



# Congregation B'nai Jacob

September 2010

5770 Elul -

5771 Tishrei

Mitchell Kornspan, Rabbi	High Holy Day Services	Ron Friedman, President
<b>Rosh Hashanah</b>		
C.L. 7:42 pm C.L. Thursday evening 8:42 pm	<b>Wednesday, September 8<sup>th</sup></b> Services 7:30 pm <b>Thursday, September 9<sup>th</sup></b> Services 8:30 a.m. Jr. Cong. 10:30 am <b>Tashlich</b> following Thursday Services	
<b>Shabbat Shuvah</b>		
Weekly Portion: Haazinu CL: 7:39pm Havdalah: 8:39pm	<b>Friday September 10<sup>th</sup></b> Services 7:30pm <b>Saturday September 11<sup>th</sup></b> Services 9:15am Torah Class 1:00pm 9:45am-11:45am Shabbat School	
<b>Yom Kippur</b>		
CL 7:27pm Havdalah: 8:27pm	Friday September 17 <sup>th</sup> Mincha Services 7:00pm Kol Nidre 7:15 pm Saturday September 18 <sup>th</sup> Services 8:30am Jr. Cong. 10:30 am Yizkor 11:00am Minchah 5:30 pm Neilah 7:00pm	
<b>Sukkot</b>		
CL Wednesday, September 22 <sup>nd</sup> 7:18 pm	<b>September 23<sup>rd</sup> First day of Sukkot</b> Services 10:00 am	
CL Thursday, September 23 <sup>rd</sup> 8:18 pm	<b>September 24<sup>th</sup> Second Day Sukkot</b> Services 10:00am	
CL Friday, September 24 <sup>th</sup> 7:15 pm	<b>September 25<sup>th</sup>-26<sup>th</sup> Shabbat Services</b> 7:30 pm & 9:15 am	
Havdalah, Saturday, September 25 <sup>th</sup> 8:15 pm	<b>Shemini Atzeret and Simchat Torah</b>	
CL 7:06 pm Wednesday, September 29 <sup>th</sup>	<b>September 30<sup>th</sup> Shemini Atzeret Services</b> 9:15 am Yizkor 10:30 am	
CL 8:06 pm Thursday, September 30 <sup>th</sup>	<b>Simchat Torah</b> September 30 <sup>th</sup> <b>6:30 pm Consecration, Dinner, and Simchat Torah Hakafot and Celebration</b> <b>Dinner is \$6/ person (Children under 12 years are free)</b> <b>October 1<sup>st</sup> Simchat Torah Services</b> 10:00am	
CL 7:03 pm Friday October 1 <sup>st</sup>	<b>Friday evening Shabbat Services</b> 7:30 pm <b>Shabbat Morning Services</b> 9:15 am Torah Class 1:00pm	
Havdalah October 2 <sup>nd</sup> 8:03 pm	9:45am-11:45am Shabbat School	



On Shabbat Shuva, the Sabbath between Rosh Hashanah and Yom Kippur, I gave a drasha about our relationships. I shared how sad and inconceivable it was that friends and family have an argument and it escalates to the point that they will not speak to each other again. Often years go by and the reason for their animosity is lost. Yet, they hold onto this hatred forever.

I challenged that the message of the High Holy Days is that now was the time to change, to turn things around. It was time to forgive. It was time to reach out and say to each other, "I am sorry for hurting you."

Can you imagine my amazement, when immediately following services another congregant approached the two former friends who hadn't spoken to each other for ten years! He said, "Did you listen to what the Rabbi taught? Isn't it about time you shook hands and made up?"

What occurred was truly incredible. They did shake hands and once again became friends!

Is there someone like this in your life, perhaps a friend or family member? What stops us from changing the situation? Is it stubbornness, pride, fear of rejection, pain? Wouldn't we all gain from healing the relationship?

If you were told by a doctor that you had only one year to live, how would that alter the way you live now? Would

you be willing to set aside grudges? Moreover would you begin to think about what is important and what isn't?

I once participated in a guided exercise. We had before us blank sheets of paper. We were then given this premise: if your doctor just told you that you had only a year left to live..... Now write down what you would want to accomplish in that year. Then we were instructed to write anything and everything we thought about as a stream of consciousness. When reading this later on we were all struck by what was truly important to us.

We actually do this yearly at Rosh Hashanah through Yom Kippur. When the imagery of G-d sitting with books in front of Him are pictured and we can imagine our fate for the year hangs in the balance, we can then free ourselves to do real introspection. We can turn ourselves around from the improper and resolve and choose who we really can and should be.

