



Temple B'nai Abraham

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Rabbi

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Chair, Fundraising

Linda Osman

Recording Secretary

Susan Giachetti

Important Dates

Kol Nidre 6:15pm	10/3
Yom Kippur 9:30am	10/4
Ne'lah 6pm	10/4
Break the Fast	10/4
Tot Shabbat 6:00 pm	10/10
Board Meeting 12:00pm	10/19
Sisterhood	10/22
Morning Services	11/1

"The Temple Shofar"

October, 2014

Rabbi's Message

This Rosh Hashanah, we were not merely celebrating a new year – we also began a *sh'mitah*, or sabbatical, year. Most people are familiar with the term sabbatical from its associations with employment norms in academic and synagogue contexts. The basic concept is that (certain) employees in these settings have a sabbatical every seven years – a year "off" from regular duties that is used for independent professional development and research. Not everyone is aware that this employment practice is tied to the biblical notion of the sabbatical year – a year of rest for the land in which planting, pruning, and systematic harvesting were prohibited. Although this description of the biblical sabbatical year sounds fairly straightforward, it actually isn't. The biblical tradition of the sabbatical, or *sh'mitah*, year is rather ambiguous – in part because of linguistic issues, and in part because the tradition of a cycle of seven years is discussed in more than one book of the Torah with very different elements.

The first reference is in Exodus 23:10-11. One translation of this passage (with the key terms for discussion in bold) reads:

"Six years you shall sow your land and gather in its yield; but in the seventh you shall **let it rest** and **lie fallow**. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves."

Translations of this passage vary when describing what precisely is to be done about the land in the seventh year – in fact, the Hebrew terms translated here as "let it rest" and "lie fallow" are a bit ambiguous.

The first term at issue, *tishm'tenah*, is from the same root as the term *sh'mitah* – and

means: "let drop" or "fall," "release," even "throw down." What does it mean to let land drop, to throw it down, or release it...? The translation uses "let it rest," although this is by no means an obvious translation for the Hebrew term. Perhaps "releasing" the land is a matter of land ownership rather than an issue of resting the soil. The text's insistence that the needy be allowed to eat from the land certainly lends credence to the idea that ownership of the land and its produce is being subverted.

The second term, *un'tashtah* is similarly unclear. This term has a range of meanings that include: "leave," "let alone," "forsake," "abandon," "give over," and "relinquish." The translation above renders this as "lie fallow" – but, again, this is by no means an obvious selection. In some contexts, the same root is used for the act of giving something up to another person, and also for the act of forsaking God. Given these meanings, translating this term as "lie fallow" seems to miss the point. Perhaps lying fallow is a *logical result* of abandonment of land, but that does not mean fallowness is the *purpose* of forsaking the land. Again, given the next line's emphasis on allowing the poor to eat, it is just as plausible that it is ownership of the land that is being forsaken.

If the passage is read as being about land ownership rather than farming per se, an alternative translation might read:

"Six years you shall sow your land and gather in its yield; but in the seventh you shall **release it** and **relinquish it**. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves."

Based on this reading, the *sh'mitah* year provides a periodic readjustment of the social order. The farmer is denied the ability to farm his land, while the needy have unfettered access to it. Clearly, this is not a permanent adjustment to the social hierarchy. After a year, the farmer returns to business as usual

Temple President's Message



**“Age is foolish
and forgetful
when it
underestimates
youth.”**

- J.K. Rowling



What makes the world go around? Time and money. What are the two things our temple needs to flourish? Time and money. We have faith. We have community. We have talent. What we need, is time and money.

What do we need money for? The landscape and upkeep, the building and appliances, the audio / video equipment and information technology, a new back door and repairs to the roof, improvements to the kitchen and maintenances to our torahs, supplies for the Hebrew School and teachers for our students.

What do we need time for? Programming for children and programming for adults, new membership efforts and contributions to every committee, marketing and publicity, the newsletter and the holiday seasons, the Yahrzeit list and the healing list, education and fundraising, taking out the trash and shoveling the snow.

