



HIGH HOLY DAY SERVICES

See page 3 for details

SERVICES

Shabbat Evening Services - Friday, 7:30 p.m.,
September 4, 11 (Erev Rosh Hashanah), 18, and 25

Community S'lichot Service and Program - Saturday,
September 5, at 8:30 p.m. at Temple Beth El,
1305 Springhouse Road, Allentown.
(see page 11 for details)

Shabbat Morning Services - Saturday, 10:00 a.m.
September 5, 12 (Rosh Hashanah), and 19

Tallis & T'fillin Thursday Minyan, 8:00 a.m., September 3,
10, 17, and 24

UPCOMING MEETINGS

Ritual Committee Meeting - Tuesday, September 8,
at 7:00 p.m.

UPCOMING EVENTS

Book Club - Sunday, September 6, at 10:30 a.m.
(see page 10 for details)

Bnai Shalom Bingo - Sunday, September 6, at 1:00 p.m.
Doors open at 12:00 p.m. (see page 10 for details)

Community Dairy/Vegetarian Lunch on Rosh Hashanah
immediately following Services - Saturday, September 11.
No registration is required - just come and celebrate with us
(see page 4 for details)

Knitting Group - Wednesday, September 16, at 10:30 a.m.

Break-the-Fast - Monday, September 21, following Ne'ilah
Services (see page 5 for details)

Pre-Shabbat Erev Sukkot Dinner in the Sukkah - Friday,
September 25, at 6:00 p.m. Must pre-register. Shabbat &
Erev Sukkot Service to follow at 7:30 p.m. (see page 7
for details)

Steak and Brews in the Sukkah - Sunday, September 27, at
6:00 p.m. (see page 8 for details)



A Word From Rabbi Adrienne

Shalom to my Bnai Shalom family!

The end of the *Unetaneh Tokef* prayer
imagines God as a heavenly judge, deciding
our fate in the coming year, are the words,
“*Ut shuvah, ut fillah utzedakah ma'avirin et roa hag'zerah,*”
meaning that *t'shuvah* (repentance or returning), *t'fillah* (prayer),
and *tzedakah* (righteousness) can transform the harshness of our
destiny. We often focus on *t'shuvah* and *t'fillah*, but those are just
the beginning. *Tzedakah*, our commitment to others, must follow.

We often think of *tzedakah* as charity, giving money to people in
need or to causes we care about, but it is much, much more.
Tzedakah comes from the same root as *tzedek*, justice, and
tzadikim, righteous people. Our Talmud tells us that *tzedakah* is
equivalent to all the other mitzvot combined and that even a poor
person, who is sustained by receiving *tzedakah* from others, must
still perform *tzedakah*. *Tzedakah* is not optional for us. It is
foundational. It is not about having enough money to spare for
others. Everyone participates, no matter how much or how little
they have.

Why is the mitzvah of *tzedakah* elevated to such an important
role? One answer is in the language itself. Rather than “giving
charity,” we “do or perform *tzedakah*”: “*la'asot tzedakah*”.
Charity is a chance to choose generosity. *Tzedakah* is an
obligation to act. Our Torah calls us to care for the poor and needy
among us, the stranger, the widow, the orphan, not by choice but
out of a righteous and just obligation.

The value of *tzedakah* to the person receiving it is easy to see.
But *tzedakah* also transforms the person performing it. Research
has connected charitable giving and volunteering with lower
blood pressure, higher self-esteem and greater happiness. Perhaps
our Torah and our sages knew that the mitzvah of *tzedakah* does
more than help someone else; it changes our lives for the better.
And when we combine that with *t'shuvah* and *t'fillah*, something
shifts. We look inward, then upward, then outward. We connect
with ourselves, we search for meaning, and we commit ourselves
to making our world a better place. And only then are we ready to
leave behind the mistakes of the past year and move toward being
the people we are called to be.

L'shanah tovah tikateivu v'leichateimu. May we all be inscribed
and sealed in the Book of Life for a good year.

-- Rabbi Adrienne :)

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