



Temple B'nai Abraham

Temple B'nai Abraham
President – Robin Affrime

The Temple Shofar
Rabbi - Julie Pfau

Sarah Seidel Sisterhood
President - Faith Hupfl

5770 SHEVAT-ADAR

FEBRUARY 2010

PRESIDENT'S MESSAGE

Shalom! As many of you know, the Temple B'nai Abraham community is the owner of the residence at 60 Crosswicks, next door to our synagogue building. Through the years that I have been associated with TBA, the house has been used as a rabbi's residence or as a rental property that provides income for the Temple operating budget.

At the end of October our most recent tenant moved out. That gave the board an opportunity to go inside the building to assess what needed to be done for the next tenant. We found a very old building in great need of repair. Old houses need up-keep in order to retain value. This old house was badly in need of repair.

The board began getting estimates for the work, and met several times to discuss and compare the details and prices from each contractor. So much work needed to be done that the costs were going to be above what our normal operating budget can handle. We arranged for a meeting of the entire congregation to discuss how we would pay for these necessary repairs and up-grades. The question was never: "Should we fix the house?" but "What was the best way to pay for the repairs?"

On January 6th at a congregational meeting the board presented the facts to the congregation. The bottom line cost would be \$14,055 for the residence, and \$2,400 for repairs to the roof. The cost of the renovation and repairs was \$16,455. The congregation also approved an additional 10% of the cost of the project should additional repairs be needed.

(The roof over the Temple kitchen was leaking so that was repaired for \$800. The money for the Temple roof repair came out of our operating budget.)

We asked the Sarah Seidel Sisterhood to help us shoulder the cost of the repairs by paying the sum of \$5,000 towards the project. We are all very appreciative that the women of the sisterhood agreed to help us. The remainder of the money breaks down to \$5,500 from the Temple savings account, and \$6000 from the Meltz Fund. The Meltz fund is money that was bequeathed to the Temple during the nineteen nineties. It has been invested and is only used for capital improvements.

The repairs are almost complete and the house looks beautiful. All of the wall surfaces have either been spackled to a smooth finish or replaced by sheet rock. The walls are painted a beautiful cream color and the living room sports a chair rail with a two tone look. The worn and stained carpeting has been replaced with a laminate material in a mahogany color for both the main and second floors. The kitchen has been reconfigured for more counter and cabinet space and the cabinets and flooring have been replaced. The appliances are all in good condition so they were not purchased. The bathroom walls have been insulated, the sub floor and flooring in both the kitchen and the bathroom have been redone, there is a new bathtub, but the sink and toilet were in good condition so they were not newly purchased. Both little and big projects have been tackled and are in the final stages of completion.

An advertisement has been placed in Craig's List and we have had several people respond with interest. We are looking forward to renting the property and getting a new tenant in very soon.

I would like to thank the members of the board for their hard work and diligence in completing this project: Kim Aubry, Charlie Weiss, Mike Rosen, Sid Morginstin, Eileen Gale, Linda Osman, Brian Epstein, Betsy Ramos, and Susan Giachetti. I would also like to thank the Sarah Seidel Sisterhood for helping us to pay for the repairs.

Robin Affrime



Temple B'nai Abraham is affiliated with
the Jewish Reconstruction Federation.

www.jrf.org

Temple B'nai Abraham Officers

Officers:

President	Robin Affrime
Executive Vice President	Charlie Weiss
Religious Vice President	Sid Morginstin
Financial Vice President	Mike Rosen
Recording Secretary	Susan Giachetti
Past President	Betsy Ramos

Trustees:

Religious School Chair	Linda Osman
Membership Chair	Kim Aubry
Building Chair	Eileen Gale

Yahrzeit List

February 12

Marion Bergman, mother of Michael Bergman
Nathan Goldman, father of Maxine & Philip
Goldman, husband of Norma
Rose Kaiser, mother of Eileen Gale
Max Kessler, father of Henry Kessler

February 19

Selma Levitsky, great aunt of Brian Epstein

February 26

Howard Brewis, great-grandfather of Brian Epstein
Arthur Fishman, father of Arlene Speiser
Rose Klepner, mother of Len Klepner

March 5

Sylvia Goldman, wife of Norman, mother of Bonnie
and Jeffrey
Leonard Greenblat, brother of Marcia Rosen
Abe Kaufman, grandfather of Phyllis Busch, brother
of Bea Busch
Ruth Killian, daughter's mother in law of Sharon
Coleman
Esther Reichlin, paternal grandmother of Peter
Reichlin

If there is a name that you would like added to the
synagogue's yahrzeit list, please contact Sid
Morginstin at 609-298-2891. You will receive a card
annually reminding you of your yahrzeit, and the
name will be announced at services at which time
you will be able to recite Kaddish.

