



Temple B'nai Abraham

Temple B'nai Abraham
President Charlie Weiss

The Temple Shofar
Rabbi Julie Pfau

Sarah Seidel Sisterhood
President Randye Bloom

RABBI'S MESSAGE

It is both fitting and challenging to dive into a newsletter series on the Amidah as we enter into the *Yamim Nora'im*, the Days of Awe. One of my intentions in this series of articles is to attempt to foster a greater familiarity and comfort with a central prayer in Jewish tradition, but the High Holidays already present us with disruptions to the usual pattern. It is an interesting challenge to contemplate how to teach about the regular pattern of a prayer while foregrounding the exceptions...And yet, this may be the perfect place to begin because it is a reminder that however regular the patterning of our prayers, however repetitive the words we recite, we are always called to be responsive to the moment. The variations of the High Holidays are a prime example that Jewish prayer is not meant to be a rote recitation but a living moment of connection between our authentic selves and the divine.

On Rosh Hashanah and Yom Kippur there are a multitude of additions to the Amidah – some sections have multi-page insertions, including *piyyutim* (poems) and prose-style prayers. Whatever the stylistic form, the insertions ultimately seek to highlight the themes of the holiday – G-d's sovereignty and judgment, longings for life and goodness in the coming year, repentance, fear and awe in the face of G-d's power and our own frailties and failures, hope in G-d's compassion and forgiveness, etc. These insertions disrupt the easy familiarity of the Amidah for those who pray it regularly – rendering synagogue regulars and once-a-year attendees alike on equal footing. By rendering the familiar unfamiliar, the changes to the Amidah remind synagogue regulars of how it feels to be a stranger, while also priming all of us for a wholly other encounter with the divine through the experience of difference.

For this month, I would like to focus on the first section of the Amidah, the *Avot v'Imahot* section that is named for its emphasis on our ancestors:

Blessed are you, ANCIENT ONE, our G-d, G-d of our ancestors, G-d of Abraham, G-d of Isaac, G-d of Jacob, G-d of Sarah, G-d of Rebekah, G-d of Rachel and G-d of Leah; great, heroic, awesome G-d, supreme divinity, imparting deeds of kindness, begetter of all; mindful of the loyalty of Israel's ancestors, bringing, with love, redemption to their children's children for the sake of the divine name. Regal One, our help, salvation, and protector: Blessed are you, KIND ONE, the shield of Abraham and help of Sarah.

This prayer begins by invoking the names of our ancestors – Abraham and Sarah; Isaac and Rebekah; Jacob, Leah and Rachel. One common interpretation of this starting point is that the merit of our ancestors is what enables us to approach G-d. We are able to ask G-d for redemption, even when we feel/are unworthy, because of the promises G-d made to our biblical ancestors. It is a similar strategy to that used by Moses when pleading with G-d on behalf of those who had worshipped the golden calf (Exodus 32:13) – he reminded G-d of the promises made to Abraham, Isaac and Israel (Jacob), and G-d was persuaded.

(continued on page 2)

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



Temple B'nai Abraham Officers

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Although this spin on the prayer is a common one, it is not an approach that I am fond of. For one thing, it feels a bit too utilitarian for me. It also sets up a problematic hierarchy in which our biblical ancestors are deemed more meritorious and closer to G-d than those of us in the 21st century. Our Torah readings for Rosh Hashanah are enough to highlight the difficulties of ascribing such merit to our ancestors – Abraham comes close to slaying one of his sons, Isaac, and sends his other son, Ishmael, into the desert with Hagar to potentially die of thirst; Sarah demands that her husband send a woman and child into such jeopardy in order to protect the status of herself and her own son. When praying, I am not inclined to think these individuals are more meritorious than I... I also don't agree with the ideology that ancient people were closer to revelation. Perhaps I am too influenced by the Enlightenment and liberal democratic ideologies.

