



Adath Israel
1851 Noriega Street
San Francisco, CA 94122-4324

Return Service Requested

ADATH ISRAEL

BOARD

RABBI	Rabbi Joel Landau
PRESIDENT	Jeffrey Keyak
VICE PRESIDENT	Vicki Keyak
SECRETARY	David Garth
TREASURER	Neal Wohlmuth
CONTROLLER	Velvel Brodskiy
CHAIRPERSON	Dr. Sharon Saitowitz
MEMBER	Robert Berger
MEMBER	Miriam Butrimovitz
MEMBER	Alexander Goldshteyn
MEMBER	Emil Knopf
MEMBER	Dr. Bryce Mendelsohn
MEMBER	David Kimmel
MEMBER	Marina Tselner
MEMBER	Tauba Weiss

Dear Friends:

As we approach the High Holidays, one of the things that should be at the forefront of our minds is: how can we become better people? The Mishna in Pirkei Avot Chapter 2/1 provides us with an answer: "Consider three things and you will not come into the grip of sin: Know what is above you: a watchful eye, an attentive ear and all your deeds are recorded in a book."

How does this concept play out in the 21st century?

Several months ago, I came across an essay by Rabbi Jonathan Sacks that provided fascinating scientific findings regarding this issue. The following are edited excerpts from that essay, concluding with my answer regarding how we can become better people.

Rabbi Sacks begins with a moral dilemma:

Let's say you are driving ever so slightly above the speed limit. You see a police car in your rear view mirror. You slow down. You know perfectly well that it is wrong to exceed the speed limit whether anyone is watching or not, but being human, the likelihood of being found out and penalized makes a difference.

In March 2010, the Association for Psychological Science published a series of experiments that were conducted to test how the sense of being observed impacts pro-social behavior.

...They randomly assigned to a group of students either sunglasses or clear eyeglasses, telling them that they were testing reactions to a new product line.

They were also, in an apparently unrelated task, given six dollars and chance of sharing any of it with a stranger. Those wearing clear glasses gave on average \$2.71 while those wearing dark sunglasses gave an average of \$1.81. The mere fact of wearing sunglasses, and thus feeling unrecognized and unrecognizable, reduced generosity.

This article continues on page 14.

Adath Israel Holiday Schedule Tishrei 5776 / Sept. - Oct. 2015

Melaveh Malka/S'lichot , Sat., Sept. 5	9:30 PM	Erev Yom Kippur , Tues., Sept. 22		Shabbat, Chol Hamoed . Oct. 2-3	
Selichot/Shacharit , Sept. 7, 13, 20	8:00 AM	Selichot/Shacharit	6:40 AM	Candle lighting	6:33 PM
Selichot/Shacharit Sept. 8-11, 16-18, 21	6:25 AM	Mincha	2:00 PM	Mincha	6:35 PM
Erev Rosh Hashana , Sun., Sept. 13		Latest candle lighting	6:48 PM	Shacharit	9:00 AM
Selichot/Shacharit	8:00 AM	Kol Nidre/Ma'ariv	6:50 PM	Kiddush in the Sukkah	11:45AM
Mincha/Ma'ariv	7:00 PM	Yom Kippur , Wed., Sept. 23		Mincha	6:15 PM
Candle lighting	7:02 PM	Shacharit	9:00 AM	Havdalah	7:29 PM
Rosh Hashana 1 , Mon., Sept. 14		Yizkor (approx.)	12:00 PM	Hoshana Rabba , Sun., Oct. 4	
Shacharit	8:30 AM	Mincha	4:20 PM	Shacharit	8:00 AM
Shofar	11:00 AM	Neila	5:50 PM	Candle lighting	6:30 PM
Tashlich (at Sunset Reservoir)	6:15 PM	Fast ends	7:45 PM	Mincha/Ma'ariv	6:30 PM
Mincha/Ma'ariv	7:00 PM	Shabbat Ha'azinu , Sept. 25-26		Shemini Atzeret , Mon., Oct. 5	
Earliest candle lighting (existing flame)	7:59 PM	Candle Lighting	6:44 PM	Shacharit	9:00 AM
Rosh Hashana 2 , Tues., Sept. 15		Shacharit	9:00 AM	Yizkor (approx)	11:00 AM
Shacharit	8:30 AM	Youth Programs	10:30 AM	Mincha	5:15 PM
Shofar	11:00 AM	Mincha	6:25 PM	Ma'ariv/Hakafot	5:35 PM
Mincha	7:00 PM	Havdalah	7:40 PM	Kiddush in the Sukkah	7:27 PM
Havdalah	7:57 PM	Erev Sukkot , Sun., Sept. 27		Earliest candle lighting (existing flame)	7:26 PM
Tzom Gedaliah , Wed., Sept. 16		Mincha/Ma'ariv	6:40 PM	Simchat Torah , Tues., Oct. 6	
Fast starts at	5:40 AM	Candle lighting	6:41 PM	Shacharit	9:30 AM
Shacharit	6:25 AM	Sukkot 1 , Mon., Sept. 28		Kiddush	10:40 AM
Mincha/Ma'ariv	6:45 PM	Shacharit	9:00 AM	Hakafot	11:00 AM
Fast ends at	7:56 PM	Kiddush in the Sukkah	11:45AM	Communal Lunch	1:30 PM
Shabbat Shuva , Sept. 18-19		Mincha/Ma'ariv	6:35 PM	Mincha	6:30 PM
Candle lighting	6:55 PM	Earliest candle lighting (existing flame)	7:37 PM	Havdalah	7:25 PM
Mincha	6:55 PM	Sukkot 2 , Tues., Sept. 29		Shabbat Parashat Bereshit , Oct. 9-10	
Shacharit	9:00 AM	Shacharit	9:00 AM	Candle lighting	6:22 PM
D'rasha	11:15 AM	Kiddush in the Sukkah	11:45AM	Mincha	6:25 PM
Kiddush	12:00 PM	Mincha	6:35 PM	Shacharit	9:00 AM
Mincha	6:35 PM	Havdalah	7:35 PM	Mincha	6:05 PM
Havdalah	7:51 PM			Havdalah	7:19 PM

