



# Temple B'nai Abraham

Temple President

Charlie Weiss

Rabbi

Julie Pfau

Sarah Siedel Sisterhood President

Randy Bloom

“The Temple Shofar”

October, 2015

## Temple Officers

### Temple President

Charlie Weiss

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Neil Nissim

### Chair, PR & Social Media

Kim Ehrlich

### Recording Secretary

Susan Giachetti

## Important Dates

Tot Shabbat 10/2  
6pm

Shabbat Eve-Hebrew 10/2  
School Welcome  
Back 7:30pm

Shabbat Morning 10/10  
Service 10am

## Rabbi's Message

In studying the texts for Yom Kippur this year, I was drawn by the water imagery that emerges throughout many of the readings. In the *haftarah* for the *minchah* service, the central drama of the text unfolds at sea as Jonah attempts to flee God by boat, ends up tossed about in a storm, gets hurled into the sea, and then swallowed by a giant fish. Even the *haftarah* for the morning service contains water metaphors. Isaiah 57:20 is dramatic: “But the wicked are like the troubled sea which cannot rest, and whose waters toss up mire and mud.”

When I read this description of the wicked, I was put in mind of a class I took at Emory University on the relationship between meditation practices and social change. As part of the course, we received meditation instruction and engaged in the practice of meditation. Study of Samatha and Vipassana meditation taught me that a person's inner state may be likened to a body of water such as a lake. There are myriad factors that can obscure the water in a lake – even a minor storm can churn the waters, stirring up mud from the lake-bottom and diffusing it throughout the water. When the water is clouded, it is difficult to see clearly. This is also the case with people – all of the inner churning created by the struggles and stresses we encounter in life, by our incessant activities and worries, can do the same to our internal equilibrium, and we can lose inner clarity. If a person's inner state is comparable to a lake, what of meditation? Meditation serves to still the waters, still our minds, bodies, and emotions – allowing the mud or silt (all those distractions and worries) to settle to the bottom – thus creating clarity in the water, in our lives. There are many methods of meditation, but the common result is to produce an inner calm, a stillness.

The passage in Isaiah compared the wicked to a troubled sea – a *yam nigrash* – this word, *nigrash*, carries connotations of being tossed about, cast out, driven away, or just plain driven. It appears in a different form

later in the same verse to describe the way mud is tossed up by the churning waters, and it shows up again in Jonah's prayer from the belly of the giant fish – after describing the way he was cast into the depths of the sea, and engulfed by breakers and waves, Jonah says he thought he was tossed out, *nigrashti*, from God's sight. And so the waters closed over him, his head became tangled in seaweed, he sank ever deeper, and his life ebbed away. Read metaphorically, Jonah's words powerfully evoke the inner turmoil many experience in life. When drowning in stress, becoming entangled in circumstances, sinking ever deeper into pain, or feeling as if our spirit is fainting, the relentless tossing about can certainly *feel* as if it has tossed us away from sight of God.

But Leviticus 16:16, part of the Yom Kippur Torah reading, indicates that God dwells with the people in the midst of their uncleanness, their impurities. This says to me that God is with us no matter how storm-tossed and muddied our lakes become. The churning sea of life might blind us by tossing up mud and mire, but it can't actually toss God out. And we might feel ourselves lost in murky confusion, but God's perception is not obscured by even the most impenetrable gloom. Even so, we need to find a way to see God again. Because even if God can still see us, when we lose sight of God we can *experience* it as if God is utterly absent.

Any kind of meditation can improve our vision, but *Jewish* meditation can point the way to God and actively strengthen a sense of *deveikut*, of attachment, with God. Jewish meditation can take many forms, and a whole set of Hebrew terminology has developed over time. For centuries, Jewish mystics have practiced different kinds of meditation – including meditating on the names of God, on words in prayers, and even on individual Hebrew letters.

Focusing on Hebrew words and phrases is not the only form of Jewish meditation. Bahya ibn Paquda, a medieval Jewish philosopher, presented one of the earliest examples of instruction in Jewish meditation, as part of his book “*Hovavot Levavot*,” “*Duties of the Heart*.”

## 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.
- 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.

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

***“Write it on  
your heart that  
every day is the  
best day in the  
year.”***

***- Ralph Waldo  
Emerson***

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## TBA Website

Please go to the Temple B'nai Abraham website at [www.bnai-abraham.org](http://www.bnai-abraham.org) to view the latest calendar of events, subscribe to our announcements and newsletter as well as find useful information about our community.

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## Tot Shabbat

**Friday evenings, 6:00 PM**

**Coming Up: October 2<sup>nd</sup>**

**Children ages 6 and under (siblings are welcome)**

Tot Shabbat 2015-16

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!



