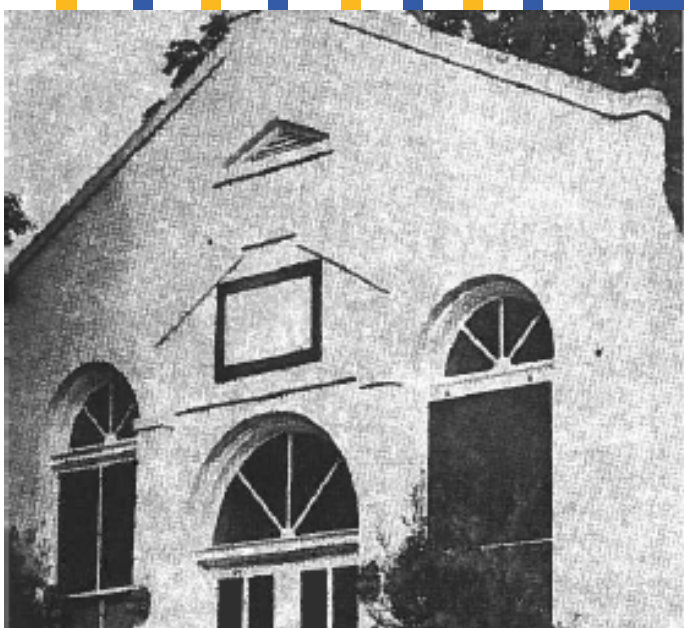


High Holidays

5784



Rabbi David Kaiman
Rabbi Barat Ellman



3830 NW 16th Blvd. Gainesville, FL 32605

Rabbi David Kaiman

Jenifer Petrescu, Executive Director

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Melanie Gonzalez, Financial Administrator

Lynn Salter, Day School Office Coordinator

Hannah Rynning, Day School Student Services

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Welcome

We are so glad you're here! Welcome to Congregation B'nai Israel for the High Holidays! What a wonderful time -- the beginning of a new year when we reflect on the year gone by and look to the year ahead of us and all the possibilities that it may bring. This year is especially poignant as we reflect on 100 years of Jewish life as B'nai Israel. We have an amazing year planned, focused on the rich history that B'nai Israel has with the Gainesville community. It is our hope that you choose to engage in the area of our history that you are most excited about.

Beyond our 100th anniversary, our calendar is full of fun programming opportunities of all varieties-- adult and youth education, social engagement activities, holiday programming and new and traditional ritual opportunities. We are looking forward to 12 B'nai Mitzvahs this year and several life cycle events. These



are the events and programs that encapsulate what it means to be a community. We are there for those first moments, in support of families in final moments, and at all points in between.

We will continue with our revamped social action program, B'nai Cares, that seeks to identify and support members of our community in need of assistance and appreciation. Our B'nai Cares volunteers prepare meals and desserts that we then take to families and couple who could use the support of a home cooked meal. This program also brings together our volunteers who seek engagement through working in our kitchen. It is a fun and engaging activity that benefits our broader community.

A newer endeavor will be the revitalization of our Green Team in the next year. Seeking to reevaluate our carbon footprint, we will conduct evaluation of our processes and how we can better support the greater environment in our efforts at B'nai Israel. We have started that process through our gardening program in the day school and our compost program with our food program. We seek to expand our recycling efforts and bring that into all programs.

Whatever your interest may be, we hope that you can find a program that will fit that bill at B'nai Israel!

L'Shana Tovah!



