



SINAI SYNAGOGUE



1102 E. LaSalle Avenue South Bend, Indiana 46617
Rabbi Michael Friedland www.SinaiSynagogue.org

September 2017

Volume 87 #1

Elul / Tishri 5778

Dates To Remember

September	4	Labor Day
September	9	FEAST Program Begins
September	10	Deadline for October Bulletin
September	11	Hebrew School Begins
September	20	Erev Rosh HaShanah
September	21	Tashlich at Howard Park
September	21-22	Rosh HaShanah (Service Times inside) Beginning of Fall
September	24	Fast of Gedaliah
September	29	Kol Nidre Services & Annual Food Drive (Bring non-perishable canned goods)
September	30	Yom Kippur & Yizkor Services Sisterhood's "Break Fast" Meal after the Neilah service.

"Hear The Call Of the Shofar"



Rabbi's Message: by Rabbi Michael Friedland



As we begin our preparation for the Yamim Noraim it is worth taking a moment to consider our prayerbook, a book we will be spending quite a bit of time with during Rosh Hashanah and Yom Kippur. The siddur as a whole is truly an intricate, well constructed edifice in which each component leads to the next.

One example is the Shema where Sages tell us the order of the three paragraphs is essential. The first paragraph proclaims the Oneness of God and that God is the exclusive focus of our devotion. Paragraph two develops the idea of the importance of mitzvot. And the last paragraph speaks of one mitzvah, the tzitzit which remind us to do all the other mitzvot as well as the paradigmatic moment of redemption, God's role in the Exodus from Egypt.

But what do we do with a prayer when we no longer believe in its theological underpinnings? Do we jettison it, do we change it, do we change ourselves- the prayer is correct my theology is skewed? The second paragraph of the Shema, '*V'haya Im Shamo'a*', besides emphasizing the role of mitzvot in Judaism, teaches a conventional theology accepted by the Bible and our Rabbinic ancestors but troubling for many moderns. The claim of the paragraph is that if we obey God's commandments, God will "grant the rain for your land in season... You shall gather in your new grain and wine and oil...and thus you shall eat your fill." If we don't obey, God "will shut up the sky so there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that the Lord is assigning to you".

This view assumes that God controls all of history and nature, which together form an integrated panorama. Therefore God could and would use the natural processes to reward or punish human beings for their behavior.

But many of us find these views difficult to swallow at best, repugnant at worst. Based on our scientific knowledge of the atmosphere we have difficulty believing that the presence or absence of rain indicates Divine favor. The rabbis were also sensitive to this and spoke of the world pursuing its natural course. Nature seems totally oblivious to good and evil. Biology is not morality. That is, if a natural disaster hits or someone gets sick we do not look for the cause in the city's or person's behavior.

One can hold or reject such a theology. But for the worshipper when one has to pray a prayer that promotes a religious theology that one does not accept, what does one do?

The notion of reward and punishment was so dubious to early American Reform Jews that they removed this paragraph from their prayer books. The Reconstructionist movement also dropped it from its prayer books. Mordecai Kaplan their founder and editor of their prayerbook, stated that he could not believe that "the process of meteorology is dependent on man's moral behavior". Clearly for these movements theological integrity was more important than tradition. They could not pray what they did not believe.

But lo and behold in the 1989 edition of the Reconstructionist prayer book the second paragraph of the Shema is back in!. What happened to effect its return? Did the Reconstructionist get frum? No rather times change and today there is a new ecological consciousness. We are aware of the relationship between our deeds and the fate of the earth and its resources. It was no longer theologically unthinkable to believe that if we continued to abuse our earth, in effect to disobey God's commandments which demand that we as guests on this planet take care of our Host's earth, rain will not fall in its proper season, or the rain that comes will be polluted. Ecology is now a moral issue and this passage acquired new relevance.



Just as modern interpreters of Shakespeare do not erase his words because they come out of a social and cultural milieu different from ours but rather place them into different contexts and draw out new insights by changing the historical period of the drama or the ethnic make up of the characters, so too we can find inexhaustible meaning in the rabbis' arrangement of how we should speak to God.