## Sisterhood News & Announcements

We send sincere sympathy and prayers to Sisterhood member, Sonia Fenick, and family for the loss of Larry. May his memory be a blessing. [An aside, much of the silver that adorns our Torah scrolls was donated by the Fenick family.]

We also send sincere sympathy and prayers to Sisterhood member, Phoebe Nissim, who lost her sister, Margo Masciantoni, suddenly on August 18. Please take care.

We will not meet until October due to the High Holidays. The next Sisterhood meeting will be Monday, October 11 at 7:30. Hope to see you there.

Please get your recipes in for the cookbook- we want to cut off recipe entry in December. If you are unable to enter your recipes into the computer, please send them to Randye in hard copy. We are in the process of including recipes from the old cookbooks. It was interesting to see how tastes have changed as we remembered jello mold recipes and the use of canned mushroom soup!!

Have a happy, healthy, and sweet New Year!

~ Randye

### Sisterhood Officers

**Sisterhood President**  
Randye Bloom

**Vice President**  
Debby Weiss

**Treasurer/Financial Scty**  
Marcy Schwartz

**Recording Secretary**  
Robin Affrime

**Corresponding Secretary**  
Patricia Light-Tolomeo

**Trustees**  
Eileen Gale  
Susan Giachetti

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## Memorial & Sisterhood Donations

### Sisterhood Donations:

- In memory of Isadore Kamer from Joanne and Ted Lutz, Barbara and Jeff Streisfeld, Robin and Tony Zak, Catherine Colaizzo, Anne and Tom Cody, Charyl and Sid Morginstin, Marcy Schwarz and Rick Shain, Renee Harrison, Karen and Frances Sutter, Phoebe and Jeff Nissim, Marlene and Sid Lavine, Susan Giachetti
- Rejoicing with Robin Affrime on her retirement from Rita Nissim and Marcy Schwartz and Rick Shain



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

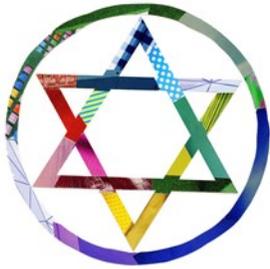
**- Anon**

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## Healing List

The Healing List been cleared of all names from last year. Please send me any names you would like to have on the list. egale10@verizon.net.

## Temple Donations



### Memory of Isadore Kamer:

Karen and Francis Sutter  
Neil and Karen Nissim  
Goldman, Jeffrey  
Gail Houlihan  
Sharon and Irwin Rubin

### High Holiday Pledges:

Elaine and Jay Trackman  
Randy Bloom and Michael Scolaro

### For Hebrew School ana Tot Shabbat:

Caroline Ehrlich

### Yahrtzeit Donations:

Rhoda and Henry Kessler, Yahrtzeit of Molly Schaffer  
Randy Bloom and Michael Scolaro, Yahrtzeit of Charlie Stein  
Rita Nissim, Yahrtzeit of Nissim Nissim  
Elaine and Jay Trackman, Yahrtzeit of Elinor Roth  
Arlene Speiser, Yahrtzeits of Pearl Fishman, Deanne Klein

*“Alone we can do  
so little; together  
we can do so  
much.”*

*-Helen Keller*

## Break the Fast

Temple B'nai Abraham and Sarah Seidel Sisterhood would like to thank Karen Nissim, Randy Bloom and Eileen Gale for organizing the Break the Fast. It was enjoyed and appreciated by all who attended.

Thank you and L'Shanah Tovah



## 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.



## Rabbi's Message Continued

According to Baḥya, meditation involves trying, as much as possible, to discover and appreciate the traces of God manifested in every aspect of creation, by using different aspects of God's creation as objects of meditation. A person can learn much about God from close observation of a blossoming flower, or a budding tree, or even from a leaf turning color and dropping from the tree. Actually, "learning about God" isn't really the right way to put it. Instead, let's call it encountering traces of the divine. Encountering traces of the divine can soothe the spirit – it can leave us feeling more as if we are floating in clear peaceful waters.

Alone in the darkness of a whale's belly, Jonah couldn't see the traces of God in his situation... even when they were there. After all, the whale had been sent by God to save him from drowning, but he still felt as if he had been tossed away from God's sight. Our reactions to situations are most likely to be extreme when we feel that we are being left to manage unreasonable burdens all on our own. Finding traces of God in our lives and in the world through meditation is sometimes immensely challenging. But when we do, it can counter the feeling that we have been tossed away from God's sight, that we are trapped and drowning all alone in the depths. Gaining a glimpse of the divine can reduce our sense of isolation and enable us to tap into a strength that is greater than our own. With that additional strength, we can reach out more compassionately and effectively to others.