Seilichot	September 9, 2023	8:00 p.m.
Cemetery Service	September 10, 2023	9:00 a.m.
100th Anniversary Reception	September 15, 2023	6:00 p.m.
Erev Rosh Hashanah		8:00 p.m.
Rosh Hashanah - Day One	September 16, 2023	8:00 a.m.
Family Service		10:00 a.m.
Circle Minyan		10:00 a.m.
Mincha/Maariv		6:45 p.m.
Rosh Hashanah - Day Two	September 17, 2023	8:00 a.m.
Tashlich		6:00 p.m.
Friday Night Service	September 22, 2023	6:00 p.m.
Shabbat Shuva	September 23, 2023	9:00 a.m.
Kol Nidre	September 24, 2023	6:45 p.m.
Yom Kippur	September 25, 2023	8:00 a.m.
Circle Minyan		10:00 a.m.
Erev Sukkot	September 29, 2023	6:00 p.m.
Sukkot - Day One	September 30, 2023	9:30 a.m.
Sukkot - Day Two	October 1, 2023	9:30 a.m.
Hoshanah Rabbah	October 5, 2023	7:00 a.m.
Shemini Atzeret	October 7, 2023	9:30 a.m.
Erev Simchat Torah		6:15 p.m.
Simchat Torah	October 8, 2023	9:30 a.m.



Rosh Hashanah

Friday, September 15, 2023, 8:00 p.m.

Maariv Service

Rabbi Barat Ellman

Shabbat, Sept. 16, 2023, 8:00 a.m.

Sunday, Sept. 17, 2023, 8:00 a.m.

**P'seukei
Shacharit**

Randy Graff
Jordan Dern

**P'seukei
Shacharit**

Jordan Dern
Rabbi Ellman

**Gabbi 1
Gabbi 2
Torah Reading**

Jordan Dern
Gilda Josephson
Linda Maurice
Rebeca Shalom

**Gabbi 1
Gabbi 2
Torah Reading**

Rabbi Kaiman
Connie Stern
Jordan Dern
Cyd Robbins

KOHEN

Ken Colen

KOHEN

Cheryl Kaplan

LEVI

Marlene Sanders

LEVI

Charna & Stu Cohn

SH'LISHI

Gregg Henderschiedt

SH'LISHI

Cindy & Jordan Dern

R'VI'I

Anita & Gary Altschuler

R'VI'I

Elizabeth Ziffer & Philip Schwartz

HAMISHI

Allison & Michael Haller

HAMISHI

Esther & Bill Mauffray

SHISHI

Linda & Chris Blake

SH'VI'I

Linda & Steve Bobroff

MAFTIR

Connie & Bob Stern

MAFTIR

Adam Bronstone

HAFTORAH

Connie Stern

HAFTORAH

Adam Bronstone

Hagbah 1

Kevin Miner

Hagbah 1

Eric Gamliel

G'lilah 1

Nancy Miner

G'lilah 1

Margaret James

Hagbah 2

George Snyder

Hagbah 2

Dwane Larkin

G'lilah 2

Alexandra Stern

G'lilah 2

Roz Shever

SERMON

Rabbi Kaiman

SERMON

Rabbi Kaiman

MUSAF SERVICE

Rabbi Ellman

MUSAF SERVICE

Rabbi Ellman

SHOFAR

Aaron Snook & Rick Buncher

MINCHA

Jordan Dern

MINCHA

Jordan Dern

MAARIV SERVICE

Rabbi Ellman

MAARIV SERVICE

Rabbi Ellman

Rosh Hashanah Programs

HIGH HOLIDAYS 5784

CIRCLE MINYAN

ROSH HASHANAH - SEPTEMBER 16, 2023
YOM KIPPUR - SEPTEMBER 25, 2023

SERVICE BEGINS AT 10:00 A.M.

CIRCLE MINYAN IS A LAY-LED GROUP THAT STRESSES INDIVIDUAL PARTICIPATION, CONTEMPORARY READINGS, SINGING AND DISCUSSION, WHILE STAYING WITHIN THE ESSENTIALS OF THE HIGH HOLIDAY SERVICES. SERVICE BOOKLETS ARE AVAILABLE FOR ALL. RABBI KAIMAN JOINS US FOR HIS SERMONS. ALL ARE WELCOME, INCLUDING THOSE WHO WISH TO GO BACK AND FORTH BETWEEN THE SERVICE IN THE MAIN SANCTUARY AND CIRCLE MINYAN.

High Holidays FAMILY PROGRAM

JOIN US FOR SOME HOLIDAY FUN AS WE LEARN ALL ABOUT
THE JEWISH NEW YEAR!