The lists go on and on. Why we need money. Why we need time. But as I remind you each year, it isn't really "We," is it? Because there is no We. We're not a corporation or a workplace. The "we" in this case is all of us working together. All of us helping one another. It's so important to understand that "we" means all of us. Once that's in place, the time and money and support will come.

Please do your best to be involved and invest of yourself. Pledge cards are being emailed, and this is the time of year when we really need your commitment. If it can't be money, then please make it your time. Help us to continue serving YOUR synagogue needs and the needs of OUR Jewish community.

I wish everyone and their families a good yuntif and a very happy and health new year. Thank you.

Charlie Weiss

BBYO — Youth Group

Sunday, October 5, 2014, 10 am at Princeton Terrace Apartments, Clarksville Rd, West Windsor (across the street from Windsor Athletic Club) in the Clubhouse.

BBYO has come to the Princeton Area. BBYO is the leading pluralistic teen movement aspiring to involve more Jewish teens in more meaningful Jewish experiences. For 90 years, BBYO has provided exceptional identity enrichment and leadership development experiences for hundreds of thousands of Jewish teens. Please join us on Sunday October 5th to learn more about what BBYO can offer to your teen. (Teens are also welcome to attend.) BBYO is available to 8-12th graders and BBYO Connect is available to 6-8th graders.

We would love to see you there. Bagels and coffee will be provided.

Teen Mitzvah-a-Thon

Saturday October 18th, 7:15 pm at Katz JCC, 1301 Springdale Road, Cherry Hill NJ, 08003.

Please join all the Jewish Teens from South Jersey at our Mitzvah-a-thon. We will be having an all-night THON. We will be playing sports all night in our gym (basketball, dodgeball, gaga and more), we will be dancing, singing (karaoke) and playing trivia with a great DJ all night in the social hall, and in the classrooms we will have crafts and projects all night long. We will be collecting winter clothing items, canned food and school supplies and a minimum donation of \$30 for high school students and \$15 for middle school students. All teens will get a voice in choosing the charities that we will be donating to. Middle School students are invited to join us until 12 am and high school students are invited to join us until 7 am.

For more information about BBYO or the above programs, please contact Barrie Mittica, bmittica@bbyo.org, 856.424.4444, x1163.

Sisterhood News & Announcements

We had a wonderful group come out to the first meeting. We discussed plans for the year and enjoyed catching up with each other. The October meeting is **Wednesday, October 22 at 7:30. Betsy Ramos and Linda Osman** have graciously volunteered to **present "The Do's and Don't's of Estate Planning"**- this meeting is open to the entire Temple community. Come out to get a greater understanding of something that affects all of us.

We are also planning a group excursion to the Rutgers Jewish Film Festival, which is held **October 29 to November 9**, but we need to set the date. Those who were able to go last year really enjoyed it. An email will go out with the date of this event soon.

The annual Thanksgiving centerpiece program will be held **Monday, November 24**. This is always a popular event led by florist extraordinaire, Karen Nissim.

We discussed a few possible books for our March book discussion. If you have a suggestion, please let Randye know. We will choose a book before January so you will have plenty of time to read it.

WE NEED RECIPES. Is that clear and succinct enough? If you are unable to use the computer, please send the recipe to me and I will enter it for you. We want all of recipes submitted by **December 31, 2014**. Thank you.

Please remember to send your Sisterhood dues [\$30.00] to Marcy Schwartz if you have not already done so.

The Temple is hosting the annual blood drive on **December 22, 2014**. If you are able to assist, please let Randye know. More information will follow.

A healthy and happy New Year to you and yours, Randye

Break the Fast

Temple B'nai Abraham and Sarah Seidel Sisterhood invite your family and you to join us for Break the Fast on Saturday, Oct. 4th (around 7:45 p.m.). Each family attending is asked to bring a prepared covered dish, which you can sign up for with your reservation. You must also volunteer to 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 Bloom (609) 298-6485 or mikerandye@gmail.com with your reservations by September 20th. Please make your checks payable to Sarah Seidel Sisterhood.

