

Drawing by Marilyn Margolies

Temple Israel of the Poconos

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AUGUST EXECUTIVE BOARD MEETING WILL BE HELD ON SUNDAY, SEPTEMBER 10TH AT 10:00 a.m. light breakfast to follow

LIVING IN THE LOVE, TRANSCENDING THE HATE

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Last month, August 12, Shabbos Parshas Ekev, was a watershed of sorts for America. On that Shabbos, our Torah portion (Deuteronomy 7:25) adjures the ancient Hebrews to consign the statues of "their gods" (p'seelei eloheyhem) to the fire. Apparently, in Virginia, they still take their Bible seriously. The statue of Robert E. Lee, the Confederate general, was slated to be removed from the public square, as he was seen by many as symbolic of the racist and slave based government whose army he commanded in battle.

Being that we are not religious fundamentalists, how do we understand the Biblical command to eradicate offending statuary? As a modern reader, we can draw a distinction: we understand that these statues of the Confederacy are not representations of any gods, as much as some may be inclined to worship them. Now while the directive was made to the ancient Hebrews, Judaism being at its heart a universalistic religion, many of the tenets directed to the ancient Hebrews were understood by the prophets of yore to eventually become universalized for all humankind.

Why were the statues of the Canaanites to be consigned to the fire? The selfsame verse (Deut 7:25) answers it for us: "pen tivakesh bo - lest you become ensnared by it," Their very presence would arouse our curiosity, and some may yet become tempted to inquire about them and follow in their ways. So having said that, perhaps the verse is more relevant than we originally thought! After all, didn't Dylann Storm Roof, the American white supremacist and mass murderer convicted of perpetrating the Charleston church shooting, in 2015, claim inspiration from the Stars and Bars, the flag of the Confederacy, which at the time still flew over many a southern state capital?

The danger in removing all the statues from the past honoring heroes of an age long gone by, is that we become in danger of losing our history, our cultural moorings, our civilization's past, no matter how out of synch they may have become with our current values and perspectives. So what are we to do? The best answer is to both keep them and remove them at the same time! Move those statues deemed offensive by its local citizenry to a Museum of the Confederacy. Future generations may yet learn from them and study their rich contextual history. And the fact that they are in a museum makes clear that they are from the past, not objects of current veneration. Society has moved on and has evolved to a higher plane of consciousness. We are not the Taliban. We are not ISIS. We do not erase our civilization's past cultural history! Or do we?

We must bear in mind that the white supremacists and neo-Nazis are still very much a fringe group in today's America, despite the media's amplification, both social and mainstream media. Vile opinions still have the right to be expressed, as do opposing opinions in the free marketplace of ideas. How do we conquer hate? With love. How do we counter the lies and ideas of those who still live in society's figurative gutters? By living lives of dignity, purpose and meaning. By building; not destroying. By owning our lives and our accomplishments, and by not playing the eternal victim. By creating a vibrant future; not by wallowing in the degradations of the past. And in truth, this sums up the miracle of Israel reborn, looking to the future in service of all humankind, in spite of a past which was far less than so kind.

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Rabbi Melman's Office Hours:
Tuesday/Thursday 10:30 — 12:00
Wednesday 6:00—7:00
By appointment ONLY

Please provide Barbara with any information that is missing for you in the above grid. Thank you.

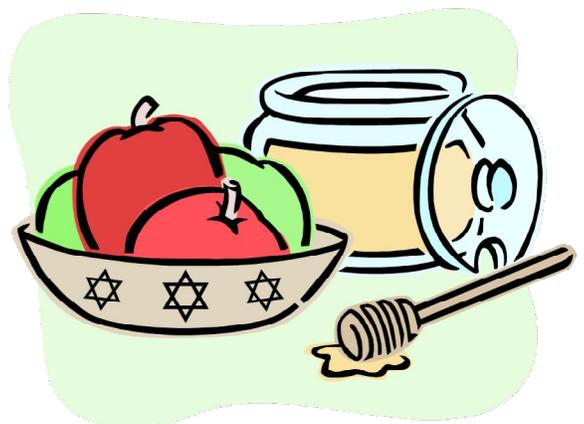
A MESSAGE FROM OUR PRESIDENT Dr. Sandra Alfonsi