For our ancestors living in the land of Israel rain was a great need and a prominent symbol of human dependency on God. A theology that suggests that God responds to human action seeks a God that is just and concerned. This God is not the God of the deists who believed God created the world and let it run according to its own laws. He is not the capricious god of Shakespeare's King Lear: 'As flies to wanton boys, are we to the gods; they kill us for their sport.'

This does not mean that we can readily defend such a Biblical theology in light of experience. But it is an idea we cannot live without. For human life to have meaning our actions must count and that is what this paragraph teaches us.

Another expression of our God and our tradition of what a powerful God means is located in the second blessing of the Amidah. In the Gevurot blessing we acknowledge that God is the most powerful force in the Universe, which is why we come to God to make petition. But the imagery offered as examples of Divine power are not blowing enemies to smithereens or crushing those who disobey. The examples are upholding the fallen and healing the sick, freeing the captive and bringing life to that which is lifeless. This concept is found in Deuteronomy: For the Lord your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing him with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt.

This is a lesson we need not only learn but also promote and teach to our leaders. True power is not bombast, its not cruelty and intimidation. Real power is the power that heals and integrates the outcast and weak.

Every day our liturgy provides us with lessons about what the basic beliefs our tradition wishes to instill within us. Even when it seems that the message is no longer in keeping with the times, the wisdom of our sages perseveres and informs us that even if today these words may not make sense to us tomorrow they might. The test of religious truths is that they withstand the vicissitudes of history. Our tradition wants us to become more sensitive, empathic and kind individuals. Our daily prayers assist us in that direction.

Introduction To Judaism Class Has Begun:

If you are interested in joining the class we meet on Monday evenings 7-8 PM until the end of September and then we will switch to Sunday mornings.

Our first topics will be on theology: Images of God and issues in theology. Come September we will focus on the upcoming Yamim Noraim holidays (Rosh HaShanah, Yom Kippur, Sukkot).



Rabbi's Message: by Rabbi Michael Friedland



“Torah on Tap” Is Back!

Rabbi Friedland is scheduling 4 “Torah on Tap” gatherings at Fiddler’s Hearth. The topics will be varied but one constant will be the fine spirits – of the company and the tap! The first Torah on Tap will be after the holidays – Monday evening, October 30th at 7 P.M.

Lulav & Etrog Orders: Place your order now for Lulav and Etrog for Sukkot. Every order receives a bottle of Reb Michoyel’s Etrog Elixer! Still a bargain at \$45!

Kittel Rentals: for Yom Kippur! Only \$8 and 2 sizes fits all. Don’t dress to the nines, dress for the 10th ! (Yom Kippur is the 10th of Tishrei) Kittels are simple white garments to reflect the purity and cleanliness we seek during these days of Awe.

Volunteers Needed : We need volunteers to work with the kids during Rosh HaShanah & Yom Kippur holidays. Please consider giving an hour on these days to work with our youth. Rabbi Friedland has materials to assist in creating an hour long program of fun and meaning.

Reminder : On the weekend of the Sinai Kallah September 15-17th there will be no worship services at Sinai Synagogue. Minyan will be transferred to our space at the Kallah. If you have a yahrzeit that weekend and are not coming to the Kallah call Rabbi Friedland about setting another time to say Kaddish.



2017 High Holiday Service Times 5778

Erev Rosh Hashanah:	Wednesday, September 20th	6:00 pm.
1st Day Rosh Hashanah:	Thursday, September 21st	9:00 am.
Tashlich – Howard Park:	Thursday, September 21st	5:00 pm.
2nd Day Rosh Hashanah:	Friday, September 22nd	9:00 am.
Kol Nidre:	Friday, September 29th	7:00 pm.
Yom Kippur:	Saturday, September 30th	9:30 am.
	Mincha & Neilah Service	5:45 pm.
	(followed by “Break the Fast “meal)	



Todah Rabbah: Beautiful holiday flowers are being donated by Paul & Elli Price in loving memory of their daughter, Alex.

