

SHABBAT SHALOM!

To all school parents: Please return the school forms before Aug 27th.

Our plan is to have Wednesday classes virtually for Aleph - Hey students 4:15 pm - 6:00 pm and Sunday classes in person 9:00 am - 12:15 pm for Aleph - Hey, 9:00 am - 10:30 am for K/P1 and 10:30 am - 12:00 pm for P2.

As it gets closer to the start of school, I will have more information about masks and distance seating. School starts 9/19/21 for all grades

I look forward to seeing you all at Tashlich on 9/12/21 at 10:00 am

**and the first day of school on
9/19/21!**

**Tashlich (throwing away one's sins
between Rosh Hashanah and Yom
Kippur) will be held on Sunday
morning 9/12/21 at 10:00 am -
11:00 am for all grades at the creek
in the D section of Aberdeen. I will
be teaching about the holidays, and
we will throw our sins away.**

**Please bring a chair or blanket to sit
on grass and bread to throw away.**

Directions:

If you are on Lloyd Road going towards the Temple from Church Street - make a left onto Drexel Lane (its opposite the Temple) Make first left onto Deerfield lane follow Deerfield around until you get to 61 Deerfield lane on your left. The creek path is between # 61 and #67 Deerfield at intersection of Donna Place (a dead end street)

**PLEASE SPREAD THE WORD ABOUT
OUR SYNAGOGUE and our PROMISE
PROGRAM!!**

**I HOPE YOU SIGNED UP FOR A
MEET AND GREET SESSION!!**

**Tonight, at Temple Beth Ahm at
7:00 pm**

**Sunday 8/22 at 5:00 pm at the
home of Lida and Jay Thompson
next Thursday 8/29 at 7:00 pm
at the home of Iris and Howard
Schornstein.**

**It would be wonderful for you to
meet Rabbi Edelstein, in a small
casual setting, who will be**

working with your children! You can call the office to make the reservation, or you can go to the web site and sign into your account. If you do not know your password, contact the

office(Jenn) - 732 -583-1700

Schmooze with the Rabbi

Meet and Greet Rabbi Chaim Edelstein
Share a snack and have an open conversation

Date	Time	Host	Location
Wednesday 7/21	7:00 pm	Marvin & Ellen Winston	Old Bridge
Sunday 7/25	5:00 pm	Stuart & JoAnn Abraham	Manalapan
Thursday 7/29	7:00 pm	Sandy Finkelstein & Jay Turoff	Marlboro
Sunday 8/1	6:00 pm	Bob Kravitz & Sarah Biser	Holmdel
*Thursday 8/4	7:00 pm	Matthew & Kim Kaufman	Colts Neck
Sunday 8/8	5:00 pm	Seth & Janice Arbital	Marlboro
Sunday 8/15	5:00 pm	Brian & Sandy Krampel	Aberdeen
**Thursday 8/19	7:00 pm	Temple Beth Ahm	Aberdeen
Sunday 8/22	5:00 pm	Jay & Lida Thompson	Holmdel
Thursday 8/26	7:00 pm	Howard & Iris Schornstein	Manalapan

*This session is intended for parents with children 14 and under

**Due to health concerns of our hosts, unvaccinated congregants should register for this session

Sessions are open to all congregants, but space is limited to 10-14 people per session. Please limit attendance to one session.

Signup on a first come, first-served basis through the following link:

<https://www.templebethahm.org/form/RCESchmooze.html>



Contact Erin Klein at ErinKlein@TempleBethAhm.org with any questions or for further info.

I hope your child is enjoying the hot summer in day camp, sleep away camp, or staying home with their friends and family! Also, please make sure your children are doing their summer Hebrew reading! Thanks!!

Please write down these questions (or type it on the computer) and then write or type the answers.

Questions of the week 8/19/21

I was away last week so this week there will be two Parshiot that the questions will relate to:

1. Parasha Shoftim talks about Justice - This Parasha has the famous line - Justice, Justice you shall pursue!

צדק צדק תרדף

- 1. Why does the word tzedek (justice) appear twice? (watch the video below) What word do we use for charity from the root word tzedek? Why do you think we use that word for charity?**

2. In this week's parasha Ki Teitzei we learn about over 70 mitzvot. This parasha contains the most mitzvot.

Name three of the mitzvot from the parasha. (see video below) What mitvah can you do?

3. In this week's parasha Ki Teitzei, we are reminded to remember what the Amalek did to us. What did they do to the Israelites? Who in the Purim story is a descendant of the Amalek?

Please have your child watch the parsha of the week (a short video for kids) further down this email.