In a few weeks, we will reach the magnificent sequence of High Holidays that teach us and remind us why we are Jews and why we hold Hashem in awe. Rosh Hashanah, the Jewish New Year, celebrates in fact, the creation of the World by Hashem and not the birth of the Jewish People. After Hashem's creation of the World came His creation of Mankind and then the Jewish People. An interesting progression of Creations, celebrated annually by the Jewish People and only by the Jewish People. Yom Kippur, the Day of Atonement, where we, as a People and as Individuals, fast and atone for our Sins towards Hashem and towards Mankind. Again, we, as individuals and as the Jewish People, annually observe this Communal Confession of Sins and Transgressions. Finally, Sukkot arrives and we, as Individuals and as the Jewish People, withdraw into our private and communal Succah to remember our beginnings as the Jewish People and to conclude with Simchat Torah, the Giving of the Torah at Sinai to each Jewish Soul and to the Jewish People. Again, Hashem gave His Torah to us as Individuals and as the Jewish People. Each one of us is bound to Hashem as an Individual Jew and also as the Jewish People.

So, as I sit here thinking about what the coming Rosh Hashanah means to me, I am filled with an unaccustomed angst. B"H, I will make Aliyah next August 2018. But what about this upcoming Rosh Hashanah? I still have Temple Israel and my beautiful Congregation. How do I prepare myself for saying goodbye? How do I maintain my composure and try to lead my Shul while preparing to leave not only this country but my way of life? I have very few friends here but they are very dear to me and a major part of this isolated life that I lead here. How do I prepare to say goodbye? It is interesting that my activities and my friends are linked to my Judaism and my Zionism – they come from my shul and from my chapter of Hadassah. As I get ready for Rosh Hashanah, Yom Kippur and Sukkot, I must begin my preparations for separation. But, it is precisely how I see these High Holidays – Individual and Communal, that will guide me for this year. As an Individual I am a fervent Jew and a passionate Zionist. Hashem has gifted me with both and I will take them from the United States to Israel, from Stroudsburg to Jerusalem. I am a part of the Jewish People – Hashem gifted me with that at Sinai. I leave here as part of the Jewish People in America and go to Israel as part of the Jewish People in my Homeland. My friends here will be my friends there - they will be welcome to come and visit and share our Homeland together. And my friends in Israel – well, they are waiting for me with a type of love that I have never known here in America, except perhaps from Rivka and Dvora, my so beloved Israeli girlfriends. My friends in Israel – individually and collectively, are waiting for me to come Home. This Individual Jew will join her Jewish People in her Homeland.

I wish all of my members, their families and friends the Happiest and Healthiest Shana Tovah. May all of you be inscribed and sealed in the Book of Life.

Sandra



Ask The Rabbi.....© 2017 by Rabbi Baruch Melman

Dear Rabbi,

What is your reaction to the anti-Semitic nature of the Charlottesville rally?



ANSWER:

I am honestly disturbed by the intensity of the anti-Semitism of the Charlottesville rally. What was ostensibly a rally to protest the removal of the statue of the Confederate General Robert E. Lee, turned out to actually be the coming out party of a nation of formerly anonymous computer screen chatroom participants. As ISIS was able to recruit large numbers of followers through cyberspace, so was this reemerging group able to do the same. Sheets now off, they came in their thousands from all over the country to declare that they are now a force to be reckoned with. The shroud removed, the new KKK was reborn. And each violent rally would serve as a catalyst to recruit new members.