Thank you to Rabbi Julie and the members of
the Temple and Sisterhood who helped to
make Aaron's Bar Mitzvah such a wonderful
experience.
Linda Osman

SAVE THE DATE

SATURDAY MORNING SHABBAT SERVICES

February 6 March 20

April 10 June 12

Saturday Morning Shabbat Services
begin at 9:30 am. Please join us.

SISTERHOOD NEWS

The Sisterhood Program originally scheduled for
January was adjourned and will be taking place on
February 8, 2010. We will be meeting at Color Me
Mine ceramic studio in the Shoppes at Hamilton at
7:00 pm for a night of fun and creativity. Kim Aubry
and Charyl Morganstin will be hosting the event.

Sarah Seidel Sisterhood is pleased to announce that
it was able to contribute funds to the Temple to help
with the expense of improving the adjacent rental
property. The Sisterhood appreciates the Temple
Board's diligent effort and hard work in seeing this
project through.

SAVE THE DATE!!!

FUNDRAISER!!

TEMPLE BOOK SALE
SUNDAY, MAY 16, 2010
9:30 AM – 4:00 PM

We are seeking donations of hardcover, softcover,
paperback, adult and children's books, CDs and
DVDs for the sale. So start collecting and boxing
those books you're not going to read again and
those cookbooks you've only used for one recipe!

Arrangements for making your donations will appear
in the April newsletter.

For more information or if you have any questions,
please contact Linda Bowker (609) 655-2152 or
Marcia Rosen (609) 298-2799.

Sisterhood Joy and Sorrow

Cards of sympathy, good cheer, or mazel tov, are
available through Sarah Seidel Sisterhood at a cost
of \$2.50 minimum. Contact Rita Nissim at 298-5357.

The blood drive held December 30, 2009 was successful. We collected 48 pints of blood- the goal was 50- but we did have more than 50 people appear to donate blood. Thank you to Sisterhood members who volunteered to assist in the phone calls- Eileen Gale, Rhea Goldman, Betsy Ramos, Marcy Schwartz, and Debby Weiss. I do not have a list of all of the donors so I can't thank you personally, but if a Temple or Sisterhood member donated blood- thank you so much! Randye



Supermarket Gift Card Program SALES AT A RECORD LOW



Every time you go food shopping you could use a Gift Card from the Temple and 5% of your sale would be a donation to the Temple! In these tough times, when the Temple really needs your donations, this is a way to donate to the Temple without costing you anything extra.

Either call 298-5306 or send a check (made out to the Temple) to Dowshen 502 Farnsworth Ave. Bordentown NJ 08505. The cards will be mailed to you the next day.

Social Action



them coming!

Many thanks to all temple members and Hebrew School families for donating granola bars for our monthly interfaith hunger relief project! They are delivered every month to families in transitional motels and they are greatly appreciated. Please keep

Meal delivery to the Pine Motel the last Thursday of the month continues. Thanks to Robin Affrime and Rick Shain for their help with delivery. Please let us know if you would like to join us in this endeavor. In these difficult economic times, it is a mitzvah to lend a hand. Thanks to our friends at the Crosswicks Methodist Church who prepare the meals every month.

The Affrime and Rothman families would like to thank the community for the emotional support and generous donations we received after losing our mother, grandmother and great grandmother. We are blessed to be a part of such a caring community.

In case a loved one dies, the following information will be helpful in thinking through what steps to take:

- 1) As soon as possible, please contact the Rabbi, the Temple President, and the Sisterhood President.
- 2) If you would like the Rabbi to officiate at the funeral, please ask the Funeral Director to contact the Rabbi when exploring possible dates and times.
- 3) There are many traditional Jewish practices that may offer guidance about the handling of the body, the funeral, and the burial. Please ask the Funeral Director to explore these options.
- 4) Resources about mourning, death, and dying are available from the Rabbi. There is also a synagogue document containing information about Jewish funeral procedures.

We hope this information will be needed as infrequently as possible!