Eileen Gale and Karen Nissim as co-chairs.

Thank you and L'Shanah Tovah

Sisterhood Officers

Sisterhood President
Randye Bloom

Vice President
Debby Weiss

Treasurer/Financial Scty
Marcy Schwartz

Recording Secretary
Ellen Wehrman

Corresponding Secretary
Patricia Light-Tolomeo

Trustees
Eileen Gale
Susan Giachetti



Memorial & Sisterhood Donations

- In memory of Stuart Fenster from Sheila Lamonsoff
- Happy Birthday Shana Orin from The Kamer Family

Healing List

The Healing List is starting anew. All names have been deleted and we ask if you want a name on the list to please email Eileen Gale at egale10@verizon.net—subject: “Healing List”. The list will be updated every two months. Thank you, Eileen

Upcoming Oneg Services

Please join us on Friday, October 17th for a Oneg following evening services.

“What the caterpillar perceives is the end, to the butterfly is just the beginning.”
- Anon

Rabbi's Message Continued

and the needy have not experienced a permanent improvement of their socio-economic position. So what possible purpose could this serve? Perhaps it is meant to be an experiment in forced empathy – a tactic to give the relatively secure farmer an experience of deprivation and anxiety, which are constituent elements of poverty, and repeated frequently enough (every seven years) so that the lesson won't be forgotten.

I find this reading compelling. But what then is the purpose of leaving what is left in the field for wild animals to eat? Why are domesticated animals excluded from the command? My first inclination was to think of grazing rights. As we saw last year in the case of Cliven Bundy, sometimes people feel a sense of ownership and entitlement to the land they use for grazing, even when that belief has no basis in reality...! Emphasizing that what remains on the land should be left for wild animals might be a way to forestall use of the land for private grazing, and prevent the accompanying sense of entitlement, during a year when the land is meant to be relinquished.

It is probably clear by now that Exodus is not very forthcoming about the purpose of this custom or the details of its enactment, and the ambiguity about the meaning of the Hebrew makes it even more difficult to pin down the precise details of how to enact the practice! It might be expected that the account of the seventh year in Leviticus would clarify matters! Leviticus *does* provide more information about what to do in the seventh year, but new sources of ambiguity are introduced – especially since some of the details of Leviticus are out of sync with the command in Exodus! According to Leviticus 25:1-7:

“When you enter the land that I assign to you, the land shall observe a Sabbath of the Lord. Six years you may sow your field and six years you may prune your vineyard and gather in the yield. But in the seventh year the land shall have a Sabbath of complete rest, a Sabbath of the Lord: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. But you may eat whatever the land during its Sabbath will produce – you, your male and female slaves, the hired and bound laborers who live with you, and your cattle and the beasts in your land may eat all its yield.”

It is important to note here that the terminology used in Leviticus is completely different from that used in Exodus. Here the text consistently uses the Hebrew root *shabbat* for the land – a word that, unlike the terms in Exodus, actually *does* mean rest. In Leviticus, the land is given the same opportunity to rest that the Jewish people are given – only the *shabbat* for the land follows a seven year cycle instead of a seven day cycle.

The Leviticus passage provides much more detail about how the practice is meant to be enacted – with restrictions on sowing, pruning, and even on the systematic harvesting of what grows entirely on its own. Many of the details given in Leviticus are strikingly different from even the scant detail provided in Exodus. Here, there is no mention of the needy. The people who are given permission to eat from the fields are, instead, the farmer (and presumably his family), his slaves and his various employees. And although Exodus makes no provision for domesticated animals, Leviticus allows for both wild and domesticated animals to eat from the land during the sabbatical year.