Rabbinic Thoughts from Rabbi Landau on the Upcoming Jewish Holiday Season



ELUL *August 16- September 13*

The last month in the Jewish year, Elul, is marked by a heightened sensitivity towards the performance of mitzvot. The reason being, there is only a short amount of time left before Rosh Hashanah, when G-d reviews our conduct of the past year. Therefore, Jews make every effort possible to improve their relationships with each other and with G-d. Every weekday morning at the conclusion of services, the shofar is sounded as a reminder of the seriousness of the approaching Yomim Noraim- Days of Awe. Traditionally, during this time, people have their tefillin and mezuzot checked, give tzedaka to help people with holiday expenses, and upgrade their mitzvah observance.

SELICHOT *September 5-22*

As we approach Rosh Hashanah, it is customary to prepare by seriously evaluating our behavior over the past twelve months. This is accomplished through special introspection services called Selichot, from the word selicha (meaning “apology”). This year’s services begin on Saturday night September 5th with an inspirational post Shabbat gathering at 9:30pm. In addition, Selichot will be recited daily before morning minyan through Yom Kippur. Please consult the Holiday Schedule for appropriate times.

EREV ROSH HASHANAH *September 13*

Hatarat Nedarim: One of humankind’s unique capabilities is speech. Consequently, we should be careful not to abuse this divine gift. Unfortunately, the human condition is such that we do not always live up to the high standards set by the Torah. Therefore, after morning services, an unusual ceremony is held to repeal any unintended vows made during the past year. The goal is to take a few moments to review the content our speech over the past year to make sure we did not verbally commit ourselves to something we shouldn’t have.

Mikva: On this day and on Erev Yom Kippur it is customary for men to go to the mikva in an attempt to enhance their spirituality, The San Francisco Mikva will be open both days and times will be posted in the News and Schmooze.

ROSH HASHANA *September 14-15*

This is a 48-hour evaluation by G-d to determine our family’s health, wealth, and luck for the coming year. The period is meant to be spent partly in reflective prayer in shul and partly in appreciative quality time with family and friends, allowing us the opportunity, literally, to count our blessings. As a natural outgrowth of the seriousness of the day, sleeping is inappropriate.