DATE: SEPTEMBER 16TH TIME: 10:00AM

PROGRAM WILL BE GEARED TOWARDS 2'S-PRE-K, BUT ALL FAMILY MEMBERS
WELCOME!

PLEASE RSVP AT:

[HTTPS://WWW.BNAIGAINESVILLE.COM/EVENT/IHHFAMILY2023](https://www.bnaigainesville.com/event/ihhfamily2023)

APPLES AND HONEY PROVIDED

FAMILY
PROGRAM

Saturday, September 16th

SEPTEMBER 17, 2023 | 6:00 PM

Tashlich

AT THE ROCK CREEK OVERPASS

IF YOU NEED DIRECTIONS A GROUP WILL BE LEAVING CONGREGATION B'NAI ISRAEL 15
MINUTES PRIOR TO THE TASHLICH SERVICE

HIGH HOLIDAYS CHILD CARE

DATES: RH SECOND DAY 9/17/23 AND YOM KIPPUR 9/25/23
10:00 am-12:30 pm



Yom Kippur

Sunday, September 24, 2023, 6:45 p.m.

Kol Nidre

Rabbi Ellman

Carry Torah

Sonya Salkin Slott, Ben Steinberg, Connie Stern

Maariv Service

Rabbi Ellman

Monday, Sept. 25, 2023, 8:00 a.m.

**P'seukei
Shacharit**

Rabbi Kaiman
Jessie Lipnick

**Gabbi 1
Gabbi 2
Torah Reading**

Jordan Dern
Desmond Schatz
Gill Diamond
Linda Maurice

KOHEN

Sonya & Marvin Slott

LEVI

Sylvia Haller

SH'LISHI Dawn Burgess-Krop & Harry Krop

R'VI'I Karen & Dave Deeter

HAMISHI Suzy & Gary Miller

SHISHI Aly Anderson

MAFTIR

Linda Maurice

HAFTORAH

Linda Maurice

Hagbah 1

Aaron Snook

G'lilah 1

Jodi Siegel

Hagbah 2

Dani Vaknin

G'lilah 2

Amy Rubin Vaknin

SERMON

Rabbi Kaiman

YIZKOR MEMORIAL

Rabbi Kaiman

Rabbi Ellman

MUSAF SERVICE

Rabbi Ellman

Yom Kippur Afternoon

Mincha

Gill Diamond

Gabbi 1

Rabbi Kaiman

Gabbi 2

Randy Graff

Torah Reading

Rick Buncher

Jordan Dern

KOHEN

Jodi & Ido Oren

LEVI

Randy Graff

MAFTIR

Gilda Josephson &

Jeff Weingarten

HAFTORAH

Gilda Josephson

Yom Kippur Neilah

Neilah

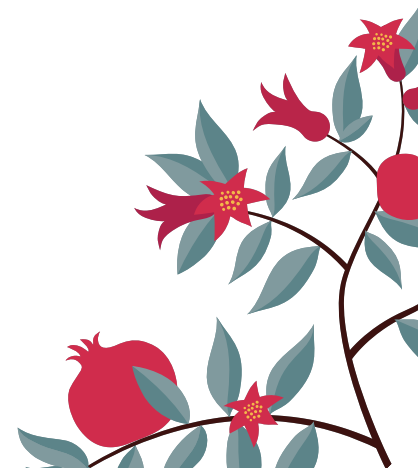
Rabbi Ellman

Maariv

Desmond Schatz

Shofar

Group



Yom Kippur Programs



You Are Cordially Invited to the

Congregation B'nai Israel Community Break Fast

Generously Sponsored by Kim Sandler & Family

**Monday, September 25
8:00 p.m.**

Must RSVP by September 20th to
www.bnaigainesville.com/event/breakfast



HIGH HOLIDAYS CHILD CARE

DATES: RH SECOND DAY 9/17/23 AND YOM KIPPUR 9/25/23
10:00 am-12:30 pm



INFANT- EARLY ELEMENTARY



High Holiday Child Care

YOM
KIPPUR

9/25/23

RH DAY 2

9/17/23

Todah Rabah! Thank You!