As if this disparity between Exodus and Leviticus were not enough... To complicate matters further, there are a few passages in Deuteronomy that talk about a seven year cycle, but with a completely unique take on it! In Deuteronomy 15, the term *sh'mitah* is used for the remission of debts in the seventh year. The seventh year is also designated as a time when Hebrew slaves will go free. The land seems to be irrelevant in the Deuteronomic imagination of the *sh'mitah*. It is explicitly about economic justice, on a much more radical level even than in my alternative translation for the Exodus text. There, I suggested that the *sh'mitah* year provides a periodic readjustment of the social order, but that this was only temporary, as the land reverts to its owner after the year is over and the needy remain needy. In Deuteronomy, the slaves are freed permanently and the debts are wiped away. It is a clean slate. It is, of course, possible that the same person could end up in bad economic straits over the subsequent six years. Poverty is a systemic issue that is not always solved by erasing a set of debts – if underlying causes are not addressed it is all too easy for dire circumstances to reassert themselves. Nevertheless, an enslaved person doesn't even have a chance, and a free person's circumstances might improve and it wouldn't do any good if they are still buried under debts. It seems that freeing slaves and remission of debt are a necessary, if not sufficient, aspect of readjusting the social order.

Deuteronomy 31 adds one last twist to the seven year cycle. At the end of the seventh year, during Sukkot of the next year, the entire community of Israel is commanded to gather to hear the reading of the entire Torah. So, a little over a year from now be prepared for a rather lengthy Torah service, with multiple *aliyot* for each member of B'nai Abraham...! Ok, maybe not...

All of this begs the question, what is the *sh'mitah* or sabbatical year anyway? Do these terms refer to the same thing, and if so why are there so many differences between the different accounts? Keep in mind that the Torah is a composite book, written by multiple hands, in different regions, with

Rabbi's Message Continued

different agendas, over a span of hundreds of years.

Leviticus was a composition produced by priestly circles, and its description of the sabbatical year focuses on themes that were of concern to them. For Leviticus, that area of concern was not socio-economic disparities, it was cultic issues, matters related to the cycles of time and ritual. Their emphasis in discussing a seven year cycle was on the idea of the land observing a Sabbath of the Lord, just as do the Israelites on a weekly cycle. The Israelites are to be set apart and holy, and so too is their land. Both belong to God. The Talmud picks up on this theme in Sanhedrin 39a: "A disciple came and asked R. Abbahu: 'What is the reason for the Sabbatical year?' 'Now,' said R. Abbahu, 'Sow for six years and let go of the land in the seventh year: in order that you know that the land is Mine.'"

Deuteronomy was produced by prophetic-scribal circles at a time of reform. Most of the details of the agendas of those who produced Deuteronomy are extraneous to this topic, so for our purposes I will just note that this source is most concerned with the covenant between God and the people Israel – a covenant that is formulated in a written document and characterized by laws and ordinances that set forth ethical behavior. Consequently, the account of the seven year cycle in Deuteronomy explains it in terms of ethical socio-economic norms for the community, and tops it off with a regular reading of the Torah.

So what about Exodus? The passage in Exodus is quite abbreviated compared to those in Leviticus and Deuteronomy, and doesn't provide much information about the custom. As I noted, it is quite ambiguous. The *sh'mitah* passage in Exodus is from a different source entirely than Leviticus and Deuteronomy – scholars have identified that section of Exodus as an older code of laws, and have suggested that this earlier material was revised and elaborated in later Deuteronomistic and Priestly sources. Indeed, there is even some evidence that a seven year agricultural cycle was practiced in other societies of the Ancient Near East, and it may be that the older law code in Exodus was itself adapting material from the surrounding culture and reinterpreting it to express a different belief system.

Why does any of this matter? Well, we are just beginning a *sh'mitah* year, and there has been extensive discussion and disagreement about what that means and how it should be practiced in Israel today. If there is so much variation in our biblical sources, both in terms of the purpose for the seven year cycle and in the details of its enactment, imagine the possibilities for diverse views about how it should be practiced now! Even in an orthodox context where *halakhah* would theoretically create some uniformity, there is vehement disagreement about some aspects – so much so that there are different labels for kosher food this year centered around some of those disagreements. I don't want to focus on that, as I don't think it is the most pressing concern for most members of our community.