It is important to remember that we are called to turn outward even as we are called to turn inward. Our *haftarah* from Isaiah teaches that the fast God desires is not one of starving the body but rather involves opening the fetters of wickedness, breaking every yoke, feeding the hungry, clothing the naked, housing the poor. It is a reminder that we are not the only ones with muddy lakes, and we are not only responsible for lessening the impurities that cloud our own lives. We are also called upon to help eliminate some of the causes of catastrophic churning in the lives of others. Baḥya taught that the ability to discover and appreciate the traces of God can be hindered by experiences of suffering and loss, being blinded by endless pursuit of worldly matters, and taking things for granted. So when Isaiah 57:14 urges us: "Remove all obstacles from the road of my people," be mindful that obstacles are both physical and spiritual, and removing any obstacle can make it easier for others to find the traces of God that Baḥya described.

In terms of our own inner journeys of *teshuvah*... meditation is an important tool in the process, and attaining inner clarity has *everything* to do with sin and atonement. We aren't necessarily the wicked of Isaiah 57:20 just because we are troubled, tossed about, frenetically driven, or unable to rest. But when we are experiencing inner turmoil, we *are* more likely to make errors in judgment and to blindly react to situations in ways that hurt ourselves and others. If we cannot still that inner turmoil, it becomes more difficult to see those areas where *teshuvah* is called for. Our inner state has everything to do with how we operate in the world – from the ways we behave in our relationships to how we react to our circumstances. When we lack insight about what is happening inside us, or when we don't find ways to alleviate the build-up of stress, we can sometimes find ourselves acting in ways that surprise us. None of us will ever be perfect, no matter how much we might pray and meditate. But when we don't practice self-care of our bodies, minds, emotions, and spirits, we allow ourselves to fall into a state that *invites* the need for *teshuvah*. Stilling our inner churning through meditation can enable us to make better choices and allow us to consciously choose how to react to circumstances, thus reducing the need for *teshuvah*. It becomes possible to experience *hishtavut*, equanimity.

So often in prayer it seems that we pile words upon words upon words. I wanted to focus on meditation as a balance to the outpouring of words that so dominates our services. The Baal Shem Tov taught that it can help to pray out of a prayer book, but that there are times when it is better to close the eyes so that sight of the words and letters won't become a distraction from attachment to God. Prayers, readings, words – these can all assist us in the process of *teshuvah*, of inner transformation. But these are not the only tools that Judaism has to offer.

Throughout the year, I invite you to use our prayer services as a time to still your inner churning and clarify the waters of your own lake, instead of churning up muck. Join in the prayers of the liturgy, but don't let them become another distraction that blinds you. Take time to close your eyes and allow the singing and chanting to envelop you like a cocoon of water in which you can peacefully float and meditate, attain *deveikut*, or attachment, to God, and then emerge transformed.

Shalom,  
Rabbi Pfau



## Host List for Shabbat Services 2015-2016

If you are unable to host on your date, please switch with someone else and let Randye know. You are responsible for finding a replacement. Thank you.

Date	Event	Host families
October 10	Shabbat morning lunch	Affrime/Chudoff
October 16	Erev Shabbat Oneg	Mitchell/Erickson
Nov. 6	Erev Shabbat Oneg	Caldwell/Coleman
Nov. 14	Shabbat morning lunch & learn	SchwartzBird/Zeichner
Dec. 5	Shabbat morning lunch	Schimmel/Aubry
Dec. 11	Erev Shabbat Oneg	Berson/Fink
Jan. 9	Shabbat morning lunch	Kim Ehrlich & Elliot Cook
Jan. 15	Erev Shabbat Oneg	Osman/Rochester
Feb. 5	Erev Shabbat Oneg	Ramos/Roth
Feb. 13	Shabbat morning lunch	Rosen/Baer
March 4	Erev Shabbat Oneg	Barman/Gale
March 12	Shabbat morning lunch	Epstein/Weiskott
April 2	Shabbat morning lunch & learn	Kranger/Kunkler
April 8	Erev Shabbat Oneg	B. Goldman-Lederman/R. Goldman
May 6	Erev Shabbat Oneg	Giachetti/Lowry
May 14	Shabbat morning lunch	Neil & Karen Nissim/ Eric & Kristi Schwartz
June 18	Shabbat morning lunch	Lauren & Steven Mann/Tracy & Jeremy Mann
June 24	Erev Shabbat Oneg Member of the Year	Schwartz-Shain/Weiss