Even so, I pray this prayer and find it meaningful to do so. I understand the prayer differently than the previous interpretation suggests. When reciting *Avot v'Imahot*, I have in mind more than these seven biblical figures. I have in mind all of my Jewish ancestors – ancestors who are mine despite a lack of biological connection. The sentiment was expressed eloquently in something I read recently about the ancestors named in this prayer:

[Their] enthusiasm and love continue to reverberate to this very day in the passionate prayer of their children. Over thirty-seven centuries ago, G-d stood daily at the gateway of Heaven to hear [them] pray; today, [G-d] listens every morning to the voices of their descendants. When we stand to pray, therefore, we should not feel alone because our prayers echo the outpourings of the hearts of [these ancestors] and all of their descendants. Our personal prayers are amplified by over three thousand seven hundred years of prayer. If one considers the tens of millions of Jews who have repeated this Amidah for over two thousand years, the figures are astronomical. The sounds, sighs and tears of every Jewish prayer are interwoven in today's prayer – is it any wonder that G-d listens eagerly to this supplication?

from *Shemoneh Esrei*, pp.50-51

This reading evokes the sentiment expressed in one of the High Holiday insertions to *Avot v'Imahot*: “With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the supreme Ruler, the Lord of lords.” It is powerful to imagine my own voice rising with so many other Jewish voices, living and dead, even beyond the walls of our own synagogue.

I find the power of this idea magnified further by imagining an even more expansive range of voices joining in with my prayer. During August, I spent a week at a Human Rights Campaign retreat for religious leaders and academics in the study of religion and theology. During the week, we spent a lot of time thinking about communities of accountability – what are the communities with which we identify, to which communities do we feel responsible, how do our connections with these communities shape us and transform our voice, how can we expand the range of communities to which we feel accountable so that our lives and work can have a liberatory reach beyond the narrow realm of our own experiences?

The *Avot v'Imahot* prayer invokes each of our communities of accountability. This might include the biblical figures named in the prayer, but it can also include a range of Jewish figures throughout history, such as women whose voices were excluded and those like Spinoza who were deemed heretics by their contemporaries; it can include contemporary Jews whose lives have touched our own; it can include gay, lesbian and transgender people, those of different races and cultures, people who have interfaith families, non-Jewish people—the possibilities are limitless and expand far beyond the reach of a single paragraph in the Siddur to name. We name Sarah, Abraham, Isaac, Rebekah, Leah, Jacob and Rachel because they stand in for these multitude others whose lives and prayers are also meritorious and able to teach us something about connecting with the divine.

Before concluding the *Avot v'Imahot* section on the High Holidays, we add: “Remember us for life, O Sovereign who delights in life; inscribe us in the book of life, for Your sake, O G-d of life.” As we invoke our ancestors and our many communities of accountability, with all of their hopes and pains, it is a powerful act of affirming our commitment to life – for ourselves and others. *Ken yehi ratzon* – may it be G-d's will.

Shalom,
Rabbi Pfau

Amidah Structure

Preceding Meditation: begins *Adonai sifatai tiftach...*

Initial Section:

1. ***Avot v'Imahot – Ancestors***
2. *Gevurot* – G-d's Power
3. *Kedushat HaShem/Kedushab* – G-d's Holiness

Middle Section(s):

4. On Shabbat: *Kedushat HaYom* – Holiness of the Day
[On weekdays: 13 blessings/petitions]

Final Section:

5. *Avodah* – Worship/Temple Service
6. *Hoda'ab/Modim* – Thanksgiving
7. *Birkat HaShalom* – Blessing for Peace

Concluding Meditation: ends with *Oseh Shalom*

From the President

“Our choices do not exist independently, but are made in response to our community as part of our participating in it.”

These words and ideas are part of the “Patterns of Practice” message that comes directly from the Jewish Reconstructionist Federation, and they couldn’t apply more to each of us if they were written solely for the community of B’nai Abraham. Take a moment to look at us with a fresh lens. Who are we if not a congregation that survives and thrives on the participation, sacrifice, and support of its members? That’s the philosophy and edict that keeps us moving forward, and keeps us strong.

As I begin my first year as Temple President – big shoes to fill indeed – I would like my inaugural message to be one of acknowledgement, awareness and contribution. When you look around at our community we see selflessness, we see innovation, and we see leadership. B’nai Abraham is a tapestry of individual lifelines who have each proven a nobility of spirit, year in and year out.

I would ask each member to start off this new year by challenging yourself. Ask yourself what special gifts and skills you have to contribute that will lend to this synagogue. From the building to the school, from the social to the traditional, from money to time, there is a place for everyone to help, and certainly no shortage of need. I promise you that no matter how you choose to be involved, it will be an investment in our temple’s future.

With that said, I hope you’re all as eager as I am to begin this New Year. We have a lot to be excited about, and so much to be grateful for. We begin this season with Rabbi Julie returning to continue as our spiritual leader. Returning for the High Holidays to share the bimah is Laurie, with her baby in tow. And I’m very proud to announce that we’ve hired a new Education Director for our religious school. Kami Knapp comes to us all the way from Washington State, and we couldn’t be more thrilled with the renewed sense of energy that she’s already breathing into our curriculum.