SHOFAR *September 14-15*

The primary Biblical commandment pertaining to Rosh Hashanah is the blowing of the Shofar. It is actually the essence of the day’s worship. The sound of the Shofar is meant to resemble a cry that, in and of itself, has no specific content, thereby enabling us the opportunity to express our own unique prayer. When the Shofar is sounded, each of us should to talk to G-d, make peace with our Divine Parent in Heaven, and voice feelings from deep inside.



TASHLICH *September 14*

On the afternoon of the first day of Rosh Hashanah, we gather at a location from which a natural body of water can be seen to symbolically cast away our misdeeds. This tradition is steeped in mystical importance and helps us to visualize the notion of ridding ourselves of the impediments that diminish our relationship with G-d. Some have the custom to throw bread (a metaphor for materialism) into the water. It is customary during this time to reach out to people that we have become estranged from and try to reconnect and forgive past transgressions. Judaism teaches that the more we are forgiving of others, the more G-d is forgiving of us. Therefore, the result of reconnecting to people with whom we've fallen out of sorts with is doubly beneficial.

THE TEN DAYS OF REPENTANCE *September 14-23*

It is customary during this time to reach out to people that we have become estranged from and try to reconnect and forgive past transgressions. Judaism teaches that the more we are forgiving of others, the more G-d is forgiving of us. Therefore, the result of reconnecting to people with whom we've fallen out of sorts with is doubly beneficial.

SHABBAT SHUVAH *September 19*

The Shabbat between Rosh Hashanah and Yom Kippur is called Shabbat Shuva due to its Haftarah, which begins with the words "Shuva Yisroel" ("Return O Israel"). More than any other Shabbos during the year, the Jewish people have traditionally been meticulous in its observance. Thereby, expressing a renewed and strengthened relationship with G-d.

FAST OF GEDALIA *September 16*

Gedalia was the last vestige of official Jewish leadership in the land of Israel after the destruction of the First Temple. Upon his assassination by fellow Jews, the first Commonwealth came to its end. By reflecting on history as a means to improve the future, a dawn-to-dusk fast was instituted on this date. Through fasting, we de-emphasize the significance of material needs and demonstrate our capability to control our behavior, a key focus at this time of year.

EREV YOM KIPPUR *September 22*

Kaparot is a curious ancient custom transferring the transgressions that one has accumulated over the year to a chicken, which is then given as tzedaka to the poor. Nowadays, many people use money in place of the chicken. The procedure can be found on page 772 in the Artscroll siddur.

Early Mincha: For fear of someone passing away right before Yom Kippur and losing the multiple opportunities to do T'shuva, we add the confessional prayer (said on Yom Kippur itself) at this service.

Seudat Mitzvah: Prior to the commencement of the Fast, it is not only wise to eat a good meal, but it's actually a mitzvah. Therefore, it is customary to come dressed up, to a table set with one's Shabbat china and enjoy a festive meal.



YOM KIPPUR *September 22-23*

After having been evaluated by G-d on Rosh Hashanah, we have a 25-hour appeal process where, assuming we were found wanting, we beg G-d to forgive our transgressions and give us another chance. By refraining from eating, drinking, washing, wearing leather shoes, and marital intimacies, we emphasize our ability to control our desires for even the most basic human needs. This thereby proves ourselves worthy of a good year ahead. If you have a problem observing any of the restrictions, contact the rabbi and find out what to do.

YIZKOR *September 23 & October 5*

It is an ancient Jewish tradition to honor the memory of a parent (and other family members) on their *yahrzeit*, Yom Kippur, and the last days of Pesach, Shavuot, and Shemini Atzeret. Judaism teaches that, though one's body may cease to function, the essence of a person lives on forever in a different realm. In this new world, they are still aware of, and affected by, what transpires in the world they left behind. Yizkor is a time to seriously reflect on how grateful we are for all that our parents (and other family members) did for us. By doing so, we not only remind ourselves how important they were to us, but also convey this sentiment to them. Additionally, by praying for their welfare and making a commitment to do some act of *chesed* or *tzedaka* on their behalf, it gives them great pride.

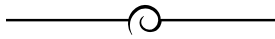
SUKKOT *September 28-October 4*

Sukkot is a seven-day holiday geared toward appreciating G-d's presence in nature. By moving out of our comfortable indoor environments and exposing ourselves to the elements, we embrace the idea of nature as God's great creation. Additionally, we remind ourselves of the fact that the everyday comforts of our homes are by no means a given nor necessarily permanent aspect of our lives.