And frankly, I was uncomfortable with the President's responses at the two following press conferences. The first was wishy washy, blaming both sides for the violence. I tend to recoil when I hear "both sides are guilty," because so often the left has used those very words to malign Israel whenever she defends herself. I saw the President go into his unscripted micro attack mode, where he utterly missed the larger macro issue - that as the nation's leader he must make absolutely clear that racism and anti-Semitism have no place in our society. To harp on the fact that one side had a permit and the other did not, is a classic case of missing the forest for the trees. Saying there are "good, decent people" on both sides is a moral victory of the highest magnitude for the Nazi movement. No previous President had ever even given the impression that their movement had even a scintilla of moral credibility.

As the elected leader of the nation his first duty is to bring healing to the nation at times of crisis. Millions of people lost their lives fighting the Nazis. They were a scourge on the planet, responsible for the most heinous evil the world has ever known, and to say anything to give the impression of justice in their cause, by arguing over who had permits and who did not, who started the fighting and who did not, is unacceptable. The full moral weight of the office must always be brought to bear to isolate and marginalize this most dangerous cancer in American society. All that being said, yes, elements of the left are also violent. In a different context these elements should be forcefully condemned. But in the face of Nazi threats, if you or I were there, who is to say that we would not have participated, whether or not we sympathized with anarchists and communists. In the moral universe, the Nazi movement is the greatest of all threats to America. We had thought that they had died out. But while we were distracted by other events they were quietly morphing into a reborn threat. They are still just a fringe group, but their energy and enthusiasm shows that they have tapped into a deep reservoir of pain and frustration. This is a recruiter's dream.

Now while I am deeply disturbed by the equivocal nature of his remarks and the apparent lack of sensitivity for the anti-Semitic hate and his seeming focus on the statutory which was really only the stated excuse for the rally, I am glad that he recognizes the dangers we are facing from the left. The obsessive focus on identity politics by the previous administration has in a sense contributed to the rise of this white power resurgence. This is the foul and bitter fruit, borne of the dividing of society by class, race and gender. Both the far left and the far right converge in their anti-Semitism, albeit with the left's anti-Zionism as its supposed moral cover. We see university student councils forcing Jewish students to publicly denounce Israel before being allowed to participate in the public square. This is an echo of the requirement demanded of Western European Jews to publicly denounce Judaism (via baptism), in order to take part as members of society in any and all of its cultural spheres.

The Antifa and Anarchist groups on the left are incredibly dangerous groups. Aside from their wanton destruction of property, as we have witnessed in Portland, OR, Los Angeles, San Francisco and Washington, DC, just the *threat* of potential violence at cultural and educational events at odds with the leftist agenda is enough to shut down any notion of free speech or any semblance of unfettered competition of ideas and free expression of thought on college and university campuses.

For eight long years not once was any element of the government allowed to even utter the phrase Radical Islamist Terror. Now, will we under this administration be allowed to freely discuss and condemn the concept of White Supremacist Neo-Nazi Terror? So there you have it. Right brain and left brain struggling to make sense of it all.

HIGH HOLIDAY SCHEDULE

SELICHOTSaturday, September 16th 10-10:30 PM
preceded by Havdalah ,with refreshments

Cemetery Visits – Sunday, September 17th
11 AM RT 209
12:30 PM Laurelwood

ROSH HASHANAH - 3 Day Yuntiff

Erev Rosh Hashanah—Wednesday Evening September 20th
Candle lighting September 20th 6:43 PM
Maariv Service September 20th 7:00 - 8:00 PM

First Day Rosh Hashanah—Thursday September 21st

Shacharit Service 9 AM - 12:30 PM
Blowing of the Shofar – 100 blasts!
Rosh Hashanah Luncheon following services w/paid reservations - please contact Dr. Sandra Alfonsi
Tashlich service at Pond immediately following luncheon.