General Donations

For anyone interested in making a general donation to the synagogue that does not fit into any of the above categories, of course, the synagogue will be happy to accept the donation. You may send a check to Temple B'nai Abraham, P.O. Box 245, Bordentown, NJ and indicate whether it is for a special occasion and whether you would like the synagogue to send an acknowledgment to someone. If it is a non-temple member, please provide their name and address.

Torah Prayer Books (Chumashim)

For those interested in purchasing a torah prayer book in honor of or in memory of someone, the cost is \$75. If interested, please call (298-0437) or e-mail Betsy Ramos at bramos@capehart.com. You may also sponsor our existing Siddur at a cost of \$35.00.

RABBI'S MESSAGE

I wanted to share about an award I received recently for one of my sermons. The George Goldman/Or Hadash D'var Torah Award is a prize given annually to a student at the Reconstructionist Rabbinical College for excellence in composition of a D'var Torah, sermon, or other related teaching. I had the opportunity to deliver the sermon at the annual Or Hadash/RRC Shabbat service during December. I want to thank the Temple board for making it possible for me to do so, especially since it meant I had to miss the potluck at our Hanukah celebration! Since the B'nai Abraham community could not be there, I wanted to include the sermon in this month's newsletter. I hope it offers a chance for you to learn a little more about some of the Medieval Jewish Bible commentators that I love, and that its message can be a source of inspiration and strength for you!

*Shalom,
Rabbi Julie*

Occasionally, usually when I should be studying, I find myself flipping through a book of lateral thinking puzzles. Lateral thinking puzzles present mysterious scenarios that require out of the box thinking in order to solve. Here are a few examples:

S: A man lay dead in a field next to a piece of string and a cloth. How did he die?

A: His kite had snagged across some power lines. It was raining. He had been electrocuted. The cloth and string were the remains of the kite.

S: A man lies dead next to a feather that caused his death. What happened?

A: The man was a circus sword-swallower. In the middle of his act someone tickled him with the feather, and he gagged.

The goal is to come up with the solution imagined by the author of the puzzle, but other solutions are permitted if they fit the details. When it comes to discovering *the* solutions imagined by the authors, I tend to be grateful that the answers are in the back of the book.

Sometimes a passage in the torah can be a lateral thinking puzzle. An especially tricky one shows up in Deuteronomy 34:1-6 – part of the reading for Simchat Torah. These verses tell about Moses' death and are not often emphasized on such a

joyous holiday; so many people aren't familiar with the puzzle. It goes like this:

Moses died alone on a mountain and was buried in a valley, but no man knows the location of his grave. How did he come to be buried?

I presented this puzzle to some nursing home residents at a Shabbat service and asked who they thought buried Moses. Simultaneously, two residents replied by insisting that God must have buried Moses. I was shocked. Here I was, all prepared to offer some rather obscure and, I thought, fanciful theories I had gleaned from reading medieval commentaries on Genesis 34, and these nursing home residents were offering up God as grave digger as if this were the most natural and obvious thing in the world. Without having studied any medieval commentaries, somehow they were thinking like Rashi, a prominent commentator who lived in France in the 11th century. Rashi's first response, too, was to say, "the holy one blessed be he, in his glory" buried Moses.

Rashi was not one to present only a single interpretation, tending instead to catalog diverse ranges of interpretations. This is no exception – after his initial statement that God buried Moses, Rashi went on to present a theory that Moses buried himself. I suggested this possibility to my nursing home residents. They were dubious. How could a person bury himself?! Rashi didn't explain – he offered the theory without providing any details of how it might work. However, such a scenario was presented at the beginning of the commentary of Ibn Ezra, a medieval Spanish commentator. Ibn Ezra suggested that Moses buried himself by entering a cave to die. When I shared this, the nursing home residents remained dubious, but we didn't have time to explore the matter further during the service.

After the service, I went to visit a resident I'll call Ida. Ida was the real impetus behind my desire to study the commentaries on this text. I had been visiting her nearly every week for two years, and she brought up the story of Moses' death almost monthly. She always wanted to know what happened to him and wondered if perhaps he didn't actually die but was brought up to heaven while still alive.

At one point, I discovered a children's book with a folktale about the death of Moses – the book is called "*The Shadow of a Flying Bird.*" In the folktale, when it is time for Moses to die, he does not want to give up his life. God sends different angels to fetch Moses' soul, but none of them feel it is appropriate for them to take the soul of such a great man.