During Sukkot, G-d evaluates and makes judgments concerning the world's water supply (a process not concluded with Yom Kippur). Therefore, on each day of Sukkot use a lulav (palm branch), etrog (citron), myrtle and willow branches bound together in our morning service to recognize the reliance of our natural resources on the will of G-d. Seemingly, the reason G-d chose these four items is because of their great dependence on water. Each and every Jew is expected to perform this mitzvah throughout the holiday. Do not forget to order your own lulav and etrog from the shul ASAP.

CHOL HAMOED *September 30-October 4*

Sukkot is divided into two distinct periods: Yom Tov and Chol Hamo'ed (C"H). Yom Tov is very similar to Shabbat, although cooking and carrying in public are permitted. C"H is unique, as indicated by its name, which means "secular that is sacred." On Chol Ha'moed, we are only permitted to do activities that enhance our holiday experience. Every single action has to be justified vis-a-vis its relevance to enriching our lives during the holiday. C"H is meant to be an environment where we practice living our daily lives on a higher plain. This experience is meant to teach us how to raise the spiritual level of our everyday lives. Typically C"H is used for high quality family time.



HOSHANA RABA *October 4*

The last day of Sukkot is known as Hoshana Raba, which means the “day of great salvation.” In addition to Sukkot’s distinct purposes, it also functions as a continuation of the process begun on Yom Kippur. If Yom Kippur is regarded as a person’s initial appeal to prove his worthiness, through abstinence and deprivation, then Sukkot represents a further appeal, through which he can prove himself through action and involvement. At the conclusion of Sukkot, we have another, final chance to demonstrate our desire to live in synch with G-d’s plan for us and to be worthy of a good year.

SHEMINI ATZERET/SIMCHAT TORAH *October 5-6*

The day following Sukkot, Shemini Atzeret, is a separate Yom Tov, dedicated to connecting with G-d without any unique rituals or mitzvot aside from the basic Yom Tov requirements. After the intense High Holidays and busy Sukkot festival G-d gave us a day to sort of sit back and reflect on it all. In order to enhance this “mitzvaless” Yom Tov, rabbinic leaders (around a thousand years ago) instituted the custom of celebrating the completion of the yearly Torah reading cycle on Shemini Atzeret. Eventually, it become known as Simchat Torah. The idea was, to have a man-made ritual that would be an appropriate culmination of the Jewish holiday season and be an expression of love and devotion to Torah filled lives. In Israel, Shemini Atzeret and Simchat Torah are on the same day. In the diaspora, where we observe two days of Shemini Atzeret the second day has become known as Simchat Torah.

RANGE/OVEN USE ON YOM TOV

Yom Tov celebrations could never be complete without the piping hot delicacies that have become traditional through the generations. However, one must be well educated to know how to prepare Yom Tov meals without fear of transgression. Please either contact the rabbi or [check out the Star-K website](#) to learn about the do’s and don’ts of Yom Tov cooking.



THANK YOU TO ALL OF OUR GENEROUS DONORS*

ALIYOT

Jonathan Ben-Ezra
 Cherille & Morris Berman
 Anatoly & Tali Besedin
 Irina & Vladimir Brodskiy
 Ilan Cohen
 Drs. Raquel Gardner & Jonathan Esensten
 Dr. & Mrs. Mark Esensten
 Drs. Tessa & Morey Gardner
 Drs. Joy & Michael Gelman
 Eli Ginish
 Inna & Alexander Goldshteyn
 William Greenspan
 Sharon & Allen Hampel
 Havneh Haugabook
 Yakov Kagan
 Phillip Kaplan
 Dr. Ian L. Katz
 Gerry Katzovitz
 Vicki & Jeffrey Keyak
 Ludmila & Dr. Leonid Khamishon
 Baruch Kilunov
 Roberta & David Kimmel
 Alex Kilunov
 Barnie Klein
 Emil Knopf
 Rabbi Joel Landau
 Young Mi & Erik Lassar