Good article :

[Is There a “Jewish” Way to Parent? \(momentmag.com\)](http://momentmag.com)



[Is There a "Jewish" Way to Parent? - Moment Magazine](#)

Jewish parenting has never been simple: The original dysfunctional families are found in the Hebrew Bible. But today parenting is more nuanced and complicated than ever. Moment speaks with a range of Jewish parents and experts to explore what role, if any, Judaism plays in 21st-century parenting.

momentmag.com

Bradley Artson // Shalom Auslander // Alex Barnett // Sara Diament // Sarah Feinberg
Stephen Krausz // Ron Lieber // Susan Katz Miller // Naomi Schaefer Riley // Gary Rudoren
Debbie Wasserman Schultz // Lenore Skenazy // Susan Silverman // Abraham Twerski
Ayelet Waldman // Ruth K. Westheimer // Elianna Yolcut
Symposium editor: Marilyn Cooper.
Interviews by Marilyn Cooper, Dina Gold, Diane Heiman, Anna Isaacs, George E. Johnson, Sala Levin & Amy E. Schwartz

<http://freehebrewgames.com/>

FreeHebrewGames.com |
[Learn Hebrew by Playing](#)
[Fun Games](#)

We are starting with the following three games. We recently took these games out of our original Hebrew Alphabet tutorial ("At Home with Hebrew" – see Learn Hebrew link at the right of this page), and made them web and smart-phone compatible.

freehebrewgames.com



[My Jewish Games](http://www.my-jewish-games.com)

My Jewish Games (Multilingual Wordsearch, Hebrew Hangman, My Jewish Coloring Book, Language Match Game)

my-jewish-games.com

[PlayLearn](http://www.PlayLearn.com) | [Behrman House Publishing](http://www.BehrmanHousePublishing.com)

Gimel and Dalet class parents received an email from me with all the dates that their child can lead a prayer at Shabbat morning services this year. Please send back your selected dates to abgabe@hotmail.com

Yasher Koach to Rebecca K. and Marissa K. who have started to lead the congregation in prayer during the summer!!

Parents, please continue to collect tzedakah over the summer!!

Thank you to all who purchased Honey Cakes for the Holidays this year. We had an all-time high number of orders this year (84)!!! Thank you to

Mark Levene

for baking all those cakes and more for the holidays.

Pick up is Sept 1 and Sept. 2

PJ LIBRARY and
FEDERATION activities for
child

<https://www.lappinfoundation.org/pj-library-programs/>

[RECIPES, CRAFTS, & FAMILY FUN](https://www.lappinfoundation.org/pj-library-programs/)

Parashat Shoftim for kids Aug 14

<https://youtu.be/8yYv5mjHGdI>



[Parshat Shoftim: What the Torah Says About Justice](https://youtu.be/8yYv5mjHGdI)

The Torah tell us "Justice, JUSTICE shall you pursue". To beat us o the head with a point, or to tell us something more? Join Rabbi D Saperstein for a...

youtu.be

Parashat Ki Teitzei for kids Aug 21

<https://youtu.be/bVzaausumSY>



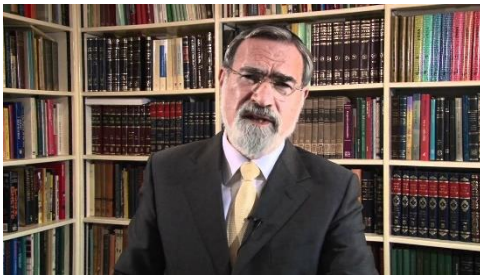
[Parshat Ki Teitzei: Sustainable Living and Animal Rights in the Torah](#)

A mitzvah is a commandment, and this week's parsha is chock full of them - over 70 mitzvahs all told! --Jeremy Benstein is an Israeli environmental leader wh...

[youtu.be](#)

Rabbi Jonathan Sacks z"l

<https://youtu.be/2P0XJ7gV5Is>



[Ki Tetse 5771 - Covenant & Conversation - Thoughts on the weekly parsha from Chief Rabbi Lord Sacks](#)

It is by any standards a strange, almost incomprehensible law. Here it is in the form it appears in this week's parsha: Remember what the Amalekites did to yo...

[youtu.be](#)

Shabbat

Parashat Ki Teitzei

**6th Parasha in the 5th book of the Torah -
Devarim**

**Annual: Deuteronomy 21:10-25:19 (Etz Hayim p.
1112)**

Haftarah: Isaiah 54:10 + 54:11-55:5 (Etz Hayim p. 1137)

Shabbat begins Friday evening 8/20/21 at 7:28 pm

Shabbat ends 8/21/21 at 8:29 pm

13 Elul 5781

In person Kabbalat Shabbat service 8/20/21 8:00 pm

In person service on Shabbat 8/21/21 at 9:30 am

8:00 pm – in person

Prepared by Rabbi Joseph Prouser

By tradition, Parashat Ki Tetzei, contains more mitzvot than any other parasha. Among the commandments and legal categories addressed are the following: the treatment of women taken captive in time of war; immutability of the birthright; draconian treatment of the “stubborn and rebellious son”; judicial hangings; return of lost property; the obligation to assist the owner of an animal that has fallen under its burden; the prohibition against wearing clothing that is intended for the opposite sex and characteristic of it; the commandment to chase off a mother bird before taking its eggs or its young and the reward for fulfilling this imperative; the requirement to remove safety hazards