To those who say you can never change, Judaism asks why not?

Rebbetzin Penny and I wish you and all your loved ones a Lshana Tova Tikatevu Vtechatemu: May you be inscribed and sealed in the Book of Life for a happy and healthy New Year.

B'shalom,

*Rabbi Mitchell*

*Kornspan*



**President's Corner  
Ron Friedman**

As the High Holiday season approaches, we are provided the opportunity to both reflect upon the past year as well as to look ahead at the year to come. As we look back at the past year, we can ask ourselves how did we interact with our fellow human beings and did we make contributions to make the world a little bit better place. We are judged at this time of year in the Heavenly Court by our actions, but are also given an opportunity during the Ten Days of Awe between Rosh Hashanah and Yom Kippur to 'reverse an evil decree'. Performance of mitzvot, no matter how small, makes a difference in our own lives as well as the lives of others.

In Pirkei Avot (The Ethics of Our Fathers), Chapter 4, Rabbi Eliezer ben Yaakov teaches us that "He who fulfills even a single mitzvah gains himself a single advocate". Our actions, according to Rashi, play the role of "character witnesses" testifying on our personal Day of Judgment. Every good deed, no matter how seemingly small, is significant in creating an argument in our defense. How much even more so if during the course of an entire year, we fulfilled a number of mitzvot and performed acts of loving-kindness.

Congregation B'nai Jacob provides us opportunities for the performing of mitzvot - attending Shabbat services, celebrating Simchas, contributing to a minyan for a Yahrzeit, giving Tzedekah to worthwhile causes, and the list seemingly goes on and on. As we reflect upon the past year, did we take advantage of these opportunities? What can we do differently to get more involved in the upcoming year? These are questions each of us both individually and collectively can begin to answer.

In closing, Pam, Josh, Rafi, Elie and I wish all of you a Shanah Tova U'm'tukah, a Happy and Sweet New Year.

Ron



**Due to privacy laws we do not know when a member or member's loved one is in the hospital. Please contact the Rabbi so he can come and make a visit.  
Thank You.**

**We are happy to hear that Paul Schuler and Bea Ochstein are at home recuperating.**



**Welcome new Members  
Mark and Donna Cole**

Meet Mark & Donna Cole

On Aug 12, 1978 Mark walked into the Stop N Go store in Miamisburg, Ohio where he lived to get supplies for a fishing trip. He'd been in several times before since Donna started working the 11pm-7am shift there, but this night he decided to talk to her and ask her out on a date. When she got off work they went to Fort Ancient where, before the end of that first date he had asked her to marry him and she had said yes. They were married six days later. Mark teases that he rested on the 7th day! They just celebrated their 32nd anniversary on August 18, 2010.

Mark, a retired foundry worker, and Donna, a librarian, live nestled in the woods upon their 40 acre farm. They have six 4-legged children who sing in unison with Mark whenever he blows the shofar. Mark likes to work on cars and Donna is a dance team instructor.

Mark began to search out his Jewish heritage through his great grandparents on his father's side in 2007. He converted to Judaism in 2009. Both are very delighted to become new members of B'nai Jacob.

Applications for the Bill and Clara Brosler Youth Leadership Award and Minnette Baum Israel Scholarship are available in the synagogue office.

## **Partaking of Parashiot**

Rebbitzen Penny Kornspan

**Sept. 4, 10 / 27 Elul, 5770 Nitzavim-Vayeilekh**  
**Triennial cycle: Devarim 31:7 – 31:30**

Y'hosua is being called upon to lead the people into the land of Yisrael. He is assured Hashem will be with him at all times. Moshe speaks next of the need for Torah to be studied as well as the public reading of the Torah. This reading was to be heard by everyone, including babies. The impact of this was knowledge to lead a proper life and fear sin. Moshe's days as leader are quickly coming to a close, and G-d tells him the people will stray. When this happens, G-d will 'conceal My Face on that day...' Hashem instructs Moshe to write a song which will detail this prophecy, the cause and the cure which will serve to remind the people they had in fact been told ahead of time the dangers of disregarding the words of The Eternal. When the Torah was completed, it was to be placed in the Ark of the Covenant along with the *Asseret Hadibrot*. Moshe speaks with authority that the people will stray after he is gone since they have been doing so all along. And, one purpose of the Torah was to be a witness against the people. The sedra closes by telling us Moshe spoke the words to the people.