Cathy & Marc Lebovitz
 Dr. Sheppard M. Levine
 Tsvi Lewis
 Rabbi Pinchas Lipner
 Michael Lorincz
 Dena & Dr. Bryce Mendelsohn
 Lynn & Ivan Mendelsohn
 Abraham Newman
 Moshe Pomeranc
 Rabbi Nosson Potash
 David Rider
 Judi & David Rosner
 Drs. Sharon & Kevin Saitowitz
 Gershon Shif
 Rabbi Aharon Simkin
 Seth Skootsky
 Max Slepnyov
 Tanya & Richard Solomon
 Genie & Thomas Tabak
 Sam & Katherine Teitelbaum
 Rabbi Jacob Traub
 Sara & Rafael Vaknin
 Marc Wiznia
 Neal Wohlmuth
 Morad Zakariaei
 Rabbi Yisroel Zeitz

RABBI'S DISCRETIONARY FUND

Anonymous
 Anonymous
 Aaron Cohen
 Natan Dubinsky

David Heller &
 Betsy Eckstein
 Vicki & Jeffrey Keyak
 Birdie & Morrey Klein

Emil Knopf
 Young Mi & Erik Lassar
 Sharon & Kevin Saitowitz
 Sinai Memorial Chapel
 Tanya & Richard Solomon

*All the donations listed are from the period of February-July 2015

KIDDUSH

Anna Baum	Sara Jay	Young Mi & Erik Lassar
Bert Berenfus	Mella Katznelson & Gail Zerbib	Julie & Dr. Tamas Makany
Irina & Vladimir Brodskiy	Roberta & David Kimmel	Joseph & Alice Megerman
Miriam & Gerald Butrimovitz	Klein Family	Drs. Sharon & Kevin Saitowitz
Congregation Biav Kansas City	Sybel Klein & Rae Sal Schalit	Rabbi Alex & Racheli Shandrovsky
Betty Bell (Batya) De Ramirez	Emil Knopf	Seth Skootsky
Drs. Raquel Gardner & Jonathan Esensten		

GIVEN BY

IN HONOR OF

Amy & Barry Greenberg	Jessica Lucille Greenberg
Frieda Greenspan	Joe Klein
Frieda Greenspan	Tola Mermel
Birdie & Morrey Klein	Rebbetzin Landau
Emil Knopf	Barnie Klein
Cathy & Marc Lebovitz	Rabbi Landau
Dena & Dr. Bryce Mendelsohn	Eric Brand
Maureen & Michael Samson	Maurice Samson
Alvin Sered	Boruch Berenfus
Goldie & Martin Sosnick	Rabbi Landau
Marina & Michael Tselner	Wedding of Seth & Sheila
Tauba Weiss	Barnie Klein
Sally & Samuel Weiss	Jessica Lucille Greenberg
Sally & Samuel Weiss	Yaakov's Bar Mitzvah
Sally & Samuel Weiss	Rabbi Landau
Todd Wilcof	Keyak Family
Mella Katznelson & Gail Zerbib	Tola Mermel

*All the donations listed are from the period of February-July 2015

IN MEMORIAM

GIVEN BY

IN MEMORY OF

Jonathan Harris & Courtney Beck	Sallie Rose Newman
Ruth Brill	Charles Glass
Molly Fogel	Helen Samson
Frieda Greenspan	Charles Glass
Sharon & Allen Hampel	Charles Glass
Vicki & Jeff Keyak	Charles Glass
Ludmila & Dr. Leonid Khamishon	Proka Elka
Brett & Roman Komanovsky	Zalman Golberg & Bella Komanovsky
Jeanette Korek	Charles Glass
Rina & Jack Korek	Avraham Cohen
Dr. Sheppard M Levine	Charles Glass
Sally & Harry Recht	Charles Glass
Gwendolyn & Elliott Slamovich	Charles Glass
Daniel Weiss	Tibor Weiss

SHALOSH SEUDOT

GIVEN BY

IN HONOR/MEMORY OF

Frieda Greenspan	Yom Tov and Shabbat
Sharon & Allen Hampel	Jenny Silver
Sharon & Allen Hampel	Our Children & Grandchildren
Henry Klein	Birdie & Morrey Klein
Jeanette Korek	Israel Korek
Judi & David Rosner	Martha Rosner
Gershon Shif	Pearl Bas Gershon
Neal Wohlmuth	Hilda Wohlmuth, Etta Lavin
Neal Wohlmuth	David Wohlmuth

