Silver says. "I also want people who have historically been marginalized to feel included in the Jewish community or in any community and to be encouraged to tell their stories and live their lives openly. "Our tradition compels us to express ourselves...our joys, our hopes, our faith and our fears. The only path to healing is through sharing our stories with one another.

As a songwriter, I write and sing my story and hope it resonates with people.” Julie Silver’s *Shir Chadash* was sung in the Rosh Hashanah Morning Service.

HANNAH TIFERET earned a Masters of Jewish Studies Degree at Boston Hebrew College in 2003. She is known for writing new melodies for ancient Hebrew prayers. She has recorded eight CDs of original Jewish soul music and compiled three songbooks. She co-founded Congregation Or Shalom in Vancouver, British Columbia with her husband, Rabbi Daniel Siegel. Hannah Tiferet’s *Adonai S’fatai Tiftach* was sung in both the Rosh Hashanah and Yom Kippur morning services.

CANTOR NATALIE YOUNG serves as the cantor at Temple Beth El in Aliso Viejo, California. The power of music is something she takes seriously not just in her music writing, but how she connects with people and crafts services as a cantor. Natalie’s musical and written work can be found in various publications including: *Shirei Ha-Tfillot* by the Movement for Reform Judaism, the *Ruach Songbook* and the *Shirei Mishkan HaNefesh Anthology*. Her songs have been featured at URJ Biennials, Hava Nashira, American Conference of Cantors conventions, North American Jewish Choral Festival, HUC-DFSSM, and various concerts around the country. Natalie Young’s *Esa Einai (Psalm 121)* was heard in most of the Traditional Services this year (with different instrumentation each time).

Although the male composer’s outnumbered the females, in my defense, I do have to add this information. There were 3 new songs added to the services this year:

Mah Tovu by Robbie Solomon
 Esai Einai by NATALLIE YOUNG
 We Return/Hashiveinu by ELANA ARIAN and Noah Aronson (Rabbi Benjy’s choice)

Although I didn’t consciously plan this, the three new songs were created by 2 male and 2 female composers. One more thing, DEBBIE FRIEDMAN songs were performed 3 times more than Noah Aronson’s, the most heard male composer during this High Holiday Season.

Thank you Rabbi Lenette for increasing our awareness and sensitivity to gender equality. Although I never pursued becoming an ordained Cantor, I am grateful to have had a loving, creative, interesting and fulfilling 31 year career as a Public School General and Vocal Music Teacher and am thrilled to enter my 14th year as your Music Director, Bat and Bar Mitzvah Tutor, Sunday School teacher, column writer, Purim Spiel coordinator, Klezmer Band Producer and CANTOR (I mean Cantorial Soloist). How lucky I am to have been born and to have recognized and acted upon why I was born.

Save The Date!

TBS Consecration & Chanukah Celebration

DECEMBER 3RD · 6:30PM

20 Simcha Station

October Birthdays

October 1st — Jacob Dobres, Paul Ornstein,
Richard Schwartz
October 2nd — Naomi Cohen
October 3rd — Scott Baker, Roger Benjamin, Betsy Schuster
October 4th — Steve Grossman, Mark Koval,
Anthony Liccardi, Gabrielle Wenter
October 6th — Stefanie Eckstein, Jennifer Siegel
October 7th — Bonnie Joseph, Rachel Potnick
October 8th — Andi Alpert, Ethel Meizlish, Eve Schmidt
October 9th — Beverly Benzakein, Matthew Kauffman,
Dan Lang, Stephen Lansky, Brett Rozanczyk
October 10th — Elaine Barnett, Jonathan Feibel,
Alisa Handmaker
October 11th — Adrian Haiduc, Shelley Zimmerman
October 12th — Randy Cuenot, Jeffrey Salon, Sandy Wylie
October 13th — David Segal
October 14th — Ryan King, Chris Zimmer
October 15th — Michael Bloch, Carol Rich
October 16th — Brian Benson, Lynn Dobb, Steve Herman,
Debbie Leasure, Mary Loochtan, Adry Tomer
October 17th — Lauren Bar-Lev, Julie Handler, June Sahara
October 18th — Phil Goldstein
October 19th — Janice Brillson
October 20th — Ruth Bank, Steve Skilken
October 21st — Lindsay Maltz, Josh Silverman,
October 22nd — Todd Odess, Jody Schwartz
October 23rd — Jo Anne Grossman
October 24th — Andrew Klein
October 25th — Toni Lattimer, Howard Rosenberg
October 28th — Candy Bar-Lev, Jack Joseph, Frank Weiss
October 29th — Zack Singer
October 31st — Mark Kleiman, Rona Rosen, John Royer