Eventually, God sends the evil Sammael to take Moses' soul. Unlike the angels, he is all too happy to comply; but he is unsuccessful and returns to heaven with injuries. Finally, God has no choice but to personally take Moses' soul. God tearfully does so by means of a kiss, evoking the myth of God breathing life into the first human.

The book is beautifully written with lovely pictures, and when I read it to Ida she was mesmerized by the story. She was also: outraged that God would send an evil spirit to take Moses' soul, upset at the notion of *God* taking someone's soul, and generally offended at God's requirement that Moses die in the first place. However, after much discussion, she decided that, if Moses *really* had to die, then having God come for his soul and take it by means of a kiss was maybe the most gentle and loving possible way for it to happen. But she still didn't think Moses should have to die.

Ida and I had spoken at length about Moses' death, but we hadn't spoken before about the mystery of his burial. I knew that the true test of any theory about the fate of Moses was to present it to Ida and wait for her response. The folks at the service were dubious about the idea of Moses burying himself, and I wanted to see what Ida would say. She didn't like it. Not one bit. She was also unappreciative of the theory offered by some commentators that Moses was buried by angels. Ida didn't believe in angels.

Ida was most moved by Rashi's comment that Moses' grave was prepared in that spot all the way back at the time of creation – a reference to a *mishnah* which claimed there were 10 things created at twilight on *erev shabbat* – one of which was the grave of Moses. I asked Ida how she imagined the scene, and I was intrigued to discover that she was blending Ibn Ezra's perspective with Rashi's. In Ida's imagination, Moses' grave would be a cave, and he would go to it on his own initiative, as Ibn Ezra interpreted, but she viewed the cave as having been prepared by God at the time of creation, as Rashi had suggested. And, like Rashi, Ida clung to the sense of God handling the burial. In her imagination, God would emerge from the cave to meet Moses as he approached, and ultimately Moses would not have to bury himself.

Ida's ongoing concern with the death of Moses, and her insistence on God's involvement in Moses' death and burial, revealed that this was not just some logic puzzle for her but was deeply personal. The parallels between Moses' situation and her own certainly did not escape me... Moses was not being allowed to enter the promised land, and so was left

to die alone on a mountaintop, because anger, irritation and lack of patience took control of his actions and led him to disobey God. Ida too was profoundly isolated – she held herself aloof from other residents at the nursing home, and her son and his family chose to have virtually no contact with her – probably because of her sometimes volatile temper and frequently critical comments.

Although she probably wouldn't admit it, I think Ida saw herself in the story of Moses and identified with his plight. When Ida would share about feeling hurt that her son hadn't called in several months, or about an interpersonal conflict, she would follow up with an almost defiant insistence that at least she had her God with her. She couldn't bear the thought of Moses dying alone, couldn't abide by Ibn Ezra's perspective that Moses buried himself, because it would be akin to saying that she might be alone, might even die alone, and she couldn't endure her own suffering if she believed that.

The puzzle of Moses' burial, with all its varied answers, is symbolic of the puzzle of death, suffering, and broken relationships. I wonder if there is any image more profoundly symbolic of isolation, futility, and despair than the image of Moses having to bury himself. Ibn Ezra's picture is grim – when it was his time to die, Moses entered the cave that would become his tomb like a dying animal might crawl under a porch. A bleaker perspective appears in the commentary of Sforno, a medieval Italian commentator. According to Sforno, after Moses' death on the mountain, his own *spirit* buried his body in the valley – apparently Moses was alone, without assistance, divine or human, in this life *and* in the afterlife.

I can understand the midrashic impulse to imagine that God attended to Moses' burial using heavenly shrouds and coffin. Who wants to die alone? Who wants to suffer alone? Who wants to think they might be paying for their mistakes at the time of death? Rashi's commentary, of a cave prepared for Moses at the time of creation, brings a sense of wholeness, of completion. The end is linked to the beginning – death is connected to creation, Deuteronomy is connected back to Genesis. Ida can know that however bleak a situation seems, and in spite of broken relationships, God cares for people's needs and has intended to all along.

So what's the answer to death, suffering, and broken relationships? Where is God, and what role does God play? Perhaps the answer is in line with Rashi and Ida and the nursing home residents at the service – God is there, God works up a sweat and gets dirty hands digging graves, God even plans *far*

ahead to care for human needs. Or maybe Sforno and Ibn Ezra are right. Maybe God *doesn't* actively participate that way. But this doesn't have to mean isolation and disconnection from God. Maybe Moses wasn't slinking into a cave like a dog going to die under a porch. Maybe it was a good death – after saying his goodbyes, offering his blessings, passing on his wisdom and acknowledging some of his errors, he prepared himself a tomb in a cave and walked into it with dignity, ready to leave this world and unite with the divine. And perhaps the image of a spirit burying its own body can be empowering instead of depressing. How many of us ascribe that kind of strength to our spirits? How many of us truly imagine that our spirits can have that kind of tangible impact in the world?