*All the donations listed are from the period of February-July 2015

GIVEN BY

FOR YAHRZEIT

Joseph Anmuth	Mendel Anmuth
Nathan & Rhonda Silverman Athanasiou	Miriam Silverman
Bert Berenfus	Esther Goldman Berenfus
Joyce & Sidney Berenstein	Agnes Berenstein Schwartz
Melissa & Haim Beressi	Salvator Beressi
Ruth & Victor Brill	Henry Gage
Miriam & Howard Brookfield	Isaak Weiss
Irina & Lev Dratva	Fira Dratva
Jerry Dubins	Harry Dubins
Miriam Engel	Yehuda Yungelson
Janice & Richard Freeman	William Steiner
Rose & Joseph Fried	Jean Kahane
Rose & Joseph Fried	Richard Kahane
Gloria Eckstein	Sarah Yahia
Gloria Eckstein	Shalom Yahia
Brenda & Isaac Gozdzik	Leib Gozdzik
Milton & Constance Greenfield	Dora Greenfield
Sharon & Allen Hampel	Devorah Kamelgarn
Ester & Joe Kaplan	Dr. Zalman Katznelson
Ester & Joe Kaplan	Ester Strykowski
Ester & Joe Kaplan	Kaila Kurek
Ester & Joe Kaplan	Moshe Kaplan
Ester & Joe Kaplan	Nachum Kurek
Ester & Joe Kaplan	Abram Strykowski
Ester & Joe Kaplan	Abraham Kurek
Regina & Jeffrey Karp	Frank Karp
Ludmila & Dr. Leonid Khamishon	Mac Premack

*All the donations listed are from the period of February-July 2015

GIVEN BY

FOR YAHRZEIT

Ludmila & Dr. Leonid Khamishon	Zosim Khamishon
Ludmila & Dr. Leonid Khamishon	Enya Brenner
Ludmila & Dr. Leonid Khamishon	Golda Medovaya Zhabotinskaya
Birdie & Morrey Klein	Rose Cole
Birdie & Morrey Klein	Guise Klein
Birdie & Morrey Klein	Channa Goldman
Emil Knopf	Rose Knopf
Emil Knopf	Harry Knopf
Emil Knopf	Frania Leichter
Emil Knopf	Tzvi Yaakov Knopf
Emil Knopf	Dora Knopf
Dr. Sheppard M Levine	Rabbi Yisroel Levine
Dr. Sheppard M Levine	Rose P. Levine
Mendel Lieberman	Corporal Max Liberman
Edith McMillan	Dorthy Konstein Klein
Gloria & Victor Mendelsohn	Chanina Lipa Mendelsohn
Estelle Monderer	Jeanette Monderer
Alla & Lev Mudriyan	Riva Mudriyan
Abraham Newman	Zelda Neumann
Abraham Newman	Chaim Neumann
Abraham Newman	Chana Neumann
Abraham Newman	Sallie Rose Newman
Patty Ozeri	Ray Key
Bella Pasyukova	Valery Pasyukov bat Rita, Dveira Rivina bat Mina, Mina Rivina bat Rasha
Jack & Dora Piotrkowski	Morris Piotrkowski
Anna Ratner	Boris Vayman

*All the donations listed are from the period of February-July 2015

GIVEN BY

FOR YAHRZEIT

Sally & Harry Recht	Miriam Slamovich
David Reselbach & Anna Hartmann	Sam Reselbach
David Rider	Masha Bas Avraham
Maureen & Michael Samson	Lewis M. Samson
Rosa & Fred Seussman	Grina Dreisner
Henry Slamovich	Miriam Slamovich
Goldie & Martin Sosnick	Max Kaplan
Goldie & Martin Sosnick	Julius Geller
Goldie & Martin Sosnick	Anna Kaplan
Marilyn G. Thorne	Sam Schwartz
Marilyn G. Thorne	Myron Thorne
Marilyn G. Thorne	Sadie Schwartz
Marilyn G. Thorne	Susan Carol Thorne
Joseph Verschleisser	Elias Verschleisser
Joseph Verschleisser	Rose Kostman
Joseph Verschleisser	Tillie Hahn
Michael Lorincz & Erica Weinberger	Magda Lorincz
Michael Lorincz & Erica Weinberger	Szigmond Lorincz
Michael Lorincz & Erica Weinberger	Lorincz, Guttesman, & Weiss Families
Yaffa & Gary Weinstein	Jacob & Anne Weinstein
Tauba Weiss	Moshe Weiss
Robert E. White	Tziporah bat Moshe
Lewis Wohlmuth	Hilda Wohlmuth
Neal Wohlmuth	Hilda Wohlmuth
Neal Wohlmuth	Etta Lavin
Neal Wohlmuth	David Wohlmuth