President's Page: by Ilene New



Hello Sinai family! Some of you know me well and some of you are probably saying "Ilene who?" I am originally from Indianapolis and grew up at B'nai Torah, an orthodox synagogue. I met my husband, Jeff, at Indiana University. Jeff and I got married in 1976 and moved to South Bend.

Jeff's grandfather, David New, was one of the founders of Sinai, therefore when we arrived in South Bend, we immediately received a dues statement. Ha ha! I have served Sinai in many capacities over the years from Gift Shop Chairman, Sinai Sisterhood President, various chairmanships to now. Jeff and I have three sons, Dan, Seth and Jordan. Two of our sons are married and are members of Sinai, Dan to Megan and Jordan to Sophie. We have four grandchildren. Our son, Seth, lives in Dallas. I volunteer at Hospice House weekly as well as taking piano lessons. My summers are spent at Diamond Lake, my little bit of heaven on earth. As your current President, I hope you feel comfortable approaching me to assist in making Sinai all that it has the potential to be. As I said in my acceptance speech, "I will be as good as those around me will allow me to be." It takes all of us to make our Sinai all that it can be.

On behalf of myself, Jeff and my family, we wish you a good and sweet year! L'Shana Tova, Ilene

Sisterhood News: by Ilana Kirsch

Shanah Tovah to all Sinai Sisterhood members and their loved ones. Our Sisterhood is looking forward to another productive year at the heart of the synagogue.

I hope you have all enjoyed the many flowering plants that were placed along the entrance walkway and to the right of the entrance last fall. They certainly have given the front entrance a little more color and interest through the spring and summer, and will continue to return perennially.

With the help of many Sinai members, the Sisterhood continues to successfully organize and serve delicious Shabbat luncheons. Thanks to all who participate, whether by the gift of time, finances, or both; your help allows us to continue bringing the Sinai community together. For those of you who have not already done so, I encourage and invite you place your names on the sign-up boards in the Sinai lobby, to sponsor a luncheon and to join a monthly Yad B'Yad committee.

Our fall and spring business meetings and pot luck meals have been very well-attended. Please look for details of upcoming meetings in the monthly Sinai bulletins. You can also find information there about other upcoming Sisterhood events, including book club meetings, baking days, and other community events. We hope you will all join us often!

Mike joins me in wishing all of you a happy, healthy and sweet new year!

L'Shanah Tovah u'Metukah, Ilana.

5778





SINAI SYNAGOGUE DONATIONS

(\$10.00 DONATION SUGGESTED)



Rosalyn Anne Berman Memorial
Satinover-Fagan-Friedland Fund
Ben Farber Memorial Youth Fund
Sinai Synagogue General Fund
Fund for the Future
FEAST-TAMID Education Fund
Jake and Rose Weingarten Chumash Fund
Sinai Art and Beautification Fund

Eleanor and Morris Wolff Chapel Fund
Friedland Family Meditation Garden
Brian S. Schuster Social Hall Memorial
Brett and Daniel Morse Memorial Fund
Joan & Sam New/Sam Katz Israel Experience Fund
Tikkun Olam Fund
Sinai Landscaping Fund

**THE FOLLOWING DONATIONS WERE RECEIVED FOR THE FUNDS LISTED ABOVE:
ALL DONATIONS MUST BE PAID FOR IN ADVANCE.**

In Loving Memory

**Milton Bernstein
Philip Weisberger**

**Samuel Weisberger
Ela Cybulski**

**Stuart Tomber
Morris Wagner**

Mazel Tov

**Sara and Abe Marcus on their anniversary.
Jody and Mike Freid on their anniversary.
Ronald Cohen on his special birthday.**

Get Well

Ina Rosenberg

Join us for the Yom Kippur “Break the Fast” !

**Saturday, September 30th at 8:30 pm.
(following Mincha & Neilah evening services)**

Anyone wanting to help sponsor the meal, please send your donation making your check payable to Sinai Sisterhood, or [make a donation online](#).

If you plan on attending, please RSVP to Judy in the Sinai office.

**** Wishing Everyone a Healthy & Happy New Year! ****



YAHARZEIT OBSERVANCE



September 1 - September 30, 2017

10 Elul 5777 - 10 Tishri 5778

Please note that observance begins the evening before the date listed.

