

# Temple Emanuel



ANNUAL  
REPORT  
5777/2017

*Head • Heart • Hands • Soul*



*Head • Heart • Hands • Soul*

Av, 5777—August, 2017

Dear Friends:

Our Hazzan, Elias Rosemberg, is from Argentina. His first language is Spanish.

One of our wonderful custodians, Miguel Carrillo, is from the Dominican Republic. His first language is also Spanish.

Miguel is a very proud grandfather. On his cell phone, he has pictures of his three grandchildren, Nayily (age 5), Adrian (age 4), and Justice (age 1½). If you ask him, he will happily share those photos.

Since Elias's native tongue is Spanish, after seeing the pictures of these beautiful children on their grandfather's cell phone, he is able to have real conversations with Miguel. Elias loves people, loves children, and loves families, so he is always happy to get an update.

One day Elias gets to his office, and there on the desk is a menorah with the eight candle holders all in the shape of soccer balls. The menorah was a gift from Miguel, and the candle holders were in the shape of soccer balls because Miguel knows how much the Rosemberg men—Elias, Mikey and David—all love soccer.

Temple Emanuel is a place that brings out the best in people. That brings different people together by appealing to four bonds of our common humanity: head, heart, hands, soul. Everything we do here appeals to one or more of these fundamental measures of what makes us human.

We need a place that brings out the best in people. We need a place that brings different people together. Especially now, we need our shul.

And now our shul needs you. Our shul can only do what it does because of our Annual Appeal, which is the linchpin of our financial health, providing us with 27% of the revenue for our annual budget.

Thank you for your continued generosity which allows us, cantors and custodians, Argentinians and Dominican Republicans, people with very different views on our nation, on Israel, on our world, to come together because here our shared humanity is renewed and deepened. Your gift will make that possible for another new year.

*Shana tovah u'metukah,*



Rabbi Wes Gardenswartz



Stuart Cole, President

# Temple Emanuel Mission Statement

Temple Emanuel is a warm, welcoming, diverse Conservative congregation that:

**Inspires** our members to a love of God, Torah and Israel;

**Builds** lasting relationships that provide each of us with strength and support in life's hard times, shared joy in life's good times, and friendship at all times;

**Transmits** a love of Jewish living from generation to generation; and

**Helps** our members make ordinary days holy by filling our lives with the *mitzvot* God has given us to make our lives matter.

In pursuing these sacred purposes, Temple Emanuel offers the best of big and small: the resources that allow for choices, and the communities of shared passion that allow for intimacy.



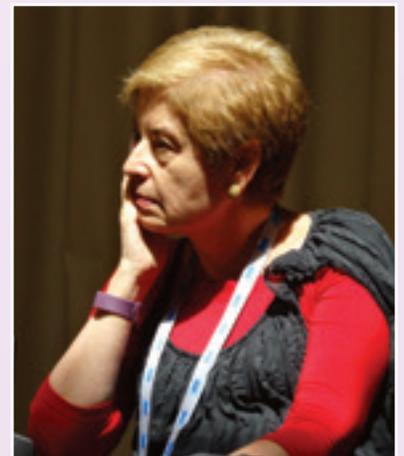
# The Gate of Torah

*Head* Jewish learning invites us to connect the timeless words of our ancient texts with the exigencies of our time.

*Heart* We are motivated to do when we care. Jewish learning taps into our emotional life.

*Hands* What does God want of us, Isaiah asks on Yom Kippur, but to feed the hungry, to clothe the naked, to set the prisoner free. The purpose of our learning is to increase our doing.

*Soul* In a divided world, in a world of echo chambers, Jewish learning nurtures our soul by encouraging us to listen, to think anew, to change our minds, to build real relationships with people who see the world differently.



*Head • Heart • Hands • Soul*



## The Gate of Prayer

*Head* Rabbi Ed Feinstein of California once observed that encountering our *siddur* is like going to the Louvre in Paris. There are more masterpieces hanging on the wall, or hanging out on the page, than anybody can possibly get in one session. The *siddur* is a lifetime project.

*Heart* We come in with joy, we go out with more joy because we have shared our joy with others. We come in with pain, we go out with less pain because we have shared our pain with others. We come in wearied by life, we go out renewed for another day.

*Hands* Our Quaker friends observe that when the benediction is over, the real service begins. When we leave the Rabbi Samuel Chiel Sanctuary, or the Gann Chapel, if we are not more kind, more helpful, more energized, more attentive, more productive, our prayer has not entirely worked.