**A pasuk to ponder:** "... 'at the time of the Sabbatical year, during the Sukkot festival ... you shall read this Torah.'" 31:10

Once in seven years is the time given for the public reading of the entire Torah. Surprised? Here are two possible reasons suggested by R. Zalman Sorotzkin. When there is no crop to tend and harvest, the people have more time to study throughout the entire year, implementing a spiritual harvest. Plus, Sukkot is linked with joy, and what greater joy could one have than to have much time to study Torah? A second idea is actually reminiscent of Pesach. When do we tell the story? When we have matzah and bitter herbs in front of us. Here, the people have had ample food for the entire year, there

is enough left to eat until the following year's crop can be harvested; also there is no lack of seed to plant. The people feel the miracle. Moreover, the children born after entry into The Land have an opportunity to see a miracle from Hashem. While other opinions exist for the timing, how do these resonate with you?

**September 11, 2010 / 3 Tishre 5771 Ha'azinu**  
**Triennial cycle: Devarim 32:1 – 32:52**

This is the specific song Moshe was writing toward the end of the last parsha. It is the last parsha of the Torah read on Shabbat. The final portion is read on Simchat Torah. Here, Moshe states by way of a song that Hashem is our G-d, and His ways are perfect, just, faithful; and He is Creator of all. He is called 'the Rock', 'Father', 'Master', and 'the Supreme One' in this poem. The L-rd watched and cared for this nation. Hashem is compared to an eagle Who protects His young, by carrying them on his back to save them from arrows. But, Yisrael went astray and 'vexed' Him. The following psukim are quite harsh and intended to be so! Famine, plague, pestilence, fanged beasts and venomous creepers will be the requisite punishment for this. There is clarity that this will come about because G-d decrees it, not because of the might of other nations. Yet in the end, divine justice will prevail. After reciting this poem, Moshe warns them to closely heed the words therein and to teach them to their children. Next, he is allowed to see the Land, but he is not permitted to enter.

**Questions to ponder:** Moshe has been a very faithful servant of Hashem, but his last communication is very harsh. How do you reconcile this? Does it bother you? Several things come to my mind. The last message he is to communicate to the people is extremely severe. Is that what the people needed to 'wake up'? If the people heard that this was going to happen, wouldn't it tend to put them into a 'what's the use' mood? Is the promise of rescue enough to get through all the terrible things they



(and we) will encounter? Did Moshe really do anything so awful that he had to die outside of the Land of Yisrael? Is this the grand opus whereupon one would leave life? One last time, the greatness of Moshe comes through. He does as he is commanded; he delivers that 'witness against the people' from the previous sedra. No matter how many times the people had made his life difficult he kept on point because he did love them. These words must have been very difficult to utter. How do you feel about all that happens as we come close to the end of D'varim?

**September 18, 2010 / 10 Tishre 5771**

**Yom Kippur: Vayikra 16:1-34**

*Acharei Mot*: after the death of two of Aharon's sons, Hashem delineates the sacrifices linked with Yom Kippur. A young bull and ram are prescribed and Aharon will wear the white tunic and pants but not all the Cohen Gadol's more splendid garments. Next, lots are cast to see which of two goats would be used as an offering and which would be pushed off a cliff. He needs to slaughter a bull for a sin offering from himself and his family. He also must perform a special incense service inside the Holy of Holies. Next detailed is the ritual regarding spreading the blood from the bull slaughtered. This is also inside the Holy of Holies. No one is permitted in the sanctuary, on either side of the curtain, while he is in the midst of this work; however, people were permitted in the courtyard. The goat designated as the 'scapegoat' is then sent off to his fate. Both Aharon and the man responsible for the scapegoat must immerse in a mikveh to ritually purify themselves. Yom Kippur is said to be an eternal decree, with a fixed date for the atonement of sin. Complete rest and affliction of the soul are also described as eternal decrees. The portion ends making it clear the *korbanot* responsibilities are for the Cohanim, Aharon and his progeny are the only ones qualified to perform them.

**A pasuk to ponder:** "It is a Sabbath of complete rest for you, and you shall afflict yourselves..." 16:31

Yom Kippur is the only 'festival' having the labor restrictions of Shabbat. The others are called 'a day of rest' but here we have 'complete rest.' So we can see the link. The

Rambam has a beautiful interpretation of afflicting the soul. He tells us this is a *positive* command with the purpose of transcending the normal human limitations that prevent us from functioning unless we eat. On Yom Kippur we are like the angels who serve Hashem without the need for food. Fasting's truest value is associated with repentance; since this is so, fasting actually elevates us. It is not in the Rambam's view, meant to cause a sense of physical deprivation. Try to keep this in mind as you are fasting this Yom Kippur, it may bring a greater value to the day and help you see a deeper meaning as to why we wish one another an 'easy fast.'