October Anniversaries

October 1st — Brian & Sheri Benson
October 4th — Jason & Shelley Zimmerman
October 6th — Brandon & Beth Levine, Joshua & Juliann Zeidman
October 7th — Stephen & Shari Brooks
October 10th — Brian & Deborah Voronkov
October 12th — Brad & Allison Eckes, Brett & Erica Rozanczyk
October 13th — Richard & Beverly Horvitz
October 15th — Dan & Amanda Chernyak, Todd & Lynne Emoff
October 16th — Bernard & LaJune Cohen
October 18th — Seth & Julie Alpert
October 25th — Debra Weinberg & Marat Weinberg
October 26th — Jeff & Jodi Harris, Mitch & Christie Miller,
Sandra & Michael Roads
October 27th — Steve & Theresa Belford,
Matthew & Tera Kauffman
October 28th — Corey & Amy Dubin, Danny & Rafie Hurley
October 31st — Karen & Steve Skilken

Jake Eckes



On Saturday, October 2nd, at 10 in the morning Jake Eckes, son of Allison and Brad Eckes, brother of Lauren, grandson of Holly and Les Somogyi, Sandy and Gary Eckes of blessed memory, is called to the Torah.

Jake is a 7th grader at New Albany Middle School. He enjoys Lacrosse, Football, Basketball, and skiing.

For his Bar Mitzvah project, Jake organized and facilitated a blood drive in honor of his cousin Jordan, who lost her life too young fighting Leukemia.

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October Jahrzeits 21

October 1st

Coryne Basch
Sam Berman
Geri Bernard
Sidney Creve
Charles Dubin
Robert Erlanger
Joanne Feldman
Madelyn Hershfield Singer
Murray Landers
Thomas Ricker
Mack Robbins
Jill Sandler
Laurie Schermer
Philip Tannenbaum
Ralph Wahrman
Moises Weiss
Betty Wolkow

October 8th

Nathan Allweiss
Sybil Ankerman
Murray Berlin
Violet Coe
Arthur Cohen
Helen Danchik
James Feibel
Julia Feibel
Irene Friedman
Jerry Friedman
Harvey Gelfand
Sophia Goldberg
Leonard Goldman
Leon Herritt
Sol Katz
Anne Levine
Alan Meyer
Marie Pabian
Michael Philips
Ruth Resck
Henry Rich
Gary Rothschild
Ruth Schwartz
Edith Wernick

October 15th

Selma Abel
Bertha Barnett
David Barton
Ruth Ann Blank
Israel Eckstein
Merril Farrington
Anna Fellman
Al Glickman
Olga Gorka
Hortense Green
Mortimer Grossman
Norman Hecht
William Hersch
Sara Kanter
Milton Krantz
Richard Meltzer
Laura Miller
Bernard Phillips
Jake Reinhart
JoAnn Roads
Ruth Rothschild
Sidney Shuman
Vivian Yosowitz

October 22nd

D'Salomon Benzakein
Dawn Booker
Louis Garfield
Diane Greenberg
Alberta Harber
Earl Headlee
Eric Hirschfeld
Robert Jacobson
Susan Janusz
Emma Jenny
Susan Jones
Carl Klodell
Arthur Meizlish
Leon Mendel
Doris Miles
Otto Neubauer
Janice Pearlstein
Claire Pravda
Gertrude Rocker
Tillie Rosenthal
Jill Sandler
James Telford
Joseph Turner
Yolanda Washer

October 29th

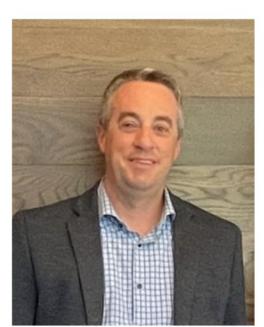
Edith Bleiweiss
Hal Borovetz
Walter Bugenstein
Rhea Cohen
Ronald Cohn
Troy Feibel
Abraham Haim
Edith Hill
Elaine Jaffy
Ken Kleinman
Jesse Kutell
Sylvia Liverant
Michael Loewengart
Benjamin Minkin
Marion Partridge
Charles Ravitsky
Ernst Rothschild
Arlene Sachs
Louis Sapadin
Shaela Savage
Joseph Shapiro
Arnold Spolter
Jean Stepp



TEMPLE BETH SHALOM
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Mazel Tov!