*All the donations listed are from the period of February-July 2015

Esther & Robert Berger
 Keiko & Malcom Berman
 Sophia & Vladimir Chaban
 Abraham Drucker
 Natan Dubinsky
 Velvel Epshteyn
 Lena & Dovik Nissim Giderman
 Meira Grabiner
 Milton & Constance Greenfield
 Sharon & Allen Hampel
 Jolana & Michael Hollander

GENERAL FUND

Vicki & Jeff Keyak
 David & Roberta Kimmel
 Emil Knopf
 Regina & Yakov Kogan
 Mosia & Gavi Kohanbash
 Jeanette Korek
 P. Libedinsky
 Julie & Dr. Tamas Makany
 Maksim Mamrikov
 Monio & Heddy Pilpel
 Judi & David Rosner

Drs. Sharon & Kevin Saitowitz
 Maureen & Michael Samson
 Marsha & Reuven Schore
 Alvin Sered
 Benjamin Shapiro
 Jeffrey & Leslie Silber
 Sidney Silberberg
 Goldie & Marty Sosnick
 Genie & Thomas Tabak
 Tauba Weiss
 Neal Wohlmuth

MAOT CHITTIM

Anonymous
 Evelyn Baum
 Ava & Dr. Charles Brand
 Drs. Raquel Gardner & Jonathan
 Eesensten
 Sharon & Allen Hampel
 Jonathan Harris & Courtney
 Beck
 Rhonda & Mark Kamen
 Jacqueline Kaplan

Vicki & Jeffrey Keyak
 Ludmila & Dr. Leonid Khamishon
 Birdie & Morrey Klein
 Emil Knopf
 Jeanette Korek
 Young Mi & Erik Lassar
 Dr. Sheppard M Levine
 Clarice Manber
 Abraham Newman
 Bella Pasyukova
 Judi & David Rosner

Maureen & Michael Samson
 Drs. Julie Higashi & Robin Shaw
 Roman Slepnyov & Polina
 Pasyukova
 Goldie & Martin Sosnick
 Kaaren Staschower
 Larissa & Pavel Vinnitsky
 Sally & Samuel Weiss
 Tauba Weiss
 Neal Wohlmuth

YIZKOR

Ludmila and Dr. Leonid Khamishon
 Jeanette Korek
 Clarice Manber
 Bella Pasyukova

COMMUNAL DINNER SPONSORSHIP

Dvora Feder
 Ludmila and Dr. Leonid Khamishon
 Neal Wohlmuth

MAZEL TOV

GIVEN BY IN HONOR OF

Emil Knopf	Tauba Weiss
Emil Knopf	Amy & Barry Greenberg
Kaaren Staschower	Rabbi & Rebbetzin Landau
Robert E. White	Sheila Devore & Seth Skootsky

REFUAH SHELEIMAH

GIVEN BY ON BEHALF OF

Emil Knopf	Phillip Kaplan
Leona & Stanley Cleaner	Birdie Klein
Patty Ozeri	Renee Mahan

*All the donations listed are from the period of February-July 2015

Continued from page 1

In another experiment, they found that students given the opportunity to cheat in a test were more likely to do so in a dimly lit room than in a brightly lit one. The more we think we may be observed, the more generous and moral we become.

Other experiments have shown similar results.

In 2005 psychiatrists at UCLA published the results of students tested on the so-called Dictator Game, in which you are given, say, ten dollars, together with the opportunity of sharing any or none of it with an anonymous stranger. Beforehand, and without realizing it was part of the experiment, some of the students were briefly shown a pair of eyes as a computer screen saver, while others saw a different image. Those exposed to the eyes gave 55 per cent more to the stranger than the others.