**Marjorie Baros & Phil Kabler
Connie & Bob Stern
Anita & Gary Altschuler
Heidi & George Benchimol**

High Holiday Flower Sponsors

JOIN US FOR FAMILY FUN!

PIZZA & POPSICLES

MONDAY, OCTOBER 2
5:30 P.M.

REGISTER AT WWW.BNAIGAINESVILLE.COM/EVENT/PIZZA2023
\$30.00 PER FAMILY

\$15.00 INDIVIDUAL ADULT - \$10.00 INDIVIDUAL CHILD

MENU: CHEESE & VEGGIE PIZZA, SALAD, DESSERT & POPSICLES

PIZZA &
POPSICLES

MONDAY, OCTOBER 2
5:30 P.M.

Sukkot Programs



SUKKOT SCOTCH & SAVORIES

WEDNESDAY, OCTOBER 4, 2023 6:30 P.M.

member price
\$30.00

non member price
\$50.00

REGISTER BY
MONDAY,
OCTOBER 2ND

REGISTER AT WWW.BNAIGAINESVILLE.COM/EVENT/SCOTCH2023



Shabbat Dinner

October 6, 2023

6:45 P.M.

Butternut Squash Lasagna
Green Salad
Assorted Desserts
Wine
Soft Drinks

\$25.00 Members
\$35.00 Non-Members

<https://www.bnaigainesville.com/event/October2023>
Shabbat

Simchat Torah Celebration

OCTOBER 7, 2023

6:15 P.M.

Celebrate the Torah!
Enjoy Dessert!
Goodie Bags for Kids!



RSVP to
www.bnaigainesville.com/event/simchat_torah2023
by October 6



EST. 1924

REFLECTION & CELEBRATION

As we see the beginning of a new year and we begin our 100th year at Congregation B'nai Israel, we are called on to reflect over the last 100 years. We are drawn to ponder how that first Rosh Hashanah holiday was celebrated as a newly incorporated synagogue? Was there celebration of an “official” place to worship and draw the Jewish community together? The early Gainesville Jewish community could have seen themselves as settling down following their “wandering”. We like to think of the synagogue becoming the common home of the Jewish community and that would have been an accomplishment worthy of a celebration on that first Rosh Hashanah.

Over the next year, we will feature programs that will touch on the history of B'nai Israel over the years and the history of the conservative movement and how that has impacted our synagogue. We will talk about our historical Jewish cemetery, which saw the first plots from the mid-19th century. Our history and education committee has been working with the Matheson Museum and archives to develop a full picture of early actions taken by the first leaders of this congregation. Their vision and direction have led us to where we are today.

We hope that you get involved in the programs and share in the celebration that this surely is! Our culminating event will be towards the end of the year when we hold a celebration of 100 years. When a date has been secured, we will send out a save the date. Until then, may you have a wonderful Rosh Hashanah with your family at home and with your family at Congregation B'nai Israel!

Article as featured by the Fuchsberg Jerusalem Center, as part of their Torah Sparks series, Rosh Hashanah edition

TORAH ON TUESDAY

EVERY TUESDAY

12:00 PM

JOIN US!

B'NAI ISRAEL LIBRARY



THE SHOFAR ON SHABBAT

Rabbi Joshua Kulp

The Halakhah in the Parashah



Rosh Hashanah of 5784 begins on Shabbat, which as is well known, means that the shofar will not be blown until Sunday, the second day of Rosh Hashanah. But why not? What is wrong with blowing a shofar on Shabbat?

This is actually a complicated issue with a long history of halakhic disputes that have continued almost to our day. But right off the bat I want to note that when Rosh Hashanah is two days, as it has always been since the end of the Talmudic period (and perhaps earlier), the question is slightly less critical than it might have been originally, for the shofar will be blown on the second day. But if originally Rosh Hashanah was observed for only one day, then refraining from blowing the shofar on Shabbat would have completely eliminated a positive commandment from the Torah.

The issue is addressed originally in Mishnah Rosh Hashanah 4:1: If Yom Tov of Rosh Hashanah fell on Shabbat, they would blow the shofar in the Temple but not in the country.