**September 25, 2010 / 3 Tishre 5771**

**Hol Hamoed Sukkot Shmot 33:12 – 34:26**

The portion begins with Moshe speaking with Hashem trying to understand what 'having favor in Your (i.e. Hashem's) eyes' really means. At the Tent of Meeting, Moshe pleaded on behalf of B'nai Israel for Hashem to lead the people, citing that 'this nation is Your people.' The Eternal agrees to do so 'for you have found favor in My eyes'. This seems perhaps the best time for Moshe to ask to be able to see Him, which he does. The next event is Moshe being permitted to see Hashem, but only His back. The Eternal covers him with His 'palm' and removes it as He passes in front of Moshe. Afterwards, Moshe is to return to Mt. Sinai with two new Tablets and we hear what has become known as the Thirteen Attributes of Hashem. He prays the people be forgiven of their sins. There is a list of nations G-d will remove on behalf of the Israelites, and there is also a warning not to involve themselves with those nations in any capacity; most especially they are to stay away from the gods of those nations. Pesach is to be remembered. The redemption of firstborn man and livestock is inserted here and then it turns to keeping Shabbat, Shavuot and Sukkot. We are promised again Hashem will drive away our enemies. The section closes with the *chok*: You shall not boil a kid in its mother's milk. From which we derive not mixing meat and milk together.

**A pasuk to ponder:** " 'Each first of the womb is Mine; and all your livestock...' " 34:19  
When you read the portion does this pasuk seem to fit in with the theme? Why do you think the redemption of the firstborn is placed here?

Specifically, why do you think it barges in between Pesach and the rest of the days? Here are some ideas. From Rashi's grandson, the Rashbam: since the death of the firstborn of Egypt enabled the Jewish firstborn (etc.) to leave and be sanctified, this legislation is recorded immediately after the laws of Pesach. Seforno suggests it is here because performing these rituals ensures the livestock would be blessed as well as summer activities. As for me, this portion has so much compassion dripping on nearly each line I think the key is there mystically; I'm just not certain of the how. What about you? Why do you think the pasuk is here?



**September Birthdays**

- 4-Ben Eisbart
- 5-Carolyn Horwitz
- 8-Benjamin Tourkow
- 12-Joshua Eisbart
- 13-Yuval Fuchs
- 15-Mary Bosell
- 17-Patrick Horwitz
- 17-Jennifer Trauner
- 18-Silvan Krel
- 18-Ethan Zweig
- 19-Emma Krel
- 23-Rebecca Schneider
- 25-Susie Miller
- 29-Jeanne Winnick



**September Anniversaries**

- 4-Mark and Missy Schneider
- 4-Dan and Annie Appel
- 21-Paul and Jennifer Schuler
- 24-Daniel and Ann Droegmyer



**Bar/Bat Mitzvah Anniversaries**

**Nitzavim-Vayelech**

Benjamin Tourkow  
Susie Miller  
Joshua Eisbart

**Bereshit**

Bobbie Goltz



If you would like to order a Lulav and Etrog contact the synagogue office right now please.

**September Congregational Donations Rabbi Discretionary Fund**

In appreciation Yehuda

In memory Irene Sachs Singerman  
Ron and Susie Miller

**General Fund**

In memory of Irving Appel  
Dan and Annie Appel  
In memory of Joseph Schmitz Elsa Jakob

**Kiddush Fund**

In honor of Keith and Debby's wedding anniversary and Keith and Rebecka's birthday  
  
In memory of Herb Kocks Bee Siegel  
  
In memory of Lottie Colucci  
Adolph and Adrienne Brateman  
In memory of Elmer Lewis Melvin Krel

In honor of Dan and Aaron Bradley's Bar Mitzvah Anniversary and also Aaron's birthday  
Ovadya