Matt Freedman
Fry Out Cancer

22 The Kosher Bookworm

Your TBS Library

By Steve Seeskin, TBS Library Committee Chairperson

The TBS Library, located on the upper level behind the sanctuary and across from the elevator, is open to all members of the Temple. It is open at any time the Temple Office is open and during Temple events including services. The library is a quiet place to meditate, browse the collection, conduct research, study, or simply read. There are over 2,500 volumes in our collection. When you find a book, you want to borrow, check it out using the honor system – simply write the book title, your name and date into the sign out book found on the stand to the left of the library door. Kindly put returned books on the stand next to the sign out book.

Marty Schuster and Roger Benjamin join me in serving the congregation as volunteers on the Library Committee. We work hard cataloging, tagging, and shelving books of Jewish content and a few other significant books by noted Jewish authors. A few years ago, Marty and his wife, Barbara, generously donated their time and funding to upgrade the library with fresh paint, new carpets, reupholstered chairs, new shelving units, and decorative stained glass window coverings; thus, making the library a favorite place for various small group meetings.

We have cataloged our collection using the Elazar Jewish Classification System. This system is like the much more familiar Dewey Decimal System with the advantage of providing a much more granular classification scheme for a Jewish library. The high-level Elazar classification categories are:

- 001 – 099: Bible and Biblical Studies
- 100 – 199: Classical Judaica; Halakhah and Midrash
- 200 – 299: Jewish Observance and Practice
- 300 – 299: Jewish Education
- 400 – 499: Hebrew, Jewish Languages, and Sciences
- 500 – 599: Jewish Literature
- 600 – 699: The Jewish Community: Society and Arts
- 700 – 799: Jewish History, Geography, and Biography
- 800 – 899: Israel and Zionism
- 900 – 999: General Works

Non Fiction books, in our Library, are tagged and shelved in accordance with this Elazar system. The number is usually appended with the first three uppercase letters of the primary author's last name. Works of Fiction do not have a number but instead are cataloged with the letters "Fic" again appended with the first three letters of the author's last name. The Elazar system specifies a lowercase "j" preceding the catalog number when books are suitable for a juvenile reading audience including out loud reading by an adult to a young child.

The TBS Library also houses the complete forty-five pamphlet series, LifeLights. These pamphlets offer professionally developed Jewish advice on various subjects of interest. These pamphlets are offered to our congregants at no charge; although, a small donation to the Library Fund would of course help to ensure these resources continue to be available.

I also want you to know the library subscribes to a program to automatically receive new publications from the CCAR Press.

Please consider donating your Jewish content books by leaving them in the library on the stand to the inside left of the door. Let the office know if you want an income tax in kind donation receipt. Also, consider specifying the Library Fund when making tax deductible monetary donations to TBS for appreciation, congratulations, and memorial.

Next month, I will discuss how you can access and use the TBS Library Electronic Catalog.



DRIVE-IN SHABBAT

& Pet Blessing

FRIDAY, OCTOBER 8TH

PARKING LOT OPENS 6PM

SERVICE BEGINS 6:30PM



Bring your friendly (and leashed) furry friends to a special Pet Blessing Shabbat!

We will also have s'mores for the humans to make during services!

RSVP@TBSOHIO.ORG



LUNCH & LEARN

Tuesday, October 19 | 11am

Join us as we explore the history of Women Rabbis.



Women of Beth Shalom

Online Clergy Check-in

OCTOBER 12TH | 2PM
FACEBOOK LIVE



RABBI BENJY BAR-LEV
Senior Rabbi, TBS



RABBI LENETTE HERZOG
Associate Rabbi, TBS



FATHER JASON PRATI
Rector, All Saints



MOTHER CAMERON O'RILEY
Associate Rector, All Saints

Join us for TRIVIA NIGHT



Thursday, October 21 | 8pm | TBS Facebook



Amanda Cohen, member of the 2019 Last Call Trivia National Champion Team, will be hosting a fun night of live trivia on Facebook Live!

Play along with us on the Temple Beth Shalom Facebook page at 8:30pm!