What I think has the most potential for our purposes are the creative ways that Jews today can reconstruct the practice of the *sh'mitah* year. It is generally assumed that *sh'mitah* laws do not apply to land outside of Israel or to land owned by non-Jews (so those of you who garden in NJ can keep on doing so this year!), but some people are nevertheless thinking about ways to claim the

practice and make it meaningful in the Diaspora. There are fruitful directions for thinking of the *sh'mitah* year as a spiritual metaphor, but the tangible and practical social justice possibilities are, I think, some of the most compelling ways to reconstruct the tradition of *sh'mitah*.

Hazon is an organization that is particularly concerned with food justice, and they have a sourcebook on their website with materials for text study. This educational material is provided in the hopes of encouraging communities everywhere to take action this year, and the materials include suggestions of ways they have been imagining using the *sh'mitah* year to expand and deepen their call for food justice. I encourage anyone who is interested to visit the Hazon website where you can learn more about how *sh'mitah* is being revisioned both inside and outside Israel, download the sourcebook (<http://hazon.org/shmita-project/educational-resources/shmita-sourcebook/>), and find ways to get involved.

Other individuals and organizations both inside and outside of Israel are also thinking creatively about how to creatively adopt the biblical teaching(s) about *sh'mitah* over the coming year in order to encourage social change. For example, while Hazon is focused on food justice, there are technology companies in Israel that have been exploring how to incorporate a *sh'mitah* practice and some have explored letting go of certain patent rights for the *sh'mitah* year. I encourage everyone to explore the subject further – reading about how this is practiced and adapted and argued about in Israel is simply fascinating. But more importantly, beyond the entertainment value, I want to urge everyone to seek out some of the websites of organizations that are trying to broaden the vision of the *sh'mitah* year – see if there is a place where you can plug in and have a part in bringing a greater sense of justice to the world!

Sh'nat sh'mitah tovah umetukah – may we all help to make this a good and sweet *sh'mitah* year for everyone!

Rabbi Pfau

Temple Donations



- Reconstructionist High Holiday Siddurs from Mike and Marcia Rosen
- In memory of Eleanor Roth from Elaine and Jay Trackman
- In memory of Aunt Bea Schwartz and Uncle Frank Schwartz from Phyllis Chudoff
- In memory of Nissim Nissim from Rita Nissim

Tikkun Olam / Social Action

Please help us continue our hunger relief efforts in the wider community! There are three ongoing projects, and no contribution is too small!

- Any contributions of non-perishable foods are welcome for the St. Mary's food pantry.
- Donations of granola bars and cans of tuna or chicken are welcome for the monthly grocery bags that are distributed to residential motels in the area. Each house of worship donates a large number of one or two items, and a grocery bag filled with food is delivered at the end of the month when food stamps and money get low.
- Come along for meal delivery: on the first Thursday of the month, we deliver dinners to the Pine Motel prepared by the Friends Meeting House in Crosswicks. It's very rewarding to have been collaborating with our friends and neighbors in the area for the past NINE YEARS (!) in these essential projects to help those in need.

***“A good deed
brightens a dark
world.”***

-Anon

Thank you to everyone who has helped and donated in the past and continue to do so.

Tot Shabbat

**Friday evenings, 6:00 PM
Coming Up: October 10th
Children ages 6 and under (siblings are welcome)**



Tot Shabbat 2014-2015

This year will be an exciting year of new projects and new learning! Each month will address an individual theme with a paired craft. Children can take their craft home to remind them to practice Jewish values in and out of the synagogue. We hope you can join us!

If you need any additional information, or would like to volunteer to help clean up or set up, please contact Josh Krulwich-Klatt at: joshuakrulwich@gmail.com.



Supermarket Gift Card Program

It is always the season for sharing and giving. Please share with the Temple by purchasing your gift cards from Acme or ShopRite for your New Year's celebration.

Please make checks payable to **Temple B'nai Abraham** and send to: **Marsha Dowshen / 502 Farnsworth Ave., Bordentown, NJ 08505 / (609) 298-5306**. Your cards will be sent to you the same day.

Fundraising

EXCITING NEWS!!