After the destruction of the Temple, Rabban Yohanan ben Zakai decreed that it should be blown [on Shabbat] in every place where there was a court.

According to the Mishnah, the shofar was originally blown on Shabbat in the Temple (there are two interpretations of “the Temple—I am following that of the Rambam) but not outside thereof. After the destruction, R. Yochanan ben Zakai enacted that it should be blown anywhere that had a court. The reason for this is in my opinion calendrical. Musical instruments and loud sounds are generally not supposed to be made on Shabbat (an issue I am not delving into here, for more see [here](#)). But there is a mitzvah to make such a noise on Rosh Hashanah. In a place where one knows that it is Rosh Hashanah because that is where the calendar is set, the mitzvah to blow the shofar on Rosh Hashanah overrides the prohibition on blowing shofar on Shabbat, and thus the shofar can be sounded. But in other areas, it might not be known if the current day is the first day of Tishrei and not the last day of Elul. In such places, the mitzvah is uncertain and therefore the shofar would not be sounded.

Both Talmudim search for a more substantial reason why there would be a place that does not blow the shofar on Shabbat. After all, this is a mitzvah from the Torah. How could one simply not observe this mitzvah? To answer this puzzle, they note a small difference in the wording between the two places in the Torah that refer to blasts being sounded on Shabbat.

Leviticus 23:24 refers to Rosh Hashanah as a day of “memorial of blasts.”

In contrast, Numbers 29:1 refers to a “day of blasts.” This contradiction leads to the conclusion that at times we remember the blasts—when Rosh Hashanah falls on Shabbat. And at times we actually sound the blasts—when Rosh Hashanah falls on any other day. However, both Talmudim also notice that this solution “over-solves” the problem. If there

is a verse which states that the shofar is not sounded when the holiday falls on Shabbat, then why is it sounded in the Temple or in places that have courts?

While the Yerushalmi does not come to a definitive answer, in the Bavli, Rava answers that the problem is that mandating the blowing of the shofar on Shabbat could lead to carrying in the public domain, a falls on Shabbat, then why is it sounded in the Temple or in places that have

courts?

While the Yerushalmi does not come to a definitive answer, in the Bavli, Rava answers that the problem is that mandating the blowing of the shofar on Shabbat could lead to carrying in the public domain, a This is actually quite a radical statement—out of fear that one will transgress, a positive commandment is ignored.

In the post-Talmudic period, the question arose—can the shofar be blown on Shabbat in a place in which there is a major court? After all, Rabban Yohanan ben Zakai made a decree that this is exactly what should be done, and there is nothing in either Talmud to suggest that his decree no longer applies. R. Yitzchak Alfasi (known as the Rif), the 11th century N. African rabbi who was probably the most influential posek in halakhic history, indeed ruled that in his court, the shofar would be blown on Shabbat Rosh Hashanah. But alas, his was a lone voice and no other recorded medieval or early modern posek, even the Rambam, ruled that the shofar may be blown on Shabbat in our times. There is no doubt that this is evidence of both resistance to change and a lessening in the perception of rabbinic authority, two phenomena that often go hand in hand. In theory, the shofar should be blown in courts that enjoy high authority. But once entrenched, the custom to not do so was almost impossible to uproot.

This issue was revisited with the return of large numbers of Jews to the Land of Israel in the early 20th century. R. Akiva Yosef Schlessinger, a student of two great rabbis in Hungary, emigrated to Palestine, where he tried to instill the blowing of the shofar in Jerusalem on Shabbat Rosh Hashanah. In his opinion, the original ruling of the Mishnah had not changed. While there are many reasons that he advocated for this change, from a meta-halakhic perspective it is clear that such a change would signal the halakhic, religious and perhaps even cosmic significance of Zionism. Israel is not just any country and Jerusalem is not just any city. Jerusalem is the city of the Temple, the place from which Torah goes out to the world. The shofar's call to God cannot be stifled on Rosh Hashanah in this place, even if the day is also Shabbat. But again, this was a lone voice and today, in traditional circles no one blows the shofar on Shabbat. Examining the history of this fascinating halakhah highlights moments of great halakhic innovation and audacity as well as moments of timidity. R. Yohanan ben Zakkai was perhaps the greatest halakhic innovator in Jewish history, and through a series of takkanot (rabbinic enactments), he ensured that Judaism survived the cataclysmic destruction of the Temple by the Romans in 70 C.E. By enacting that the shofar should be sounded in every place that there is a court, R. Yohanan ben Zakkai clearly sent the message that the authority of the leaders in these courts was no less than that enjoyed by the leaders in the Temple. In the eleventh century the Rif sent such a message in North Africa—his authority was no less than that enjoyed by the Geonim in Babylonia, who had led the Jews for the five hundred years following the end of the Talmudic period.