Please take the first step in shaping and sharing this year with your fellow congregants by joining us next month for Shabbat services, for High Holidays, for the new member orientation, for adult education, for

Sukkah building, for fundraising...for everything on the horizon that will be more meaningful with you there, including rumors of an incredibly impressive Bar Mitzvah just a few months down the road. And you can do all this from your parking spot in the Temple’s new parking lot, scheduled for completion by early fall.

Shana Tovah, and have a very sweet and good New Year.

L’hitraot,
Charlie Weiss

Rosh Hashanah Cards

Shari Kantor, our newsletter editor, has created Rosh Hashanah cards and will donate 18% of the profits to the Temple. You can purchase any of the following cards by clicking on the links below and follow the online shopping options to the right of the card (you can pay with American Express, MasterCard, PayPal or Visa).

1. http://www.zazzle.com/throne_room_detail_rosh_hashanah_greeting_card-137862602150764441
2. http://www.zazzle.com/apples_and_honey_detail_rosh_hashanah_card-137072391912285991
3. http://www.zazzle.com/into_the_past_rosh_hashanah_greeting_card-137778277857551801

L’shanah tovah!

Social Action

Many thanks to all of you for contributing regularly to our food donation baskets! Let's start the New Year with continued commitment in solidarity with other local congregations to relieve hunger. We have *three* on-going initiatives that are very exciting and really make a difference:

1. The items you offer—canned goods, cereal, pasta, peanut butter, juice—go right to the [St. Mary's Food Pantry](#) across the street from TBA. We thank Elaine Trackman for her on-going volunteering at the food pantry! Here is a note from the director of the food pantry:

Dear Rabbi Pfau,

The Community Food Pantry gives thanks to you and your congregation for your continual support of the pantry. I must give a special thanks to the volunteers from your synagogue. I know G-d will bless and reward you and your congregation for your generosity and thoughtfulness.

*Sincerely,
Bob Jacobus, Director*

2. Boxes of granola bars or cans of tuna help fill [monthly bags of groceries](#) that are distributed to residents of area motels. These residents, often families or single parents with small children, stay at the motels as (usually) temporary housing when they have been evicted, have lost a job or are seeking refuge from domestic abuse. I wanted to share with you below an overview of this project from Anne Kettner, who coordinates the monthly grocery bag deliveries:

“We started this grocery bag ministry in March of 2006 and I hope you find encouragement in what we have done since. We started out hoping to give out 20 bags each month, and quickly went to 25. Never missing a delivery, we now average over 40 each month, with extras at the holidays. In these six years, in my estimation, we have given out over 2,500 grocery bags, which contained over \$40,000 in groceries!!! In addition, we have given out at least \$1,500 in hygiene supplies. All this aid was given directly to the people, not a cent goes to any overhead—there is no overhead.

Over the years, hundreds of people have been housed at these motels, and in our small way we have touched almost all of them. As always, none of this gets done without all of us, the people who deliver the groceries each month, the group at First Baptist who assemble the bags, the group at Ellisdale Methodist who assembled the bags for years and the hundreds of people from all of our congregations who buy an extra item at the store. Please thank them from the people at the motels. I can never forget the woman who was in the hospital bed next to my mom who recognized me from delivering at Laurel Notch. She had been moved to a motel in Hightstown, and she said, ‘Nobody comes to us there at all.’ We do make a difference.”

3. I would also like to highlight our [monthly meal delivery to the Pine Motel](#), another TBA commitment to fighting hunger in our area. Together with Crosswicks Friends Meeting House members, who prepare some 80 balanced meals, and Dorothea Dix Unitarian Church members who help deliver to another motel, we deliver 40 dinners on the first Thursday of every month. Many thanks to Robin and Steve Affrime, the Weiss family and Marsha Caldwell for their dedication to this important service!

Anyone interested in knowing more or helping out with any of these activities, please call Marcy Schwartz at (609) 324-0571.

Marcy Schwartz

Mazel Tov!

Jay and Elaine Trackman's younger son, **Marc**, will be married to **Ms. Sharon Miller** on September 9th. The community wishes the Trackman Family all the best.

Thank you to Michael Scolaro for painting the kitchen—it looks terrific with the new cabinets and counters!