*Soul* Every morning and every evening, family members come to observe the *yahrtzeit* of a beloved departed loved one. It could be 20, 30, 40 years and beyond. We have souls. Our loved ones have souls. In prayer, souls connect with souls.

*Head • Heart • Hands • Soul*



# The Gate of Israel

*Head* Israel inspires passionate conversation, including passionate disagreement. Our move is to anchor the Israel conversation in Jewish values: peace, self-preservation, justice, land, compromise, the prophetic ideal that Israel be a light unto the nations.

*Heart* The reason Israel occasions such spirited debate is that we care so deeply. Loving Israel is not academic.

*Hands* It is not just enough to talk about Israel. Rather, we go to Israel, we connect with Israelis, we are educated about Israel, we advocate for Israel consistent with our own principles.

*Soul* The holiness of Jerusalem, the intensity of Jewish history, the meaning of Jewish destiny, the seeming proximity of God in the holy land, and the complexity of unresolved conflict, all reach our soul. In an ever more complex world, we work intentionally to make Israel compelling to all generations.



*Head • Heart • Hands • Soul*



# The Gate of Shabbat

*Head* Shabbat clears away space and time to think more deeply. No phone ringing and no text pinging make possible a deeper kind of thinking.

*Heart* Freeing ourselves from what the poet Wallace Stevens called the "malady of the quotidian," no bills, laundry, errands, or practical distractions, allows us to focus on what makes us genuinely human.

*Hands* Shabbat also gives us the space and time to renew relationships that need tending, conversations that need time, and personal interests that are all too often starved for time during the work week.

*Soul* By renewing our humanity, deepening relationships and activities that we do not have time for during the week, we give fresh energy to our soul.



*Head • Heart • Hands • Soul*



## The Gate of Redeeming Our World

**Head** The purpose of shul is to inspire us to care about the world beyond shul. What is broken in the world that you care about and learn about so that you can articulate your convictions with wisdom and passion?

**Heart** Doing our part to fix what is broken takes emotional energy and resilience. From climate change, to health care, to criminal justice, to economic justice, to educational opportunity, to refugees and immigration, to fighting anti-Semitism and all forms of discrimination, it takes a lot a lot of heart to have an impact.

**Hands** We need partners and allies who share our concerns and who will work with us to get things done.

**Soul** How is the world a little bit better off because of my existence? Did I make somebody's day today? If our life is to matter, these are the questions that well up within our souls.



*Head • Heart • Hands • Soul*



## The Gate of Community

*Head* In a world of echo chambers, where all too often we only hear and talk to people who already agree with us, our community makes possible thoughtful, civil, helpful conversation with opposing points of view.

*Heart* What is one of the biggest problems with life today? Loneliness. Here you are never alone.

*Hands* What does community look like? People sitting together at kiddush after Shabbat morning services over bagels, tuna and coffee, connecting in an unhurried way, and doing it again next week and the week after that, friendship through the years.

*Soul* The Talmud tells the story of Honi the circle maker who sleeps 70 years, wakes up, returns to his community, where nobody knows or recognizes him. He cries out: Without a community I cannot live. We need people, and that is what we have here, people with us through all the days and years of our lives.

*Head • Heart • Hands • Soul*



## The Gate of Teaching Jewish Values to Our Children

*Head* Judaism is not another after-school activity, like hockey or dance. Judaism is a set of noble values and ideals, that have been around for thousands of years, that will make for a beautiful and worthy life.

*Heart* What is one of the most beautiful sights in the world? Our children and grandchildren running onto the bimah after *Adon Olam*. The candy is sweet. The feeling of being rooted in a spiritual community, across the generations, is even sweeter.

*Hands* Why do all of our *b'nei mitzvah* do mitzvah projects? One recent Bar Mitzvah personally raised thousands of dollars for cancer research by selling lemonade. A core principle our emerging adults internalize is that Jewish values make a real difference in the world. We are agents of repair.

*Soul* Why does our Hazzan's singing of *La'dor Va'dor* resonate so deeply? Because our soul has a deep yearning that every generation will find meaning, purpose and joy in Jewish living and in Jewish community.



