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Dear Friends,

My grandparents would be proud of me.

For those of you who might not be aware of it, Grandpa Max and Grandma Mollie's names are inscribed on our synagogue's cornerstone (at the corner of 26th and Noriega) as well as over the Aron Ha-Kodesh. One could say that by becoming president of Adath Israel, I am continuing the family tradition of synagogue involvement. However, I'm not alone. I'm grateful for the involvement of the Adath Israel Board members. We make a great team who complement our talented Rabbi in governing the Shul.

Going into 5775, we will continue to assure we have a daily minyan and superb Shabbat/holidays services. Since assuming office there have been several issues in addition to a balanced budget that our team has been focusing on; 1) a shul calendar 2) deferred maintenance, and 3) educational, social, and spiritual programming of interest to all our members.

By now you should have received the A.I. quarterly calendar, which demonstrates our progress on issues 1 & 3. Now that a plan is in place, we need your help pulling it off. Please contact me to volunteer your participation and ideas.

As we all know, in order to provide quality programs and services the shul needs substantial resources. For those members who are in the position to do so - may you find it in your heart to participate at the Benefactor or Sustainer levels. Your support enables Adath Israel to exist and provide first class educational, spiritual and social programs, as well as community outreach to build our membership.

We look forward to Rabbi Landau's continued leadership and exuberance in the coming year. I would like to extend a special yasher koach to Rebbitzin Johni for all that she does in support of our congregation.

I know that we have all been praying for the success and good health of Chayal'ai Tzahal and their families. May our prayers be answered with Peace in Israel. And may the Almighty inscribe us all in the Book of Sustenance and Health in 5775.

Vicki, and I together with our boys and their families wish you a very happy and healthy New Year.

L'Shana Tova Tikatevu.

Jeff Keyak

Rabbi & Rebbetzin Landau, The Board of Directors &

Staff of Adath Israel

Extend Wishes for a Healthy, Happy & Prosperous

New Year to You & Your Family



ADATH ISRAEL HOLIDAY SCHEDULE

TISHREI 5775 / SEPT. – OCT. 2014

Melaveh Malka/S'lichot, Sat. Sept. 20	9:00 PM	EREV SUKKOT, WEDNESDAY, OCT. 8	
Selichot, Sept. 22-23	6:25 AM	Candle lighting	6:23 PM
EREV ROSH HASHANA, WED. SEPT. 24		Mincha/Ma'ariv	6:25 PM
Selichot	6:00 AM		
Candle lighting	6:44 PM	SUKKOT I, THURSDAY, OCT. 9	
Mincha/Ma'ariv	6:45 PM	Shacharit	9:00 AM
		Kiddush in the Sukkah	11:45 AM
ROSH HASHANA I, THURS. SEPT. 25		Mincha/Ma'ariv	6:25 PM
Shacharit	8:30 AM	Earliest candle lighting (existing flame)	7:19 PM
Shofar	11:20 AM		
Musaf	12:00 PM	SUKKOT II FRIDAY, OCT. 10	
Tashlich (at Sunset Reservoir)	6:00 PM	Shacharit	9:00 AM
Mincha/Ma'ariv	6:45 PM	Kiddush in the Sukkah	11:45 AM
Earliest candle lighting (existing flame)	7:40 PM	Mincha/Kabbalat Shabbat	6:00 PM
		Latest candle lighting (existing flame)	6:21 PM
ROSH HASHANA II, FRIDAY SEPT. 26			
Shacharit	8:30 AM	SHABBAT, CHOL HAMOED. OCT. 11	
Shofar	11:20 AM	Shacharit	9:00 AM
Musaf	12:00 PM	Kiddush in the Sukkah	11:45 AM
Mincha/Kabbalat Shabbat	6:00 PM	Rabbi's Class	5:30 PM
Latest candle lighting (existing flame)	6:42 PM	Mincha	6:05 PM
Shabbat Shuva, Sept. 27		Havdalah	7:17 PM
Shacharit	9:00 AM	HOSHANA RABBA, WED. OCT. 15	
Kiddush	11:45 AM	Shacharit	6:00 AM
Rabbi's Class	5:45 PM	Candle lighting	6:13 PM
Mincha	6:25 PM	Mincha/Ma'ariv	6:15 PM
Havdalah	7:38 PM	SHEMINI ATZERET, THURS. OCT. 16	
TZOM GEDALIAH, SUNDAY SEPT. 28		Shacharit	9:00 AM
Fast starts at	5:50 AM	Yizkor (approx)	11:00 AM
Shacharit	8:00 AM	Mincha	5:00 PM
Mincha/Ma'ariv	6:30 PM	Ma'ariv/Hakafot	5:20 PM
Fast ends at	7:36 PM	Kiddush in the Sukkah	7:10 PM
Selichot, Sept. 29 – Oct. 2	6:25 AM	Earliest candle lighting (existing flame)	7:10 PM
EREV YOM KIPPUR, FRIDAY OCT. 3		SIMCHAT TORAH, FRIDAY OCT. 17	
Selichot	6:40 AM	Shacharit	9:00 AM
Mincha	2:00 PM	Kiddush	10:15 AM
Doors open at	6:00 PM	Hakafot	10:40 AM
Latest candle lighting	6:31 PM	Mincha/Kabbalat Shabbat	6:00 PM
Kol Nidre and Ma'ariv	6:30 PM	Latest candle lighting (existing flame)	6:10 PM
YOM KIPPUR, SHABBAT OCT. 4		SHABBAT PARASHAT BERESHIT, OCT. 18	
Shacharit	9:00 AM	Shacharit	9:00 AM
Yizkor (approx.)	12:00 PM	Kiddush	11:45 AM
Mincha	4:30 PM	Rabbi's Class	5:30 PM
Neila	5:45 PM	Mincha	5:55 PM
Fast ends	7:30 PM	Havdalah	7:08 PM