Thursday Evening, September 21st
Candle lighting: After 7:40 PM - from borrowed flame.
Maariv Service 7:00 - 8:00 PM

2nd Day Rosh Hashanah—Friday September 22nd

2nd Day Shacharit Friday morning 9:00 AM - 12:30 PM (approx)
Blowing of the Shofar - 100 blasts!
Rosh Hashanah Luncheon following services w/prepaid reservations- please contact Dr. Sandra Alfonsi
Yuntiff concludes Shabbat Begins 6:40 PM Candle Lighting Shabbat **Friday Night services special time 7 PM**

Saturday, September 23rd

Shabbat Morning Services- Shabbat Shuvah
9:00 AM - Noon
Shabbat ends 7:38 PM

Sunday, September 24th

Fast Of Gedalish- Dawn to Dusk
*Commemorating the assassination of Gedaliah,
and the consequent loss of self rule, to Babylonia.*

YOM KIPPUR

Fast Begins Friday evening, September 29th, before sundown.
It is customary in many synagogue communities to wear all white to symbolize forgiveness and purity.

Friday Candle lighting SHABBAT & Yom Tov Candles and Yahrzeit Candles 6:28 PM

Kol Nidrei - Friday evening, September 29th, at 6:15 PM

Yom-Kippur - Saturday morning, September 30th

Shacharit Service 9:00 AM
Torah Service Approx. 10:00 AM
Yizkor - Approximately noon

*Mincha Service - 4:30 PM
Neilah Service - 6:00 PM
Maariv Service - 7:15 PM
Havdalah 7:25 PM (from borrowed flame burning 24 hours)*

BLOWING OF THE SHOFAR - TEKIAH GEDOLAH!

FAST ENDS 7:25 PM followed by pre-paid Break-Fast, contact Dr. Sandra Alfonsi 570-223-7062.

**Contact Dr. Sandra Alfonsi to
make your High Holiday Meal
Reservations.**

**Sandra can be reached at:
570-223-7062 or
sanalfonsi@aol.com**

See flyer on page 7

HIGH HLIDAY 5778 MEAL SCHEDULE AND FEE

Rosh Hashanah 1st Day Luncheon
Thursday, September 21, 2017
Immediately following services.

Rosh Hashanah 2nd Day Luncheon
Friday, September 22, 2017
Immediately following services.

Yom Kippur Break-the-fast
Saturday, September 30, 2017
Immediately following services and sounding of the Shofar

Members **\$10/meal or \$25/3meals**
Non-Members **\$12.50 meal or \$30/3meals**

Have a question? Contact Sandra Alfonsi at 570-223-7062

Total Submitted: \$ _____ #Members _____ #meals per person
 _____ #Non-members _____ #meals per person

Name _____
 Address _____
 Telephone _____

All reservations must be accompanied with your check no later than September 15, 2017
 marked High Holiday Lunch (HHL) in memo

Mail reservation form and payment in full to:
 Dr. Sandra Alfonsi
 Temple Israel of the Poconos
 711 Wallace Street, Stroudsburg PA 18360

YOM HA K'PURIM - A DAY LIKE PURIM

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When the Torah calls the holiest day of the year Yom HaKippurim, on a deeper level it saying that the day is actually Yom K'Purim, meaning "a day like Purim." And if Yom Kippur is likened to Purim, then on some level one could actually say that Purim is even deeper, in that it is the root holiday after which Yom Kippur is modelled.

Yes, Purim is historically post-Biblical, while Yom Kippur, being Biblical in origin came earlier, but in matters of Divine Truth there is no past or future. It's all happening in the eternal moment. Time is but a function of our human dimension. It lacks relevance from the perspective of the other worlds. Time slows down as we approach the speed of light. And at the speed of G*d there is no past present or future, just as G*d lives simultaneously in the past, present and future. You can be reincarnated into the past just as easily as you can be reincarnated into the future. As we stand before the Aron Kodesh, with our whole future before us, so too is our whole past stretched before us on the heavenly surround sound wide screen projection video.

On Purim we celebrate the vanquishing of evil. Haman is always in pursuit of Mordechai. Mordechai, always one step ahead, escapes his clutches. Esther represents that part of us which takes the leap of faith. Like Esther, we put ourselves on the line, throwing ourselves at the mercy of the king for our very lives. With every fiber of her being and every ounce of energy she summoned her holy chutzpah to plead for her deliverance. Haman, representing evil incarnate, must nevertheless pay homage to Mordechai, who triumphantly leads him through the streets of Shushan.