We have finally begun the temple and sisterhood fundraiser cookbook. The first Temple B'nai Abraham cookbook was printed in the 1970s, the second in 1987, and now we will commemorate our centennial year. We are working with a company called Morris Press and have the ability to type recipes directly into the website with a specific password that denotes our project. Anyone will have the ability to type their recipes into the project and then a small committee will review the recipes and do final editing. This will help us avoid 6 brisket recipes and 20 brownie recipes. It is important that the book be well balanced with a variety of appetizers, vegetables, soups, salads, entrees, and desserts. We might also want to have a specific area for Holiday fare. If you are interested in working with Randye and Robin on this cookbook, please send us an email to let us know how you would like to help [Randye: mikerandye@gmail.com; Robin: raffrime@gmail.com].

If you have a recipe that you would like to be considered for the cookbook, go to www.typensave.com and insert the **username: TBAS** and the **password: plate294**. Anyone can contribute a recipe and we highly encourage you to put in reci-

pes from your treasured family traditions. A few guidelines: Recipes must be able to be made kosher so no pork, ham, or bacon, and the recipe cannot include both meat and milk together. That said, recipes can be adjusted to be made kosher. If you have a recipe that you would like to share, but aren't sure if it is kosher or how it can be adapted, please contact us. This is a labor of love and we will be more than happy to help you.

We encourage everyone in the Temple B'nai Abraham community to be a part of this fundraiser by contributing recipes. In order for this to be a successful fundraiser and to cover the first printing, each member or family of temple and/or sisterhood will be responsible for buying a minimum of 5 books that the member can either give as gifts or sell to friends and family. The exact cost per book is not yet determined, but we hope to keep it in the \$10.00 range. This cookbook will represent the entire Temple B'nai Abraham community and family and friends- so please join in and share your best recipes.

**“Deeds of giving
are the very founda-
tions of the
world.”**

**- Jewish saying de-
rived from the
Mishna, Pirkei
Avot 1:2**

Sarah Seidel Sisterhood Budget 2013-2014

	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	Year
INCOME													
Dues	125	60.00	90.00	30.00	30.00		60.00					600.00	985.00
New Year Card													0.00
Joy/Sorowr			33.50	45.00	50.00	33.00	10.00		10.00	75.00		36.00	292.50
Break the Fast			241.00										241.00
Gift Case/Candy Sales					31.00								31.00
Leon Seidel Trust					2,350.00								2,350.00
Program													0.00
Donations												60.00	60.00
Savings													0.00
Fundraising									689.70				689.70
Miscellaneous													0.00
Income Totals	\$125.00	\$60.00	\$364.50	\$75.00	\$2,461.00	\$33.00	\$70.00	\$0.00	\$10.00	\$75.00	\$689.70	\$696.00	4,659.20
EXPENSES													
Leon Seidel Trust					3,000.00								3,000.00
House			159.48				62.47			117.33			339.28
Break the Fast			230.41										230.41
Shiva					108.07						102.46		210.53
Postage											47.00		47.00
Gift Case/Candy													0.00
Program									96.51	100.00		35.00	231.51
New Years Card/Printing													0.00
Building renovations				1,782.31			65.00						1,847.31
taxes											25.00		25.00
Tot Shabbat			40.00		60.00	80.00		60.00	197.50			30.00	507.50
Expense Totals	\$0.00	\$0.00	\$429.89	\$1,782.31	\$3,168.07	\$80.00	\$127.47	\$60.00	\$294.01	\$217.33	\$214.46	\$65.00	6,438.54

Total P&L	\$125.00	\$60.00	-\$65.39	-\$1,707.31	-\$707.07	-\$47.00	-\$57.47	-\$60.00	-\$284.01	-\$142.33	\$475.24	\$631.00	-\$1,779.34
Bank Balances as of													
Checking													06/09/14
													29,763.00
Total Bank Balance													\$29,735.18