* Denotes a plaque located on the Memorial Wall

Saturday, 9/2 - Elul 11

Frank Plotkin

Sunday, 9/3 - Elul 12

Max Friedland

Anna Gershkowitz

*Yente Mooren

*Zeke Shapiro

*Irving Waxman

Monday, 9/4 - Elul 13

*Louis Fischer

Tuesday, 9/5 - Elul 14

*Jake Levy

Martha New

Fannie Shapiro

*Rose Weingarten

Wednesday, 9/6 - Elul 15

*Selma Rothchild Cepl

Esther Friedland

*Harry Katz

*David Rymer

Thursday, 9/7 - Elul 16

*Ben Lewis

*Jacob Moss

Friday, 9/8 - Elul 17

Max Chanen

*Charles Katz

*Norman H. Katz

*Samuel Robinson

*Jacob Schulman

Saturday, 9/9 - Elul 18

Gertrude Jacobs

Joel Katz

Claire Leavitt

*Joseph Benjamin New

Maurice G. Shapiro

Sunday, 9/10 - Elul 19

*Abraham I. Eder

Monday, 9/11 - Elul 20

*Rhoda Chodock

Tuesday, 9/12 - Elul 21

*Ben L. Farber

*Marie Goldner

*Mollie Price

*Rose Raitzin

Ursel Stern

Sol Waxman

Wednesday, 9/13 - Elul 22

*Louis Jacob Cohen

*Avrohom Yitschok Minkin

Harry Zvi Zoss

Thursday, 9/14 - Elul 23

*Morris Wagner

Friday, 9/15 - Elul 24

Anna Cohen

*Ida Goldstein

Mildred Katz Robbins

*Sophia Steinfeld

Saturday, 9/16 - Elul 25

*Beatrice Cooperman

Betty Kanner

Judd Lowenhar

*Samuel Weisberger

Sunday, 9/17 - Elul 26

Sylvia Plotkin

Monday, 9/18 - Elul 27

Jacob Keene

*Jack Ross

*Anna Simon

Tuesday, 9/19 - Elul 28

*Lillian Berkowitz

*Alta Levin

Phillip Soslowsky

Wednesday, 9/20 - Elul 29

Abraham Kahal

Daniel Schuster

*Lois Wald

Thursday, 9/21 - Tishrei 1 5778

*Louis J. Frank

Friday, 9/22 - Tishrei 2

Barbara Metzger Berg

*Sam Hoffman

*Beral Levin

Saturday, 9/23 - Tishrei 3

Ira Anes

*Harry Fox

Sunday, 9/24 - Tishrei 4

*Mollie Frank

Monday, 9/25 - Tishrei 5

*William Friedman

*Donald Geller

Frances Lerman

*Joan New

Samuel Raitzen

Tuesday, 9/26 - Tishrei 6

*Leah Berebitsky

*Clara Berkowitz

*Ralph Berman

*Sam Tomber

Wednesday, 9/27 - Tishrei 7

*Sholom Cohen

Morris B. Cooper

Thursday, 9/28 - Tishrei 8

*Simon M. Artson

Bernice Soslowsky Katz

Friday, 9/29 - Tishrei 9

Joseph Frank

*Goldie Linderman

*Esther Moss

Francis Piser

*Sol Silver

Saturday, 9/30 - Tishrei 10

Bud I. Brook

Rae Smith

*Seymour Weiss

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2017 HIGH HOLYDAYS 5778

The holidays of Rosh HaShanah and Yom Kippur occur every fall. The sounding of the shofar is a highlight of these celebrations. On Rosh HaShanah, the Jewish people ask God to grant them a good and bountiful new year. The holiday culminates ten days later on Yom Kippur, when the shofar is sounded again and Jews ask God to forgive their sins.

“Wholeness and holiness we seek, as we enter a new year.” Rabbinical Assembly Mahzor

May the year ahead be

A time of awakening,
A time of returning,
A time of new beginnings and connections,
A time of deepening,
A time of blessings and gratitude
A time of joy and love
A time of peace and goodness!



L' Shanah Tovah!

Happy New Year!