So too, on Yom Kippur, we realize that *while we despair at the sins we may have committed, in the end they may ultimately be harnessed in the service of the good.* In the end, the crimson thread turns to white as the High Priest proclaims our atonement. In the place where a Baal Teshuvah stands, holding in his hands a tattered, well-worn valise of sins, no Tzaddik can stand. Still, we are wont to give in to despair because as we aspire in holiness and piety the evil inclination is never far behind.

We often become discouraged in our spiritual strivings because the higher we ascend in our spiritual progress, like Mordechai's ascent in the court of the king, so too do the forces of negativity seem to increase their vigor, and like Haman, nearly succeed in dragging us down into the abyss. The secular world claims the religious sin because of hypocrisy, perhaps to justify its antinomian predilections. But the truth is that the greater the Tzaddik, the greater the evil inclination, as its sole desire is to distract and weaken and eventually annul the tzaddik's soul desire. Our mission is to overcome and not surrender.

And yet we revel on this day in the sure knowledge that in the end the evil decree will be annulled, the evil inclination will be vainquished, and like Esther we will soon be dining at the feast of the Great King. On Yom Kippur, the King of Kings holds out His golden sceptre to each of us, thereby annulling the evil decree. That is why Yom Kippur is the most joyous of all holidays. Solemn, perhaps, but certainly joyous. May Hashem's messengers on horseback race to the far ends of the kingdom proclaiming that each and every one of us are sealed in the Book of Life.

Gemar Chatimah Tovah!

May we be sealed in the Book of Life!

ROSH HASHANA: FRESH STARTS

© 2017 by Rabbi Baruch Binyamin Hakohen Melman

Rosh Hashana is the time of new beginnings and fresh starts. It's about changing. We change the world only when we change ourselves.

The word "shana" in Hebrew means many things. It is most commonly translated as year, but it also has many deeper related meanings. Shana also means "teach, and the word "mishna," the oral teachings, comes from the same root. Shana also means "change" or transformation."

In Hebrew, "leshanot" is the infinitive form of the word meaning "to change." The word for teeth, "sheenayim," also derives from the same root. Our teeth begin the transformation process, begin the changing of inanimate food into the very energy which animates us. That which was once matter of a certain provenance from outside of ourselves, some "other," now becomes a part of our very essence.

The word for tongue, "lashon," also hints at this idea. Not only does the tongue aid the teeth in the digestive process, whose taste buds help avoid the fetid, the putrid and the rancid, but so too does the tongue form words, helping to change ethereal thoughts into the realm of action- into words, which are the genesis of action. And in Hebrew, the word "shoneh" means "different," apart from the norm by dint of change. Rosh Hashana, then, is often given short shrift by being viewed solely as meaning the "head of the year."

Passover, falling in the month of Nisan, is explicitly enumerated in the Torah as being more properly known as the head of the year, calling her "the first month." Tishrei, the month of Rosh Hashana, is literally called "the seventh month." So what should it then be called? How do we tie all these meanings of shana together to form a coherent, organic whole?

Rosh Hashana should be called "the beginning of changing." Just as nature begins to change with the changing of the leaves and the change in the seasons, and school begins, so too should we learn to let go and to embrace a new beginning. Tishrei is the seventh month. Shabbat is the seventh day.

Shabbat, the seventh day, where we change into our heavenly spiritual garments, is mirrored in the seventh month, the month of spiritual transformation. All year long we are learning life's lessons. Each year we try to grow, becoming different and better people than we were the year before. We strive to accept change in life, in others and in ourselves. Only through forgiving ourselves and others can we take the first step in making these changes. Only through a renewed sense of responsibility to the covenantal idea, to the idea of mitzvah, can this change occur.