While it might be easy to criticize the other voices for their timidity, there is a value to this halakhic approach as well. By the time of the Rif in the eleventh century, the custom to not blow the shofar on Shabbat had been firmly entrenched. To tell people all of a sudden that this year we can blow the shofar on Shabbat would have been jarring. And the message that Jewish practice remains stable even after the return to the land of Israel is perhaps equally important to the message that it must change. Just as there are two days of Rosh Hashanah, there are two sides to this debate as well.

Life and Legacy



*Our actions today will
help ensure our
tomorrow.*

A famous Jewish parable tells of an old man planting a tree. When asked why, since he will not live to enjoy its fruits, he answers, "I have enjoyed the fruits of the trees others have planted for me. So I too plant for those who will follow."

Judaism has taught us that each life is part of a chain in continuity. Just as others built for us, we build for the future. The B'nai Israel L'Dor V'Dor Society is a group of friends of the synagogue who have pledged to help B'nai Israel even beyond their own lives. B'nai Israel is now more than 100 years old; each step of the way we have benefited from the foresight of those who extended their hand to the future.

We hope that you will consider becoming a part of securing the future for those who come after us. More than the details of the who and what of a donation is the attitude of hope and heart; the desire to see Judaism carried on beyond their own lifetimes; the promise that, as others preserved and enhance it for our children, our grandchildren, and generations to come.

Consider creating your own Jewish legacy to ensure that our B'nai Israel community continues to thrive now and in the future by:

- Putting B'nai Israel in your will or trust as a beneficiary (specific or residual).
- Making B'nai Israel a beneficiary of your IRA or other tax-deferred account.
- Placing B'nai Israel as a beneficiary on a life insurance policy.

Our actions today will help ensure tomorrow. If you are interested in how you can leave your legacy, you can talk to Jenifer Petrescu for more information. It's a simple process that can have a major impact on future generations.

L'Dor V'Dor

Why I Chose to Support B'nai Israel: My Story

Everyone says that "home is where the heart is" and that has always been true for me. Looking at my 20th year at B'nai Israel, I have felt at home for each of those 20 years.

Starting in the day school, I saw the joy and innocence of each child in my care. I have had the privilege to watch many of those first children I watched go off to college and start to engage in Jewish life. I can say that I helped them learn their Alef-Bet or their colors in Hebrew-- and hope that in some small way I helped shape their early Jewish education. I still remember all of their names and they have all impacted my life in profound ways.

I have since had 3 children of my own and watched them all go through the day school from infancy through first grade. I saw what they were able to learn, which was first and foremost, to be a good friend and to care about those around you. When they entered school beyond B'nai Israel, they were complimented on their kindness and empathy toward others as well as their excellent grasp of academics. I credit their time at B'nai Israel as the foundation for their success in public school.

My love of B'nai continues in my role as the executive director. Being able to serve in my role and be a part of your lives has been a privilege beyond measure. Working next to Rabbi Kaiman and seeing the impact that he has in our community and his generosity of spirit has encouraged me to seek to do better and be a role model within our community.

That is why I decided to name B'nai Israel as a beneficiary of my life insurance policy. It was an easy process to complete but will ensure that a piece of my heart will receive something from me even when I am no longer here so that teachers and parents like me, can feel the feeling I have felt being a part of the B'nai Israel family.

It's the least I can do for the profound impact B'nai Israel has had on my life.