Hostess List

Temple members, Sisterhood members and Hebrew School parents are all expected to host an Oneg Shabbat, Shabbat Lunch or Sisterhood meeting as assigned. We make every effort to have no one responsible for more than one event in a year. If you are unable to do the date assigned, you should switch with another member and let Randy Bloom know so that the information published in the newsletter is accurate. Randy and Debby Weiss will be the hostesses for the Oneg Shabbat on September 7, 2012.

Temple Donations

In Memory Of:

Yettie Epstein and Ethel Shipe from Brian & Maribeth Epstein

Rose Goldberg from Iz and Phyllis Kamer

Abraham Kaiser from Eileen Gale

Marty Nissim from Rita Nissim

Louis Rosen from Madge Rosen

Bonnie Ross from Jack Ross

Solomon Shaffer from Henry and Rhoda Kessler

Bernard Shain from Betsy Ramos

Doris Woldow from Adam and Sonia Woldow

Yahrzeits for September 2012

September 7

Anette Brewis, great aunt of Brian Epstein

Samuel Densky, father of Sharon Coleman

Deanne Klein, sister of Arlene Speiser

Zelda Goldman, mother of Norman Goldman

Ida Goldman, second wife of Hyman Goldman

Rose King, Sisterhood member and friend of Sandy SchwartzBird

September 14

Elinore Roth, mother of Elaine Trackman

Harry Roseman, father of Renee Harrison

September 21

Frank Schwartz, uncle of Phyllis Chudoff

September 28

Lillian Gustein, husband of Fred Gutstein

Ida Kushner, mother of Sol Kushner

Molly Schaffer, mother of Rhoda Kessler

Bea Schwartz, aunt of Phyllis Chudoff

The Temple and Sisterhood community express our condolences to John and Ellen Wehrman on the passing of Ellen's brother-in-law, **Norman**, who lived in Maine.

Save the Date

2012-2013 Tot Shabbat Program

September 28 Sukkot theme

October 19

November 2

December 14 Hanukkah celebration

January 11

February 22 Purim theme

March 15 Passover theme

April 12

May 31

June 21

2012-2013 Oneg Hosts

September 7: Randy Bloom and Debby Weiss

2012-2013 Morning Services

October 13

November 10

December 8

January 19: Jaden Weiss Bar Mitzvah

February 16

March 23

April 20

May 18: Josh and Lily Grabenstein B'Nei Mitzvah

June 15

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!

Newsletter Information

The monthly newsletter, created by volunteers, contains information about services, the Tot Shabbat schedule, special events, daily activities of our Temple B'nai Abraham and Sarah Seidel communities, the Acme and Shop Rite gift cards program, the yahrzeit list, donations and other services offered by our Temple. Most of our members receive their edition via email (those who don't have computer access currently receive a hard copy in the mail), enabling us to successfully save on printing and postage costs while helping the environment. Please contact Eileen Gale at (609) 291-0220 or egale10@verizon.net by September 20, 2012, if you want to receive a hard copy in the mail. We will send an email-only version of the newsletter to all members who do not request a hard copy by this date. Please respond to Eileen as soon as possible.

If you wish to contribute an article or personal announcement in the newsletter, please email your copy to Shari Kantor at spkcreative@gmail.com by September 12, 2012.

Honey Cake (recipe courtesy of Shari Kantor)

- +1 c chocolate chips
- +1 c (12 oz.) spreadable/cream honey
- 1 c butter or margarine
- 1 tsp salt
- 1 tsp vanilla extract
- 2 c sugar
- 2 tsp baking powder
- 2½ c all-purpose flour
- 4 large eggs

Mix ingredients together and place in 2 greased 8½" x 4½" loaf pans. Bake for about 1 hour at 350° (tops of cakes should be deep golden brown and a split should form down the middle of the tops of the cakes; cakes will be very moist). Serves 4 to 6.

Get your Rosh Hashanah cards now by visiting [Shari Kantor's online stationery store](#).



5773 (2012) HIGH HOLIDAYS SERVICE SCHEDULE

Rosh Hashanah

September 16: 7:30 p.m.

September 17: 9:30 a.m.

2:00 p.m. (Tashlich)

September 18: 9:30 a.m.

Yom Kippur

September 25: 6:15 p.m. (Kol Nidre)

September 26: 9:30 a.m.

6 p.m. (afternoon and Ne'lah)

7 p.m. Break the Fast



Sisterhood News

We hope you had a wonderful summer! Please join us for the first Sisterhood meeting of 2012 - 2013 on Monday, September 10th, at 7:30 p.m. We have a lot of business to discuss and will also have time to just visit after not seeing each other for the past few months.