from your property; the prohibitions against sowing a vineyard with diverse species, plowing with an ox and ass yoked together, and shaatnez (wearing garments in which wool and linen are combined); the commandment to wear fringes; laws about slander; the procedure followed when a newlywed husband alleges his wife was not a virgin as claimed and the consequences of such claims, whether they are unfounded or accurate; the legal ramifications of adultery and rape and a variety of marital restrictions; conduct and sanitation in a military camp (“keeping the camp holy” would later be expanded into a general mandate to establish worthy communities); the treatment to be accorded an escaped slave; sexual conduct deemed immoral and therefore prohibited; the prohibition against usury; mandates about vows; the legal parameters guiding someone working in a vineyard or field of crops; the fundamental laws of divorce; the special obligations and military exemption attending the first year of marriage; the securing of a debt; the legal treatment of kidnapping; the authority of priests in cases of leprosy; the commandment to remember God’s punishment of Miriam after to her ill-advised criticism of Moses; the fair treatment of laborers and the obligation to provide prompt payment of workers. Fundamental legal principles are addressed: individual responsibility, the principle that people are punished only for their own sins, not the sin of their parents or children; the obligation to deal justly with the stranger, the fatherless, and the widow. The obligation to provide justice for

society's most vulnerable finds specific expression in the requirement to leave forgotten sheaves and gleanings for the desperate poor. A maximum of forty lashes is established in cases of judicial flogging. Concern for animals is given expression through the prohibition against muzzling a plow animal at work, keeping it from eating. The law of levirate marriage and its circumvention by the ritual of chalitzah is introduced. Harsh consequences are provided in the case of a woman who violently intervenes in her husband's physical altercation with another man. The requirement of honest weights and measures, and the more general principle of integrity in commerce are detailed. The parashah concludes with the requirement to "remember what Amalek did" – that bellicose nation's merciless attack on the weakest parts of the Israelite camp. Israel is to "blot out the memory of Amalek from under heaven." These final verses are read as the eponymic maftir aliyah on Shabbat Zachor, just before Purim.

Returning What's Been Lost

Rabbi Andy Shapiro Katz, Conservative Yeshiva Director of Engagement

Our parashah contains more mitzvot than any other - covering such topics as female war captives, rebellious sons, marital relations, executions, runaway slaves, nocturnal emissions, no-interest loans, fair weights and measures, and more. The overall message is that all of these things must be done properly so that Israel remains holy and clean before God.

Amidst this long list of mitzvot, we also find the mitzvah of *hashevat avedah* - the return of lost objects - a topic dealt with in-depth in the Talmudic Tractate of Bava Metzia. The Torah teaches in Devarim 22:1-3:

If you see your fellow's ox or sheep gone astray, do not ignore it; you must take it back to your fellow. If your fellow does not live near you or you do not know who he is, you shall bring it home and it shall remain with you until your fellow claims it; then you shall give it back to him. You shall do the same with his ass; you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find: you must not remain indifferent.

In an ethical society, it is natural that there would be concern about what to do with lost objects. If the owner doesn't know they lost the object, and all the more so if they are actively looking for it, then the finder using that object could be seen as a kind of theft. And if we were to allow "finders keepers" to be the law, "I found it" would become a good cover story for explicit theft. At the same time, it is awfully wasteful for lost objects to be forever ownerless, nobody deriving any benefit from them. The Torah steps into this breach, commanding us to take possession of the object and *actively seek to return it to its owner*. As we learn from the Talmud, if there is anything identifiable about the object that would give the owner even a little hope of recovering it, the object remains theirs and we are obligated to do *hashevat avedah*. This is a heavy responsibility, and one might be tempted to pretend not to have seen the object. Thus the Torah commands: "do not ignore it" and "you must not remain indifferent."

Reading this Torah portion during Elul with the High Holidays fast approaching, the 17-18th century Moroccan sage Ḥayyim ben Moshe ibn Attar, in his Torah commentary the "Or ha-Ḥayyim" riffs on the shared root of "*hashevah*" (returning) and "*teshuvah*" (repentance). He explains that these verses are really addressing our obligation to "return" Jews who are lost. He explains that when the Torah talks at first about lost ox or sheep, it is referring to Jews

who have followed the crowd and fallen to a lower spiritual level. But just as the ox and sheep are kosher animals, they still possess an inherent fitness and holiness that facilitates their return to God. This too is a heavy responsibility, but the Torah commands us to resist the temptation to ignore it and remain indifferent.

Ibn Attar is aware, however, that heavy-handed attempts to alter someone's path is likely to end in failure and increased enmity and distance. He reads the Torah's instruction, "*you shall bring it home,*" to mean that the lost Jew should be brought to the *beit midrash* - the house of study. There they may have an encounter with Torah that enables them to undertake their own journey of return.

I resonate very deeply with ibn Attar's re-interpretation of *hashevat aveidah* as the mitzvah of outreach and engagement, but I prefer the last piece of his commentary on these verses. There he explains that since all Jews were "betrothed" to the Torah at Sinai, the Torah is our possession. Less engaged Jews are not lost objects; they are subjects who have lost a most valuable possession - their Jewish heritage, wisdom, and communal connection. This is the Torah we hold onto and care for in the Conservative Yeshiva's *beit midrash*, returning it to each Jew who comes to claim it.

Shabbat Shalom,

Ann Gabel

Principal

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