## Yahrzeits for Summer/Fall 2015

Week of October 2 <sup>nd</sup>	<ul style="list-style-type: none"> <li>Prudence Hait (Hyatt), Mother of Lauren Mann</li> </ul>
Week of October 9 <sup>th</sup>	<ul style="list-style-type: none"> <li>Mervin Groveman, Husband of Seena Groveman</li> <li>Elsie Sternfeld, Mother of Mildred Josephson</li> <li>Howard Sacks, Father of Faith Hupfl</li> <li>Paul Goldfarb, Stepfather of Charyl Morginstin</li> </ul>
Week of October 16 <sup>th</sup>	<ul style="list-style-type: none"> <li>Ray King, Friend of Sandy Schwartzbird</li> <li>Sol Kushner, Father of Ellen Benowitz</li> <li>Joseph Caldwell, Father of David Caldwell</li> <li>Bettie Schwartzberg, Mother of Sandy Schwartzbird</li> </ul>
Week of October 23 <sup>rd</sup>	<ul style="list-style-type: none"> <li>Myrna Morris, Wife of Ron Morris</li> <li>Samuel Gerson, Grandfather of Marsha Caldwell</li> <li>Gertrude Herzog, Grandmother of Michael Rosen and Mother of Madge Rosen</li> <li>Walter Harrison, Husband of Renee Harrison</li> <li>Mark Blatt, Cousin of Eileen Gale</li> </ul>
Week of October 30 <sup>th</sup>	<ul style="list-style-type: none"> <li>Selma Densky, Mother of Sharon Coleman</li> <li>Ethel Mann, Mother of Steven Mann</li> </ul>
Week of November 6 <sup>th</sup>	<ul style="list-style-type: none"> <li>Abraham Zackler, Father of Marsha Dowshen</li> <li>Helen Roseman, Mother of Renee Harrison</li> <li>Lillian Brewis, Great-Grandmother of Brian Epstein</li> <li>Lee Nissim, Wife of Marcel Nissim</li> <li>Norman Lamonsoff, Husband of Sheila Lamonsoff, Father of Karen Nissim</li> <li>Joseph Rothman, Father of Robin Affrime</li> <li>Alma Sacks, Mother of Faith Hupfl</li> </ul>
Week of November 13 <sup>th</sup>	<ul style="list-style-type: none"> <li>John Duker, Father of Shiri Haines</li> <li>Hyman Goldman, Father of Norman Goldman</li> <li>Isaac Grassian, Father of Rita Nissim</li> <li>Gerald Rosen, Father of Michael Rosen, Husband of Madge Rosen</li> <li>Sidney Klepner, Father of Leonard Klepner</li> <li>Jennie Rudenstein, Mother of Mildred Leary</li> </ul>

### Old Prayer Books & Kippot

Old prayer books, Tallim, 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](mailto:mjanrosen@comcast.net)

### 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](mailto:mjanrosen@comcast.net).

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.

## Morning Services 2015-16

October 10 <sup>th</sup>
November 14 <sup>th</sup>
December 5 <sup>th</sup>
January 9 <sup>th</sup>
February 13 <sup>th</sup>

March 12 <sup>th</sup>
April 2 <sup>nd</sup>
May 14 <sup>th</sup>
June 4 <sup>th</sup>



**TEMPLE  
B'NAI ABRAHAM**

58 Crosswicks  
PO Box 245  
Bordentown, NJ 08505  
609.298.1527  
www.bnai-abraham.org

*Shabbat morning services begin at 10:00 a.m.  
(when there are B'nai Mitzvah, services begin at 9:30 a.m.)*  
**September, 2015 ~ Tishrei—Cheshvan 5776**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>27</b></p> <p>9 am Sunday School</p> <p>10 am Hebrew School</p>	<b>28</b>	<b>29</b>	<b>30</b>	<p><b>October 1</b></p> <p>4:30 pm Hebrew School</p>	<p><b>2</b></p> <p>6:00 pm Tot Shabbat</p> <p>7:30 pm Shabbat Services</p>	<b>3</b>
<p><b>4</b></p> <p>9 am Sunday School</p> <p>10 am Hebrew School</p>	<b>5</b>	<b>6</b>	<b>7</b>	<p><b>8</b></p> <p>4:30 pm Hebrew School</p>	<b>9</b>	<p><b>10</b></p> <p>10:00 am Shabbat Morning Services</p>
<p><b>11</b></p> <p>9 am Sunday School</p> <p>10 am Hebrew School</p>	<b>12</b>	<b>13</b>	<b>14</b>	<p><b>15</b></p> <p>4:30 pm Hebrew School</p>	<p><b>16</b></p> <p>7:30 pm Shabbat Services</p>	<b>17</b>
<p><b>18</b></p> <p>9 am Sunday School</p> <p>10 am Hebrew School</p>	<b>19</b>	<b>20</b>	<b>21</b>	<p><b>22</b></p> <p>4:30 pm Hebrew School</p>	<p><b>23</b></p> <p>7:30 pm Shabbat Services</p>	<b>24</b>
<p><b>25</b></p> <p>9 am Sunday School</p> <p>10 am Hebrew School</p>	<b>26</b>	<b>27</b>	<b>28</b>	<p><b>29</b></p> <p>4:30 pm Hebrew School</p>	<p><b>30</b></p> <p>7:30 pm Shabbat Services</p>	<b>31</b>