Instead of hostesses that evening, we are asking those in the first half of the alphabet to bring an appetizer and those in the second half of the alphabet to bring a dessert. If you really prefer to bring one or the other and you are in the wrong half of the alphabet, bring what you wish. If you are unable to bring something, it will not be a problem as we just hope that you will join us. If you happen to bring something homemade, please have the recipe with you so that we can put it in the cookbook that we hope to publish.

I will have a tentative hostess list at the meeting and you will be able to swap dates before the final version gets published.

Thank you to Charyl Morginstin for volunteering to chair the telephone committee. She will begin to serve in that position this month.

See you September 10th!

Break the Fast

Temple B'nai Abraham and Sarah Seidel Sisterhood invite your family and you to join us for Break the Fast on Wednesday, Sept. 26th (around 7:00 p.m.). Each family attending is asked to bring a prepared covered dish, which you can sign up for with your reservation. You should also indicate if you can help set up or clean up. *Cost is \$12.00 adults, children 6 - 12 \$6.00 and children 5 and under are free.*

Please contact Randye at (609) 298-6485 or mikerandye@gmail.com with your reservations by September 20th. You can send your payment in advance to Randye Bloom, 514 Reeder Avenue, Bordentown, NJ 08505. Please make your checks payable to Sarah Seidel Sisterhood.

We need a synagogue member(s) to Chair or Co-chair Break the Fast to obtain responses and coordinate food, set-up and clean-up. Randye has the shopping list and is happy to do the food shopping if necessary. If we have no volunteers to coordinate the event, we may not be able to have a Break the Fast at the Temple this year—this is a tradition that is several decades old—and we do not want to cancel. *Please call Randye to volunteer at (609) 298-6485.*

Thank you and L'Shanah Tovah.

Randye

Sarah Seidel Sisterhood Officers

President	Randy Bloom
Vice President	Debby Weiss
Treasurer	Marcy Schwartz
Financial Secretary	Marcy Schwartz
Record. Secretary	Ellen Wehrman
Corres. Secretary	Patrica Light-Tolomeo
Trustees:	Phyllis Chudoff
	Eileen Galle
	Susan Giachetti
	Elaine Trackman

Supermarket Gift Card Program

The High Holy Days are a great time for sharing and giving. Please share yourselves with the Temple by purchasing your gift cards from Acme or ShopRite for your celebration. Please send a check to Dowshen, 502 Farnsworth Avenue, Bordentown, NJ 08505 or call (609) 298-5306. Your cards will be sent to you the same day.

Tot Shabbat News

The next Tot Shabbat will be on Friday, September 28 at 6:00 p.m. and will include candle lighting, potluck dinner, story time, a theme-related craft and songs. If you need any additional information, or would like to volunteer to help clean up or set up, please contact Kami Knapp at kami.knapp@google.com.



Healing List

This will be refreshed for September. If you have any names that you want on the list, please send them *in writing* to Sid Morginstin sidmorgy@verizon.net. If a name can be removed, please be sure to tell Sid. The list can be found on the Bima on the Rabbi's podium. If you should make a change on that list, Sid may not necessarily see it.

Yahrzeit List

The revised Yahrzeit list is now on the bulletin board. Please check it to make sure the data for your loved one is correct. Please give me any *changes in writing* or when I am talking to you on the phone. If you tell me verbally when we meet, I will *not* make the change.

Each year, I get the same inquiries as to whether or not the date of the Yahrzeit is correct. So, to settle this issue (again), please read the following.

The Yahrzeit date is based upon the Hebrew date of death. The secular date will vary each and every year. For example, let's say that Yoseph Ishkabible died on July 23, 1999. In 1999, this equated to 10 Av. In 2000, the secular date was August 11th. The secular calendar has a fixed number of days—365 or 366 (in a leap year)—based upon the Earth's rotation around the sun and it is called a solar calendar.

The Jewish calendar varies. In some years, some months may have 29 days and in other years the same months would have 30 days. Seven out of nineteen years is a leap year. A whole month (Adar II) is added usually in March and always before the holiday of Purim. This is done so that the calendar coincides with the seasons. If this were not done, we would soon be celebrating Passover in December and Rosh Hashanah in June. Also the Bible states that Passover must be celebrated in the Spring. This is called a lunisolar calendar (the moon's cycle is about 28.5 days; with 12 times 28.5 being 344).