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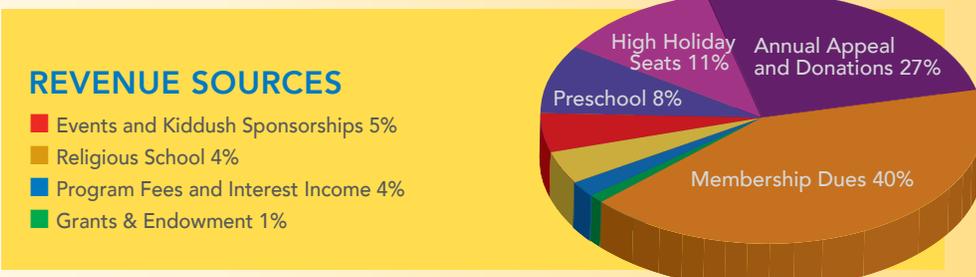


## No Place to Park is a Blessing

This past year, a lovely gentleman from Israel, a rabbi and a scholar, rented a home on Ashford Road. While he is Orthodox, he would come somewhat regularly to our evening minyan. One night after services he shared an observation: namely, that living across the street from the shul, he cannot help but notice that seven days a week, there is never any parking. Seven days a week, at all hours of the day, people are flocking to the shul for classes, services, and events. He did not know, but was happy to learn, that American Conservative shuls could be so busy.

Being part of our shul can make us take for granted that something is always happening here. But our neighbor's insight reminds us what a blessing it is that there is never enough parking because people are always coming here in search of meaning.

It is that very 7-day a week non-stop activity that explains why our Annual Appeal is so urgent.



*Your gift to our Annual Appeal directly translates into our ability to sustain our vibrant community and to reach the head, heart, hands and soul of our members in our splendidly diverse community every day.*

As the pie chart shows, our Annual Appeal is the crucial determinant of our budget, comprising 27% of our revenue. Dues, seats and school tuitions alone cannot sustain all that we do, particularly because we offer abatements to members who cannot pay full dues and rely on our financial assistance. We know that the economic recovery has been uneven in our nation as a whole, and it has been uneven in our community as well. This past year we offered a record amount of abatements to members who needed our help. We could do that only because of our Annual Appeal.

After membership dues, our Annual Appeal and Donations are our single greatest source of revenue—and the slice of the pie with the greatest capacity to grow.

We have the blessing of not enough parking because of your Annual Appeal contributions. Last year was the most successful Annual Appeal in our shul's history. Thank you for your record-breaking generosity.

Thank you, in advance, for your continued generosity which will keep the streets around our shul jammed with people coming to Temple Emanuel in search of meaning.

## On Being and Becoming

At the Shalom Hartman Institute this past summer, Donniel Hartman offered two modes of Jewish identity, what he called “being” and “becoming.”

Being Jewish is a function of who you are if you happen to have been born Jewish. Being Jewish does not presuppose any learning, growing, or doing. You can be Jewish in your heart without ever showing it.

Becoming Jewish, by contrast, is a life project of learning, growing, doing, deepening. Becoming Jewish is a process that summons us to learn, to do, to be more, to get better, to make our lives ever more worthy.

We have many members who would identify with the first category. Being Jewish is important to them. They are Jewish in their hearts. They are happy to show up on the High Holidays and for lifecycle events. For our members who identify this way, we are committed to helping you express the Judaism you feel in your hearts in the ways you wish to express it.

And we also have many members who are on a journey of becoming. These are our members who started coming to Shabbat Alive! to experience Kabbalat Shabbat regularly for the first time in their lives. These are our members who started coming to daily minyan to say Kaddish for a loved one and who continue to come when their days of saying Kaddish are over because it is meaningful. These are our members who enroll in Me’ah for 100 hours of study, or who come to Shabbat Talmud class at 8:30 in the morning to engage ancient texts and modern problems in a respectful communal conversation. These are our members who come with us to study Torah at Hartman in Jerusalem. These are our members who find their Jewish voice by doing *tikkun olam*. These are our members who moved here from other shuls or other cities and found a new home and new friends that feel like an old home and old friends.

Whether your mode of Jewish identity is being or becoming, we have been able to be here for you in the multiple ways that befit a diverse community because our Annual Appeal has given us the resources we need to run a big and diverse modern synagogue.

In the pages that follow, we thank each of you by name for your generosity which makes “being” and “becoming” Jewish at Temple Emanuel possible every day of the year.



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### **And for Graphic Design to**

*The Fenway Group*

*Temple Emanuel welcomes the participation of interfaith couples and families,  
and people of all abilities, backgrounds and sexual orientations.*

Annual Report 2017



TEMPLE EMANUEL

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