Or maybe they are *all* wrong. The answers don't have to be limited by the imaginations of medieval commentators, however much we might love them. We can think out of the box. The text says no *man* knows the location of his grave. Maybe a *chevra kaddisha*, a holy burial society, composed of women took it upon themselves to care for his body and didn't disclose its location. Maybe community gathers round to assist us through difficult times, even when the signs of help are hidden. Maybe sometimes, even when it would seem we have done all we could to drive others away, people continue to care for us anyway. There are infinite possibilities.

The torah offers us a mysterious scenario; and life brings mysteries of its own: painful experiences, loss, and challenging relationships. As with lateral thinking puzzles, more than one answer is possible. Unlike lateral thinking puzzles, we can't flip to the back of a book for the best answer. But we *can* look for clues: in the writings of past Jewish commentators like Rashi, Ibn Ezra, and Sforno, and in the prayer book. The clues we glean from these and other sources, divine and human, can help us in our search for the answers that will sustain us. These answers are sometimes less obvious than they seem (*or than we would like*), and they demand of us the same creativity that we would apply to interpreting a biblical text or a puzzle in a book.

What do we want our answers to be? And how can we embody those answers for each other?

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### **Temple Joy and Sorrow**

Cards of sympathy or good wishes are available through Temple B'nai Abraham at a cost of \$5 minimum. Contact Randye Bloom at 298-6485.

### **Memorial Plaques**

Memorial plaques are available at \$250.00 each. To order a plaque, please send the following information to Sid Morginstin, plaque chairman at PO Box 8101, Trenton, New Jersey, 08650 or you can e-mail him at Sidmorgy@verizon.net: (1) English name of loved one, (2) Hebrew name of loved one, and the (3) Date of death in the English calendar. Once the plaque has been put up, you will be billed. Plaques will not be moved from one board to another.

### **Cat's Meow Temple Collectors plaque**

Sarah Seidel Sisterhood has available the Cat's Meow Collectors plaque of our Temple for sale at \$10.00. The plaques are imprinted on the back with the date of our establishment, and signed by the artist. Contact Eileen Gale at 291-0220.

## **Temple Donations**

### **In Memory of**

Morris Herzog from Madge Rosen  
Julius Bloom from Randye Bloom  
Abraham and Pauline Zackler from Marsha & Joel Dowshen  
Linda Solomon from Eileen Gale & Rhea Goldman  
Max Kamer from Phylis & Isadore Kamer  
Rose Goldberg from Phylis & Isadore Kamer  
Rose Kaiser from Eileen Gale  
Selma Levitsky from Brian & Maribeth Epstein  
Howard Brevis from Brian & Maribeth Epstein  
Evelyn Rothman from Madge & Gerald Rosen,  
Randye Bloom & Michael Scolaro, Marc & Rochelle Goodman, Donna & Cole Schleper,  
Audra L. Dougherty, Betsy & Vic Ramos,  
Janice & Paul Ordog, Scott & Heidi Affrime,  
Anita Stoy, and Glen Imhoff

### **Get Well**

Charyl Morginstin from Randye and Michael Scolaro, and Carl Zeitz

Temple and Sisterhood community extend our condolences to Robin and Steven Affrime and family on the loss of Evelyn Rothman, mother of Robin and beloved member of our Temple and Sisterhood.