This responsibility to facilitate this process of change is the essence of the Torah's eternal challenge. But true change is very frightening. As they say, everyone wants progress, but no one wants to change. So the Creator Above understands this and helps us to change, giving us a forty day period from Rosh Chodesh Elul through Yom Kippur to help us to psychologically navigate the transformation. We cannot do it in one day.

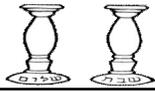
The shofar we blow each morning during the month of Elul in this season of changing, itself epitomizes change. From originally being the instrument of animal warfare, of strife and contention, it will one day become the instrument through which we announce the Messianic Age, heralding the dawn of a new age of peace, love and brotherhood. Shana Tova, the New Year greeting, does not only mean Happy New Year. On the deepest level it means, "Change for the Good." May we all change for the good, and choose life. Amen.

Hebrew School News

**IT'S THAT TIME AGAIN...
HEBREW SCHOOL IS STARTING
A NEW YEAR.**

TUESDAY	SEPTEMBER 12	5:00—7:00
TUESDAY	SEPTEMBER 19	5:00—7:00
TUESDAY	SEPTEMBER 26	5:00—7:00



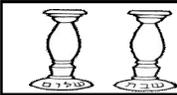


September Yahrzeit List

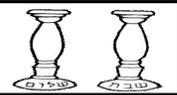


September 1	Elul 10	Roberta Bernbaum Berton Burros
September 2	Elul 11	Beverly Armel Maxwell H. Cohen
September 3	Elul 12	Sadie Rosenthal
September 4	Elul 13	Soy Kleinfeld
September 5	Elul 14	Harry Koshar Sadie Katz Harold Laffer
September 6	Elul 15	Seymour Katz
September 7	Elul 16	Harry Sherman
September 9	Elul 18	Samuel Zager
September 10	Elul 19	Isabel Levy
September 11	Elul 20	Israel Glucroft Minnie Westheimer
September 12	Elul 21	Emil Kaye Debra Ann Feinstein Abraham Cohen
September 13	Elul 22	Morris J. Escoll Louis S. Langlieb Rose Frankel Karen Crown
September 15	Elul 24	Ed Gittleman

September 16	Elul 23	Martin Reicher
September 15	Elul 24	Ed Gittleman
September 18	Elul 27	Gertrude Meyers Morris Soler
September 19	Elul 28	E. Norman Stelzer
September 20	Elul 29	Ray Feuerman
September 21	Tishrei 01	George Saltzman
September 22	Tishrei 02	Jerry Jacobs Ralph Tornberg Joel Magnes
September 23	Tishrei 03	Renee Marcus
September 24	Tishrei 04	Milton Myers Cy Nerlinger
September 26	Tishrei 06	Anna Polinger
September 27	Tishrei 07	Estelle Webber Rebecca Wilensky
September 28	Tishrei 08	Meyer Rothstein
September 29	Tishrei 09	Louis Levinson
September 30	Tishrei 10	Simcha Glaser Sara Wolfe Sarah Sorger Samuel Amador



October Yahrzeit List



October 1	Tishrei 11	Samuel Silverman Blanche Smolev	October 15	Tishrei 25	David S. Katz Minnie Rothstein
October 2	Tishrei 12	Abraham Fuchs Rose Rosenblatt	October 16	Tishrei 26	Saul Schuchman Saul Shulman
October 3	Tishrei 13	Stuart Myers	October 18	Tishrei 28	Carl Newman Menachem Mendel Rosenfeld
October 4	Tishrei 14	Samuel Berman Isabelle Fodor	October 19	Tishrei 29	Mollie Rosen Murray Weinstein
October 5	Tishrei 15	Sydney Parish	October 20	Tishrei 30	Selig Katz B. Yakov
October 6	Tishrei 16	Morris Jacobson	October 21	Cheshvan 01	Chic Gorman Sylvia Rothman
October 7	Tishrei 17	Frank Cohn Simon Lewis	October 22	Cheshvan 02	Samuel Cohen Molly Green Samuel Monatt
October 8	Tishrei 18	Abraham Goldman Donald Green	October 25	Cheshvan 05	Rebecca Libfeld Morris Newman
October 9	Tishrei 19	Peter Meyers	October 26	Cheshvan 06	Sidney Hampell Benjamin Koshar Joseph Steir
October 10	Tishrei 20	Anna Silverman	October 27	Cheshvan 07	Kiva Trumpaitzky
October 12	Tishrei 22	George Green Tony La Barca	October 29	Cheshvan 09	Ida Jacobson
October 13	Tishrei 23	Sally Kandel Fred Wolf	October 30	Cheshvan 10	Nathan Abeloff Mildred Caplan Benjamin Rothman
October 14	Tishrei 24	Leon Wilensky	October 31	Cheshvan 11	Tova Loffer