Yahrzeits for Fall 2014

Week of September 26 th	<ul style="list-style-type: none"> Frank Schwartz, Uncle of Phyllis Chudoff Herman Sternfeld, Father of Mildred Josephson
Week of October 3 rd	<ul style="list-style-type: none"> Ida Kushner, Mother of Sol Kushner Bea Schwartz, Aunt of Phyllis Chudoff Fred Gutstein, Husband of Lillian Gutstein Molly Schaffer, Mother of Rhoda Kessler
Week of October 10 th	<ul style="list-style-type: none"> Nissim Nissim, Father of Marty Nissim
Week of October 17 th	<ul style="list-style-type: none"> Mervin Groveman, Husband of Seena Groveman Elsie Sternfeld, Mother of Mildred Josephson Howard Sacks, Father of Faith Hupfl Paul Goldfarb, Stepfather of Charyl Morginstin
Week of October 24 th	<ul style="list-style-type: none"> Ray King, Friend of Sandy Schwartzbird
Week of October 31 st	<ul style="list-style-type: none"> Sol Kushner, Father of Ellen Benowitz Bettie Schwartzberg, Mother of Sandy Schwartzbird Myrna Morris, Wife of Ron Morris Gertrude Herzog, Grandmother of Michael Rosen, Mother of Madge Rosen Walter Harrison, Husband of Renee Harrison

Old Prayer Books & Kippot

Old prayer books, Tallisim, kippot, or other religious items that are no longer needed should be buried. Please place these items into the box (by the sanctuary stairs). Items will be brought to the local Chabad House for burial. \$5 donations are appreciated.

Siddur & 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 Marcia Rosen at: mjanrosen@comcast.net

Please be aware that the Bordentown Cranberry Festival is October 4 & 5. Please allow yourself extra time for parking. If you are close by we encourage you to walk to services.

Memorial Plaques

Plaques are available for \$250. To order a plaque, send the following to TBA: Marcia Rosen, Plaque Chairman PO Box 245 Bordentown, NJ 08505 or: mjanrosen@comcast.net.

Morning Services 2014-15

November 1 st
December 6 ^h
January 10 th
February 14 th Ethan Weiss' Bar Mitzvah

March 14 th
April 18 th
May 23 rd Rachel Aubry's Bat Mitzvah
June 13 th

English name of loved one, Hebrew name of loved one and date of death in the English calendar. Once the plaque has been installed, you will be billed. Plaques will not be moved from one board to the other.



*Shabbat morning services begin at 10:00 a.m.
(when there are B'nai Mitzvah, services begin at 9:30 a.m.)*
October, 2014 ~ Tishrei 5775 - Cheshvan 5775

BUSINESS NAME

Primary Business Address
Address Line 2
Address Line 3
Address Line 4

609.298.1527
www.bnai-abraham.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 9 am Sunday School 10 am Hebrew School 10 am Set up Sukkah	29	30	October 1	2 4:30 pm Hebrew School	3 Yom Kippur 6:15 pm Kol Nidre	4 Yom Kippur 9:30 am Services 6:00 pm Ne'lah 7:45pm Break the Fast
5 9 am Sunday School 10 am Hebrew School	6	7	8	9 No Hebrew School	10 6:00 pm Tot Shabbat 7:30 pm Shabbat Services	11
12 9 am Sunday School 10 am Hebrew School	13	14	15	16 4:30 pm Hebrew School	17 7:30 pm Shabbat Services (Mitchell/ Erickson Oneg)	18
19 9 am Sunday School 10 am Hebrew School	20	21	22 Sisterhood/ Community 7:30pm	23 4:30 pm Hebrew School	24 7:30 pm Shabbat Services	25
26 No Hebrew School	27	28	29	30 4:30 pm Hebrew School	31	1 10:00 am Shabbat Services (Affrime/ Zeichner Oneg)

**THE JEWISH EXPERIENCE
IN OPERA**

Headlined by Cantor Benjamin Warschawski
with Daniel Sutin and Eve Edwards

SUNDAY • OCTOBER 26th, 2014 • 3:00 PM

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12 Halsey Reed Road, Monroe Township, NJ 08831

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