**Torah Maintenance Fund**

In honor of Josh and Donna Tourkow's wedding anniversary Ovadya

**Yahrzeit Fund**

In memory of Michael Leib  
Marvin and Doris Gottlieb  
  
In memory of Herb Kocks  
Douglas and Colleen Walker  
  
In memory of Herb Kocks  
Ronald and Linda Uffleman

In memory of Herb Kocks Peggy Mills

Jere and Arlene Leib

In memory of Herb Kocks  
Bruce and Carol McAfee

In loving memory of my brother David Babich  
Diane Wolf

In memory of Herb Kocks  
Robert and Jeanette Zollinger

In memory of Susan Cohen  
Hugo and Lis Kahn

In memory of Abraham Kurtz  
Barry and Linda Snitzer

In loving memory of Michael Hunter Leib

**September Jahrzeits**

	<b>Elul</b>	<b>September</b>
Jeanette Silverman	22	31-1
Sam Landy	23	1-2
Rose Walters	24	2-3
Dr. Abraham J. Ochstein	24	2-3
Tillie Schubert	26	4-5
Sam Levin	27	5-6
Robert Nusholtz	27	5-6
Herb Alpert	28	6-7
Evelyn Feldman	29	7-8

Abe Lipp	18	25-26
Mollie Frank	19	26-27
Gertrude Brateman	19	26-27
Abraham Zimmerman	20	27-28
Dr. Abraham Fichman	20	27-28
Lona Ruchman	21	28-29
Dorothy Marks-Fidler	21	28-29
Anna Levin	21	28-29

**Tishri**

Deborah Rifkin	1	8-9
Joseph Levy	3	10-11
Freda Kaplan	3	10-11
Gladys Adams	3	10-11
Jack Moyer	4	11-12
Mariam Nemoff	5	12-13
Leah Berebitsky	6	13-14
Ida Weinstein	6	13-14
Goldye Kaplan	6	13-14
Adrienne Korr	6	13-14
Mashe Soloway	7	14-15
Louis Brateman	7	14-15
Meyer Ruchman	8	15-16
Lottie Guttmacher	8	15-16
Joseph Lowenhar	10	17-18
Sima Lowenhar	10	17-18
Siegmund Kaufman	10	17-18
Shirley Konigsberg	10	17-18
Herman Brateman	10	17-18
Louis Goldberg	11	18-19
Esther Weinstein	12	19-20
Samuel Weinstein	12	19-20
Milton Jay	12	19-20
Steve Kelman	13	20-21
Lillian Messe	13	20-21
King George	14	21-22
Simon Singer	14	21-22
Israel Edelman	14	21-22
Edward Baum	15	22-23
Charles Bernstein	15	22-23
Sheldon Goltz	15	22-23
Martin J. Dicker	16	23-24
Sam Boudaie	16	23-24
Rose Rubenstein	16	23-24
Samuel Field	18	25-26
Jennie Schneiderman	18	25-26
Linda Shulkin-Nail	18	25-26

If you would like to make a donation in honor/memory of someone, please fill out the form and submit it with your check to:

Congregation B'nai Jacob 7227 Bittersweet Moors  
Drive Fort Wayne, IN 46814

I have enclosed \$\_\_\_\_\_in honor/memory of:\_\_\_\_\_

From:\_\_\_\_\_

**Fund Preference: Please indicate which fund you prefer to donate to:**

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- Rabbi's Discretionary Fund
- Seth Horwitz Education Fund
- Simon/Hannah Crell Education Fund
- Sisterhood Nursery Fund
- Torah Maintenance Fund
- Winnick Memorial Garden Fund
- Yahrzeit Fund



**Religious School begins Wednesday  
September 1st at 5:30 p.m.**



Don't forget to pick up your new calendar located on the tables in the hallway.

**\$100.00 per person for people in our service area and \$50.00 per person for those out of our service area.**  
**For details and to make arrangements please contact Estelle Greenberg at 747-5098**

**For non-members there will be a charge for High Holiday services:**

Congregation B'nai Jacob  
7227 Bittersweet Moors Drive  
Fort Wayne, IN 46814  
(260) 672-8459  
[www.bnaijacobfw.org](http://www.bnaijacobfw.org)



[bnaijacob@verizon.net](mailto:bnaijacob@verizon.net)  
Rabbi Mitchell Kornspan

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Dear Rabbi Kornspan,  
Thank you for coming to  
Camp Joe Levine and leading  
us in the Shabbat Service.  
We enjoyed the many wonderful  
Shabbat stories that you shared  
with us. We also had fun  
singing and dancing with you.  
Camp Joe Levine Campers  
and staff

MARSSA  
seth  
KASEY  
are an  
I  
Kidney  
Megal  
molly  
Andrew  
alex  
Marc  
Eden  
Solomon  
Jacob  
daniela