In another study researchers placed a coffee maker in a university hallway. Passers-by could take coffee and leave money in the box. On some weeks a poster with watchful eyes was hanging on the wall nearby, on others a picture of flowers. On the weeks where the eyes were showing, people left on average 2.76 times as much money as at other times.

So why does the sense that we are being watched affect our behavior?

Ara Norenzayan, author of the book *Big Gods* from which these studies are taken, concludes that "Watched people are nice people." That is part of what makes religion a force for honest and altruistic behavior: the belief that God sees what we do.

It is no coincidence that, as belief in a personal God has waned in the West, surveillance by CCTV and other means has had to be increased. Voltaire once said that whatever his personal views on the matter he wanted his butler and other servants to believe in God because then he would be cheated less.

Scientific evidence has demonstrated that it is not enough to believe that we are being watched, but rather, our behavior is only affected when we are also reminded of this fact.

Less obvious is the experimental finding that what makes the difference to the way we behave is not simply what we believe, but rather the fact of being *reminded* of it.

In one test, published in *The International Journal for the Psychology of Religion* (Volume 17, Issue 4) participants were exposed to words flashed for less than 100 milliseconds, that is, long enough to be detected by the brain but not long enough for conscious awareness. They were then given a test in which they had the opportunity to cheat. Those who had been shown words relating to God were significantly less likely to do so than people who had been shown neutral words.

The same result was yielded by another test in which, beforehand, some of the participants were asked to recall the Ten Commandments while others were asked to remember the last ten books they had read. Merely being reminded of the Ten Commandments reduced the tendency to cheat.

[A Harvard] researcher, Deepak Malhotra, surveyed the willingness of Christians to give to online charitable appeals. The response was 300 per cent greater if the appeal was made on a Sunday than on any other day of the week. Clearly the participants did not change their minds about religious belief or the importance of charitable giving between weekdays and Sundays. It was simply that on Sundays they were more likely to have thought about God on that day.

What accounts for this gap between belief and action?

We sometimes fail to understand the connection between religion and morality. According to Rav Nissim Gaon (960 -1062), in his introduction to the first tractate of the Babylonian Talmud, the moral imperatives accessible to reason have been binding since the dawn of humanity. We have a moral sense. We know that certain things are wrong. But we also have conflicting desires. We are drawn to do what we know we should not do, and often we yield to temptation. Anyone who has ever tried to lose weight knows exactly what that means. In the moral domain, it is what the Torah means when it speaks of “straying after your heart and after your eyes, following your own sinful desires.”

[In his book] *The Moral Sense*, James Q. Wilson eloquently writes that the moral sense, “is not a strong beacon light radiating outward to illuminate in sharp outline all that it touches.” It is, rather, “a small candle flame, casting vague and multiple shadows, flickering and sputtering in the strong winds of power and passion, greed and ideology.” He adds: “But brought close to the heart” it “dispels the darkness and warms the soul.”

Based on the above, it seems conclusively proven that the more we *thoughtfully* involve God in our lives the better people we become. In Judaism, doing mitzvot enables us to connect with God on a daily basis. Mitzvot are not meaningless religious rituals, but rather tools to become better human beings. Therefore, what better New Year’s resolution could we make then to commit ourselves to increasing our mitzvah observance?

May we all be inscribed for a healthy and happy New Year,

Rabbi Joel Landau

שנה טובה

SPECIAL GUEST CANTOR

We are happy to welcome Yoni Weiss as ba'al tefillah to assist Rabbi Landau with leading the High Holiday services. Yoni has extensive experience leading Rosh Hashana/Yom Kippur davening for several communities in Israel. He enjoys singing traditional tunes, as well as Carlebach and modern music. In addition, Yoni has experience in informal education. He served as a Shaliach for the Jewish Agency in numerous places including Melbourne, Australia and Missoula, Montana. Day-to-day, he works as an economist for a large consumer goods company. Yoni is married to Paula, an award-winning documentary film producer. They have been married for almost 3 years and reside in Jerusalem, Israel. They are delighted to be joining Adath Israel for the High Holidays and becoming a part of the community.



LULAV AND ETROG ORDERS

To order your lulav and etrog, place your order online or call the office at (415) 564-5665. A standard set is \$50 and a mehudar Set is \$80.

The deadline to order is September 13, 2015.