RABBINIC THOUGHTS ON THE UPCOMING JEWISH HOLIDAY SEASON

ELUL (*August 27-September 24*)

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 & Mezuzot checked, give Tzedaka to help people with holiday expenses, and upgrade their mitzvah observance.

SELICHOT (*September 20- October 4*)

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 20th with an inspirational Melaveh Malka at 9:00pm. In addition, Selichot will be recited daily before morning minyan at 6:25am through Yom Kippur.

EREV ROSH HASHANAH (*September 24*)

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 & Schmooze.

ROSH HASHANAH (*September 25-26*)

This is a 48-hour evaluation by G-d to determine our family’s health, wealth, etc., 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 25-26*)

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 Father in heaven, and voice feelings from deep inside.

TASHLICH (*September 25*)

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.

THE TEN DAYS OF REPENTANCE (*September 25 – October 4*)

It is customary during this time to reach out to people that we have become estranged from and try to reconnect – forgiving 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 SHUVA (*September 27*)

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 28*)

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 (*October 3*)

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 (*October 3-4*)

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. Thereby proving 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 (*October 4 & 16*)

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 Sukkot. 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 effected 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 nachas.

SUKKOT (*October 9-15*)

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 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 (*October 12-15*)

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 a type of biosphere, wherein 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 15*)

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 16-17*)

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.

ERUV TAVSHILIN (*Sept. 24, Oct, 8 & 15*)

One of the main differences between Yom Tov observance and Shabbos observance is the allowance of food preparation on Yom Tov. The Torah permits us to cook, bake, and prepare food on Yom Tov proper, in order to eat the prepared food on that day of Yom Tov. One is not permitted to prepare on one day of Yom Tov for the second day of Yom Tov or for after Yom Tov. This rule presents a challenge when the second day of Yom Tov falls on Shabbos or when Shabbos follows a two-day sequence of Yamim Tovim.

To deal with this issue, the Rabbis instituted a procedure known as Eruv Tavshilin. Please look in the ArtScroll Siddur pg. 654 or go on line to <http://www.star-k.org/kashrus/kk-mitzvos-eruv.htm> for instructions. **If you forget to make an Eruv Tavshilin, please consult the Rabbi.**

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 the kosher homemaker must be well educated to know how to prepare Yom Tov meals without fear of transgression. Please either contact the rabbi or go online at <http://www.star-k.org/kashrus/kk-cooking-ovenyomtov.htm> to learn about the do's and don'ts of Yom Tov cooking.

GUEST SPEAKERS:

Dr. David Luchins – Chairperson, Political Science Department, Touro College. Senior Advisor to the late Senator Daniel Patrick Moynihan (D-NY).

Sept. 20, 11 am "Shifting Sands: Surprising New Alliances in the Middle East"

Sept. 20, 9 pm "Exploring the Complexity of Israel's Intra Religious Struggles"

Dr. Lisa Aiken – Psychologist, author of 11 books, public speaker, and licensed Israeli tour guide. Former Chief Psychologist at Lenox Hill Hospital –NYC and associate professor at Long Island University.

Oct. 26, 7:30 pm "Journeys of the Soul - A Kabbalistic Perspectives on Living a Meaningful Life".

RABBI AND REBBETZIN ENCOURAGE YOU TO STAY FIT IN 5775

To start the new year, the Jewish Community Center of San Francisco (JCCSF) is offering a limited time registration discount to the members of Adath Israel. They offer first class fitness facilities, including a weight room, pool, and exercise classes as well as lots of great cultural programming. Call their membership office at 415-292-1215 or email membership@jccsf.org before September 30, 2014. And tell them the Landaus sent you!

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ADATH ISRAEL NEWSLETTER

WRITTEN BY: Rabbi Joel Landau

EDITED BY: Jonathan Harris

GRAPHICS & DESIGN: ssbresler@gmail.com

שנה טובה