Jenifer Petrescu
Executive Director

SAVE THE DATE

B'NAI ISRAEL

CULTURAL & FOOD FESTIVAL

Sunday, March 24, 2024
11:00 a.m. - 2:00 p.m.
Jewish Deli | Local Brews & Wine

Artisan Bazaar
Children's Discover Zone & Fun Spot
Israeli Dance Lessons
More to be Announced!

www.bnaigainesville.com



B'nai Israel Gift Shop



We Offer The Following

Shabbat Candles - Mezuzah Scrolls
Yahrzeit Candles - Shiva Candles
Hanukkah - Purim - Passover

.....
offering a Hanukkah presentation to a
classroom? we can provide dreidels & gelt.
order early.
.....

Gift Shop Web Page &
Ordering Coming Soon

www.bnaigainesville.com
jenifer@bnaigainesville.com

upcoming events

details at www.bnaigainesville.com



Shabbat Dinner

October 6, 2023
6:45 P.M.

Butternut Squash Lasagna
Green Salad
Assorted Desserts
Wine
Soft Drinks

\$25.00 Members
\$35.00 Non-Members

<https://www.bnaigainesville.com/event/October2023>
Shabbat



B'NAI ISRAEL SISTERHOOD
Mahjong Afternoon

Register Now!



Sunday, October 29, 2023
1:00 - 3:30 p.m.
\$10.00 Registration Fee

Play at Your Pace! Slow, Medium & Fast Options Available!
Questions? Contact Esther Mauffray at (352) 246-4884



SAVE THE DATE

Community Hanukkah Party

Sunday, December 10, 2023
5:00 p.m.



CONGREGATION
B'NAI ISRAEL
Education • Prayer • Engagement



Musical Friday Nights



OCTOBER 6
NOVEMBER 3



It's Coming!
HANUKKAH GLOW PARTY

Tuesday, December 12, 2023
More Details to Follow

SARAH, HAGAR, AND G-D

Bex Stern- Rosenblatt

On Rosh HaShanah, we read the stories of parents and children. While our liturgy instructs us to imagine God as our father, our Torah readings provide the most disturbing examples of what it means to be a parent. In our reading for the first day of Rosh HaShanah, we read the stories of two mothers, Sarah and Hagar, each navigating how to separate their love for their children from their inability to provide for their children.

There is not much written about Sarah's relationship with Isaac – the entirety of the story appears in this one chapter in just a few verses. We read of Sarah suckling Isaac, Isaac being weaned, and Sarah asking Abraham to exile Hagar and Ishmael for the sake of Isaac. Afterward, we will never see Sarah and Isaac together again. Sarah, our very first matriarch, the paradigmatic mother, provides us with a peculiar example of what mothering means. For Sarah, mothering is loss. For Sarah, parenting is realizing that a child is and can be more than she is.

The first image of Sarah as parent is her radical amazement at the ability to nurse. She is an old woman, and yet miraculously, her breasts flow with milk. We read her laughter-filled exclamation, "Sarah is suckling sons!" The emphasis in the text is on breastfeeding, on Sarah providing nourishment to Isaac. The image we receive of Sarah as parent, the only bit of information we have about her relationship with Isaac, is that she fed him, that she provided for his needs with her own body. Later texts will run wild with this image, partially in order to solve the problem of why Sarah is said to be suckling sons, plural, when she has birthed only Isaac. We read stories in the Talmud (Bava Metzia 87a) and in various midrashim (e.g. Bereshit Rabbah 53:9) of Sarah exposing her breasts which "gushed forth like two springs" so that the children of all who doubted that she was Isaac's birth mother could suckle from her. Sarah's ability to nurse becomes proof of her status as mother.