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THURSDAY • OCTOBER 14, 2021 • 7:30 PM

TBS FACEBOOK LIVE

WWW.FACEBOOK.COM/TBSOHIO

OR ON THE TEMPLE WEBSITE OR YOUTUBE

24 Donations (as of September 15th)

ART & FURNISHING FUND

- ◆ Dick & Denise Kohn, in memory of Jeanette Snider
-

BUILDING FUND

- ◆ Meredith Levine, thank you for all of your outreach and community building!
-

EXECUTIVE DIRECTOR'S DISCRETIONARY FUND

- ◆ Seth Becker
-

GENERAL FUND

- ◆ Seth Becker, in memory of Geno Shifrin's brother Mitchell Shifrin
 - ◆ Steve & Jennifer Siegel, donation
 - ◆ Larry & Jean Eisenman, in memory of Robert Eisenman
 - ◆ Madalyn & Roger Benjamin, in memory of Fern Fliegel
 - ◆ Don & Linda Barger, in memory of Israel Liverant, Sylvia Liverant, Don & Mary Barger
 - ◆ Jordan Brodsky, on the occasion of "Life"
 - ◆ Nature Stone Flooring
-

HIGH HOLY DAY FUND

- ◆ Columbus Jewish Fnd. (Drs. Harriet & Milton Parker Endowment Fund) donation
 - ◆ Richard Prystowsky & Ellen Miles, donation
 - ◆ Rabbi Howard Apothaker & Marcie Golden, donation
 - ◆ Donald & Linda Barger, donation
 - ◆ Ann Holsinger, donation
 - ◆ Meredith Levine, thank you for all of your outreach and community building!
-

LIBRARY FUND

- ◆ Diane & William Rubinstein, in honor of the families of Jason, Michael & Lisa Rubinstein
 - ◆ Steve & Joy Seeskin, in honor of Paul Roth's speedy recovery
-

MARYN SCHWEBEL BEEN CAMPERSHIP FUND

- ◆ Matt Ryan Mobile DJ Entertainment, in honor of Kaitlyn Williams' Bat Mitzvah
-

MUSIC DIRECTOR'S FUND

- ◆ Lynn & Jerry Dobb, in memory of Abby Dobb
 - ◆ Alan & Cheryl Meisterman, in honor of the birth of our grandson, Elias Rayan Saikat
-

ONEG FUND

- ◆ Eugene Shifrin, on the occasion of Paul Roth, a mensch on his upcoming surgery
 - ◆ Eugene Shifrin, in honor of Steve & Joy Seeskin
 - ◆ Eugene Shifrin, in memory of Barbara Shifrin
-

RABBI APOTHAKER'S DISCRETIONARY FUND

- ◆ Barbara & Marty Schuster, in honor of Rabbi Apothaker & Marcie Golden, thank you for stopping by to blow the Shofar and the delicious Challah!
-

RABBI BAR-LEV'S DISCRETIONARY FUND

- ◆ Seth Becker
 - ◆ Spencer Tannenbaum
 - ◆ Marty & Barbara Schuster, in honor of Rabbi Benjy
 - ◆ Julie & Seth Alpert, in honor of Scott's Bar Mitzvah
 - ◆ Richard Prystowsky & Ellen Miles, in honor of Charlie's Jewish Journey
-

RABBI HERZOG'S DISCRETIONARY FUND

- ◆ Richard Prystowsky & Ellen Miles, in honor of Charlie's Jewish Journey
-

ROLF KAUFMAN MEMORIAL FUND

- ◆ Adam Inlander, on the occasion of the birth of Samara Ruth (Siegfried's grandchild)
-

SOCIAL ACTION & B.R.E.A.D. FUND

- ◆ Caryn Bloomberg, in honor of Laurel Zulliger's Birthday

TEMPLE BETH SHALOM
INVITES YOU TO HONOR THOSE WHO
HAVE SERVED OUR COUNTRY

Veterans Day Shabbat

November 12th | 6:30pm

SEND US A PICTURE OF YOUR VETERAN!

In preparation for Veteran's Day Shabbat, we ask that any active or retired military please send in a photograph of yourself or loved one in uniform so that we can honor them in our annual veteran's slideshow.

If you or your loved one was in last year's slideshow there is no need to send in another photograph.

Please email photos to Amanda Cohen at acohen@tbsohio.org by November 1st!

Have a question or concern?

Get in touch with us!

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The Window



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