Now, let's get back to our problem. If Yoseph Ishkabible died on March 10, 2003, the Jewish date will be Adar II 6, 5764. That year (5764) was a leap year. The following year, his Yahrzeit was February 28, 2004. In 2005, another leap year, the Yahrzeit was March 17th.

So, if your loved one passed away in February, March or April, please double check the date of death. I would like to have the exact secular date of death: MONTH/DAY/YEAR. In more traditional communities, the time of day is checked because the Jewish date starts at sunset. We are not that exacting here.

Each August, I take the book with the 150-year calendar home and update our Yahrzeit Database. The Database has the Jewish date of death (MONTH & DAY). I add in the equivalent secular dates for the upcoming year and the nearest Friday. If the Yahrzeit should fall on a Saturday, Sunday, or Monday, I enter the preceding Friday. For Tuesday, Wednesday and Thursday, I enter the subsequent Friday. (That is, if I do not err.) I do not take into account when there are Saturday services or (as noted above) the Jewish date starting at night.

This list goes to the Rabbi for the announcements, to Eileen Gale and Shari Kantor for the newsletter and to Phyllis Chudoff for the reminder cards. We have a Saturday morning service in lieu of the Friday night service once a month. Per agreement, Phyllis will always note the *Friday date* on the cards. It is your responsibility to check the newsletter for when the service will be held.

If you cannot make the designated date, it is okay to say Kaddish on the closest Friday or Saturday.

Yahrzeit Donations

It is traditional that one makes a donation to the temple in memory of your loved one around the time of his/her Yahrzeit date. After all, in the Yizkor service, we do promise to give charity in the name of the deceased.

Sid Morginstin, Religious Chair

Memorial Plaques

Plaques are available for \$250. To order a plaque, send the following to Sid Morginstin, Plaque Chairman, PO Box 8101, Trenton, NJ 08650 or sidmorgy@verizon.net: English name of loved one, Hebrew name of loved one, secular date of death, English names of loved one's parents and Hebrew names of loved one's parents. If you have the Jewish date of death for your loved one, please send it as well. If not, Sid can get it for you. If you do not have the Hebrew names, please supply the English names and Sid will consult with the Rabbi. You will be billed once the plaque has been installed—please do not send payment before then. Sid generally waits until he has at least three plaques before placing the order. *Plaques will not be moved from one board to the other.*

Siddur and Tallit Donations

A new siddur (prayer book) can be purchased in honor of or in memory of someone for \$35; a tallis (prayer shawl) can be purchased for \$60. Please contact Sid Morginstin at sidmorgy@verizon.net.

Shabbat morning services begin at 10:00 a.m. (when there are B'nai Mitzvah, services begin at 9:30 a.m.)

September 2012 ~ Elul 5772/Tishrei 5773

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	31	1
2	3	4	5	6	7	8
				7:00 p.m. Hebrew	4:24 p.m. Candle Lighting 7:30 p.m. Shabbat	5:35 p.m. Havdalah
9	10	11	12	13	14	15
9 a.m. Sunday 10 a.m. Hebrew	7:30 p.m. Sisterhood Meeting			4:30 p.m. Hebrew; Set-up for High Holiday	4:18 p.m. Candle Lighting 7:30 p.m. Shabbat	5:29 p.m. Havdalah
16	17	18	19	20	21	22
Erev Rosh Hashanah 7:30 p.m. services	Rosh Hashanah 9:30 a.m. services 2:00 p.m. Tashlich	Rosh Hashanah 9:30 a.m. services		4:30 p.m. Hebrew	4:13 p.m. Candle Lighting 7:30 p.m. Shabbat	5:25 p.m. Havdalah
23	24	25	26	27	28	29
9 a.m. Sunday 10 a.m. Hebrew; build Sukkah		Erev Yom Kippur 6:15 p.m. Kol Nidre	Yom Kippur 9:30 a.m. services 6:00 p.m. afternoon services and Ne'lah 7:00 p.m. Break the Fast	4:30 p.m. Hebrew	4:11 p.m. Candle Lighting 6 p.m. Tot Shabbat 7:30 p.m. Shabbat	5:22 p.m. Havdalah
30	1	2	3	4	5	6
Erev Sukkot 9 a.m. Sunday 10 a.m. Hebrew; decorate Sukkah	Sukkot	Sukkot	Sukkot	Sukkot	Sukkot	Sukkot