Yet just as quickly as this image is given, it is taken away. Just as Sarah is finally happy, laughing and content, secure in her status as mother of Abraham's child and recipient of God's promise, all of this is threatened. Immediately after we read of Sarah the nursing mother, we read of the weaning of Isaac. Sarah has one verse worth of connection with her son before he outgrows her. We read "the child grew and he was weaned." Sarah disappears from the story, she is not even the active agent in the weaning of her son. From this point, he is in Abraham's hands. Sarah watches Ishmael playing Isaac from afar, she sees but is no longer able to intercede on behalf of her son. Rather, her requests for Isaac go to Abraham. Sarah may know her child best, may have his best interests at heart in a way that even God will acknowledge, but her days as Isaac's provider are over. He has grown up. He needs a mother but he does not suckle. Sarah lets him go.

Hagar provides a completely different model of motherhood. Her story shares striking parallels to that of Sarah. She too will become unable to provide for her child. But her reaction is totally different. Whereas Isaac outgrows Sarah and progresses beyond needing her as a milk-machine, Ishmael is never allowed to outgrow Hagar. Hagar holds on desperately to her identity as provider for Ishmael. Hagar keeps Ishmael, who is no longer a child in our story, completely dependent on her. When Abraham sends them away from the camp, Hagar gives up on Ishmael when she runs out of subsistence for him. When there is no water left in her waterskin, she casts Ishmael off to die, retreating from him, closing her eyes, and crying. This image of Hagar as mother is in stark contrast to that of Sarah. Sarah is granted flowing milk for her child, so much so that it is almost comical. Sarah chooses to wean the child, to stop providing substance for Isaac because she trusts that he can support himself. Hagar, however, never has enough and cannot trust that there will be enough. She has never been able to provide for Ishmael. The defining image of Hagar is that of a mother with an empty waterskin closing her eyes so as not to see the death of her child. When God then opens her eyes to the abundance of water all around her, Hagar resumes her role as provider. She gives drink to Ishmael. She will go on to get a wife for Ishmael. Hagar cannot let Ishmael go and cannot let go of her own identity as mother-provider.

Sarah's love for Isaac allows her to let go. Hagar's love for Ishmael requires her to hold on. As we imagine God as parent and ourselves as child during these days, both models become attractive. I want a God who allows me to grow, to change, to do teshuvah. And I want a God who holds me tight, binding me, providing for me.

Introduction to Judaism

A basic introduction to concepts, celebrations and observances in Judaism. Open to anyone but required for those who are contemplating conversion to Judaism. Perfect for someone who just need to refresh

Monday nights at 7pm

Begins **October 9th, 2023**

Meets in person in the B'nai Israel Library

In person and Online (zoom and streaming)

Judaism 201 - Doing Jewish

This is the perfect class for those who are beyond the basics but who are still seeking to increase their knowledge of Judaism. Weekly class topics include: The Prayer Book = Structure and Secrets; A dive into Friday night Service; The Torah Service explained; How to be a Gabbi; Unpacking Jewish Prayer; A short course on tallit, tefillin, kippah, mezuzah and shofar; Learning Talmud; Jewish Cooking - Challa; Finding Spirituality in Judaism; Jewish Art - Calligraphy; Using Technology to enrich my Jewish life; Gender and Judaism; Antisemitism in 2024

You can attend every week or just on the weeks that are of interest. Registrants will receive a calendar of upcoming classes that include topic.

Tuesday Nights at 7pm

Begins **October 19th, 2023**

In person and Online (zoom and streaming)





TORAH CIRCLE

EVERY SHABBAT

B'nai Israel Library & Zoom

Zoom ID 636 302 2992
Passcode 1818

8:30 A.M.

Shabbat morning studies centered around the weekly torah portion.

JUNIOR CONGREGATION

CONGREGATION B'NAI ISRAEL

SHABBAT MORNING

AT 10:30 A.M.

A revitalized program that will develop based on participation from the community so make plans to join us!

What?

FOCUS ON MORNING PRAYERS, LEARNING THEIR MEANINGS, THE WEEKLY TORAH PORTION WITH DISCUSSION AND APPLICATION TO MODERN LIFE.

Why?

THE GOAL IS TO TEACH OUR CHILDREN EVERYTHING THEY NEED TO KNOW TO BE ABLE TO PARTICIPATE IN A TYPICAL PRAYER SERVICE, WITH ALSO THE WISDOM, THE TORAH PROVIDES.



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