HESSED FUND

Hessed is a Hebrew word meaning kindness and a reaching out to other people.

It is the way you can express sympathy, warm wishes or celebrate simchas for any one within or outside the Jewish community. If you would like something included here:

Call Marcie Rabinowitz at 629-2994.

Please leave all the information on the machine so Marcie doesn't need to call you back.

OR

Better than telephone, is contacting Marcie by e-mail at yidkydz@gmail.net. That's the best!

If you would like us to send a card to a **person who is not a Temple Israel person, you must include the recipient's address** when giving Marcie the information. Cards are usually sent within three days of the request.

Have you heard good news?

Send a card to acknowledge it.

Have you heard sad news?

Send a card to acknowledge it.

Just because?

Send a card.

Let someone know you're thinking of them.

Thank you to the following for their generous donations:

General Donations

Mr. and Mrs. Ken Waite in honor of their new granddaughter, Kaia Waite.

Mr. and Mrs. David Jablonka

Marlyn Clarke

Rabbi's Discretionary Fund

Anonymous

Yahrzeit Donations

Dolores Cohen in memory of her father Edward Rosenzweig

Dolores Cohen, Barry Cohen, Beth Cohen, Robert Cohen in memory of husband and father Maxwell H. Cohen

Deborah Costanza in memory of her husband Phillip C. Costanza and son Joshua Michael Costanza

Art Glantz in memory of Ed Krawitz

Sandy Magnes in memory of Leo Goldberg

Eileen Karpe in memory of Abram Richmond

Melvin Rosenthal in memory of Norman Rosenthal

Sponsored Oneg

Mr. and Mrs. Chad Tall in honor of her mother Elaine Alt

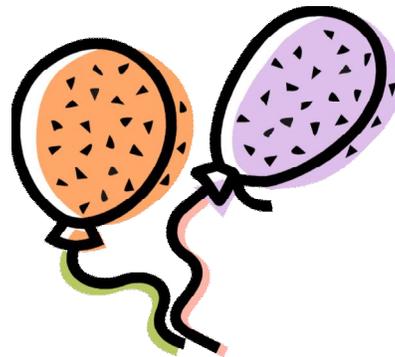


Anniversaries

September 09	Robert and Louise Leon
September 12	Louis and Marion Koshar
September 26	Joel and Naida Schwartz

Birthdays

September 02	Barbara Schneiderman
September 04	David Liebman
September 05	Max Levy
September 06	Barry Cohen
September 07	Judy Levy
September 08	Sally Fineman Ken Waite
September 09	Igor Trofimov
September 14	Patrick Clarke
September 24	Rebecca Bear
September 29	Arnold Goldman



If you are celebrating a milestone year, whether it be birthday or anniversary, please let me know so others may celebrate with you.

Contact: Marcie Rabinowitz
570-629-2994 yidkydz@gmail.com

**WE ALL HAVE SIMCHAS AND NACHES IN OUR LIFE
CELEBRATE AND COMMEMORATE WITH ANY OF THE FOLLOWING...**

SEND WARM THOUGHTS

Give Marcie Rabinowitz a call at 570-629-2994 or e-mail her at yidkydz@gmail.com and let someone know you're thinking of them. For a small contribution to the **Hessed Fund**, Marcie will send a card wishing a Happy Birthday, Congratulations, Mazel Tov, Get Well or Condolences. A notice will appear in this bulletin, as well. When you call, please leave all the information needed.