## February 2010

| Sunday                                                     | Monday                                                                                                              | Tuesday | Wednesday | Thursday                                  | Friday                                                                                                          | Saturday                                                                                                 |
|------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|---------|-----------|-------------------------------------------|-----------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
|                                                            | 1                                                                                                                   | 2       | 3         | 4                                         | 5                                                                                                               | 6                                                                                                        |
|                                                            |                                                                                                                     |         |           | HEBREW<br>SCHOOL                          | 5:04 pm<br>Candle<br>lighting                                                                                   | <b>Hebrew<br/>School<br/>Sabbath<br/>Service<br/>9:30 am</b><br><i>Sponsored by the<br/>Rosen Family</i> |
| 7                                                          | 8                                                                                                                   | 9       | 10        | 11                                        | 12                                                                                                              | 13                                                                                                       |
| HEBREW<br>SCHOOL                                           | <b>Sisterhood<br/>Color Me<br/>Mine</b><br>7:00 pm<br><i>Sponsored by the<br/>Morginstin and<br/>Aubry families</i> |         |           | HEBREW<br>SCHOOL                          | <b>Service<br/>7:30 pm</b><br><i>Sponsored by<br/>Sharon Coleman</i><br><br>5:12 pm<br>Candle<br>lighting       |                                                                                                          |
| 14                                                         | 15                                                                                                                  | 16      | 17        | 18                                        | 19                                                                                                              | 20                                                                                                       |
| <b>NO HEBREW<br/>SCHOOL</b><br><br>Rosh<br>Chodesh<br>Adar | PRESIDENT'S<br>DAY<br><br>Rosh<br>Chodesh<br>Adar                                                                   |         |           | HEBREW<br>SCHOOL                          | <b>Service<br/>7:30 pm</b><br><br>5:20 pm<br>Candle<br>lighting                                                 |                                                                                                          |
| 21                                                         | 22                                                                                                                  | 23      | 24        | 25                                        | 26                                                                                                              | 27                                                                                                       |
| HEBREW<br>SCHOOL                                           |                                                                                                                     |         |           | HEBREW<br>SCHOOL<br><br>Fast of<br>Esther | <b>Tot Shabbat<br/>6:00 pm</b><br><br><b>Adult<br/>Service<br/>7:30 pm</b><br><br>5:29 pm<br>Candle<br>lighting |                                                                                                          |
| 28                                                         |                                                                                                                     |         |           |                                           |                                                                                                                 |                                                                                                          |
| <b>Purim<br/>Carnival</b><br>9:30 am -<br>12:00 noon       |                                                                                                                     |         |           |                                           |                                                                                                                 |                                                                                                          |

## Shabbat Oneg and Sisterhood Meeting Hosts

|                 |        |         |                                     |                                         |
|-----------------|--------|---------|-------------------------------------|-----------------------------------------|
| <b>FEBRUARY</b> |        |         |                                     |                                         |
| Sat             | 6-Feb  | 9:30 AM | Shabbat Morning                     | Rosen                                   |
| Mon             | 8-Feb  | 7:30 PM | Sisterhood Program                  | Morginstin and Aubry                    |
| Fri             | 12-Feb | 7:30 PM | Erev Shabbat                        | Sharon Coleman                          |
| <b>MARCH</b>    |        |         |                                     |                                         |
| Mon             | 8-Mar  | 7:30 PM | Sisterhood Program                  | Sisterhood Board                        |
| Fri             | 10-Mar | 7:30 PM | Erev Shabbat Honoring Board Members | Rhea Goldman & Phyllis Chudoff          |
| Sat             | 20-Mar | 9:30 AM | Shabbat Morning                     | Saltstein & Reyes                       |
| Tues            | 30-Mar | 6:00 PM | 2nd night community Seder Passover  | Kim Aubry                               |
| <b>APRIL</b>    |        |         |                                     |                                         |
| Sat             | 10-Apr | 9:30 AM | Shabbat Morning                     | DiChiara & Kobrin                       |
| Mon             | 12-Apr | 7:30 PM | Sisterhood Program                  | Speiser & Shwatzbird                    |
| Fri             | 16-Apr | 7:30 PM | Erev Shabbat                        | Ramos and Gale                          |
| <b>MAY</b>      |        |         |                                     |                                         |
| Mon             | 10-May | 7:30 PM | Sisterhood Program                  | Sisterhood Board                        |
| Sat             | 22-May | 9:30 AM | Shabbat Morning                     | Bryan Goldberg & Rona Goldberg families |
| Fri             | 21-May | 7:30 PM | Erev Shabbat                        | Hebrew School                           |
| <b>JUNE</b>     |        |         |                                     |                                         |
| Fri             |        |         |                                     |                                         |
| <u>Mon</u>      | 14-Jun | 7:30PM  | Sisterhood Pot Luck                 | Dowshen & Bloom                         |
| Sat             | 12-Jun | 9:30 AM | Shabbat Morning                     | Trackman & Giachetti                    |
| Fri             | 25-Jun | 7:30 PM | Member of the Year                  | Weiss & Shain-Schwartz                  |