TREE OF LIFE AND MEMORIALS

Add a leaf to the Tree of Life to celebrate births, birthdays, marriages, bar and bat mitzvahs, or any other special event for a minimum contribution of \$150. Remember loved ones with a Memorial Plaque at a minimum contribution of \$600 for members, \$850 for non-members.

Contact the Temple Office at 570-421-8781.

ENDOWMENT FUND

It's always a great time to make a contribution. Make your check out to "Temple Israel."
Another thought to consider, remember Temple Israel in your will.

Call the Temple office at 570-421-8781 or tipoc@ptd.net

**Honor or Remember Someone Special
with a Bookplate**

A bookplate can be placed in a Siddur, the weekly prayer book we use every Friday evening and Shabbat morning, or in a machzor, the prayer book which is used on the High Holidays. Remember a special occasion such as a birthday, anniversary, bnei mitzvah or any other occasion you want to note for a relative or friend. You can also place a dedication in someone's memory. A nameplate with the donor, recipient, and occasion will be inserted. The minimum donation is \$50.



Contact Herb Rosen, 424-1161, or at herbr12@ptd.net.

Do you need a Mi Sheberach Recited?

When you can't make services, but would like a prayer said on behalf of someone important to you, please don't hesitate to call the synagogue and leave a message on the Temple answering machine for Rabbi Melman so that your prayers will be included in our services.

NOW IT'S EASIER THAN EVER BEFORE TO SPONSOR AN
ONEG OR A KIDDUSH LUNCHEON

YOU CAN CELEBRATE A BIRTHDAY, ANNIVERSARY, LIFE
CYCLE EVENT OR JUST BECAUSE.....

**TEMPLE ISRAEL OF THE POCONOS
KOSHER KITCHEN ANNOUNCES**

SHABBAT ONEG AND KIDDUSH LUNCHEONS

Friday Night Oneg: \$75

Package includes cakes, cookies, fresh fruit in season, hot coffee, milk, sweeteners, seltzer and cold beverages.

Shabbat Kiddush-Luncheon: \$125

Package includes 4 different salads, veggie platter, fresh fruits of the season, assorted cakes and/or cookies, hot coffee, milk, sweeteners, seltzer/cold beverages.

Each package is priced for 25 people.

Other special request items (including lox) are available upon request and for an additional fee; please contact me to design your own special event. For scheduling, availability and more information contact: Lois LaBarca at 421-6103

Sponsored Kiddush Luncheons must be arranged at least 2 weeks before the requested date. Dates must be given to Lois by phone or email and NOT during or following Shabbat Services.

**FROM YOUR MEMBERSHIP COMMITTEE.....
we offer you a challenge!**

We need everyone to help with this. Surely you know individuals and families who have no affiliation with a Synagogue. Encourage them to become members of our Temple Israel Family!

**If every family brings in one individual or family,
think of the possibilities!**

At Temple events, be they regular Shabbat Services or a social occasion, introduce yourself to anyone you don't recognize. You'll make new friends and assist us in enlarging our family.

YOU CAN BE PART OF OUR SUCCESS!!

For information please contact:

Dr. Sandra Alfonsi
223-7062
sanalfonsi@aol.com

or Temple Israel 421-8781

Please leave a phone number so that we may return your call.

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Now on the web at: www.templeisraelofthepoconos.org

All submissions are subject to review by the editorial committee.

Please submit all articles for consideration to:

Barbara Rosenberg

570-894-4537 or barb74@ptd.net

**PLEASE NOTE THE DEADLINE FOR THE
NEXT ISSUE OF YOUR NEWSLETTER:
OCTOBER NEWSLETTER: SEPTEMBER 19**

Temple Israel of the Poconos is located at 711 Wallace Street in Stroudsburg. Friday evening services begin at 8:00 p.m. and Saturday Shabbat Services begin at 9:30 a.m.

ALL ARE WELCOME!