

November Calendar of Events

Monday, Nov. 2—Intermediate Hebrew, 10:00am; Conversational Spanish, 10:30am

Tuesday, Nov. 3—Board Meeting, 7:30pm

Thursday, Nov. 5—Rabbi's Class, "Dead Sea Scrolls", 7:30pm (#2)

Friday, Nov. 6—Shabbat Service, 8:00pm; Kristallnacht Observance

Saturday, Nov. 7—Torah Study & Service, 9:30am; Cantillation, 11:00am

Sunday, Nov. 8—Guest Speaker Dr. Lawrence Schiffman, Dead Sea Scrolls Authority, 2:00pm

Monday, Nov. 9—Intermediate Hebrew, 10:00am; Conversational Spanish, 10:30am; Lunch & Learn at Shish Kebab, 11:30am; Future Planning Committee Meeting, 7:30pm

Friday, Nov. 13—Shul Talk, 7:30pm; Shabbat Service, 8:00pm

Saturday, Nov. 14—Torah Study & Service, 9:30am; Cantillation, 11:00am

Sunday, Nov. 15—Guest Speaker Meryl Menashe, Holocaust and Jewish Resistance Teachers' Program Liaison, 2:00pm

Monday, Nov. 16—Intermediate Hebrew, 10:00am; Conversational Spanish, 10:30am

Friday, Nov. 20—Renewal Service, 7:30pm; Shabbat Service, 8:00pm

Saturday, Nov. 21—Torah Study & Service, 9:30am; Cantillation, 11:00am

Sunday, Nov. 22—World of Wine with Ed Moulin, 2:00pm

Monday, Nov. 23—Intermediate Hebrew, 10:00am; Conversational Spanish, 10:30am

Thursday, Nov. 26—Thanksgiving

Friday, Nov. 27—Kabbalat Shabbat Service, 6:15pm

Saturday, Nov. 28—Torah Study, 9:30am; Torah Service, 10:30am

Monday, Nov. 30—Intermediate Hebrew, 10:00am; Conversational Spanish, 10:30am

TEMPLE ISIAH CARING COMMUNITY PROGRAM

There are times in our lives when we need and welcome helping hands. Times of illness and mourning can be particularly difficult for anyone. Once, extended families were close by to offer support. Today, many of us are geographically distant from relatives and have a limited support network. In addition, our busy lives and outside commitments do not always foster close relationships with neighbors and a sense of community. More than ever, we must care for one another through mutual responsibility and acts of loving-kindness (*Gemilut Chasdim*).

Recognizing *Gemilut Chasidim* is an important part of Jewish tradition, Temple Isaiah is forming a Caring Community program to reach out to members in times of need. It will be a source of support to members and families who are ill, homebound, have experienced a loss, or are in a transitional moment in life (eg. birth, marriage, retirement, end of life).

Temple Isaiah's Caring Community Mission Statement:

Temple Isaiah is committed to offer mutual support in times of joy, loss and sorrow.

- We will be sensitive to the needs of our members and strive to be a resource for help.
- We will be a source of education on Jewish ways to cope with life's challenges.
- We will commit to address the needs of our members and reach out to them.
- We will strive to create a sense of belonging so that all members feel at home.
- We look forward to rejoicing with members in times of joy and celebration.

The Caring Community is developing specific activities that will address the needs of our members. We welcome your suggestions. We also need volunteers to help.

RABBI'S COLUMN

Life In Israel: 5776



The recently escalating wave of violence and reprisals flaring in East Jerusalem and occupied Palestine has both Israelis and Palestinians preparing for the potential of a third Intifada, or Palestinian uprising. Intifada in Arabic means “resurgence” and was applied to the violence that erupted during two periods in Israel beginning in 1987 and 2000. The Israeli civilian population knew of the first Intifada mainly from televised pictures and stories brought home by soldiers, whereas the second brought fear home to the streets of Israeli towns and cities in the form of exploding buses, restaurants and rocket attacks. Those two periods claimed the lives of over 5000 people, mostly civilians. The current violence appears to be facilitated by social media which has the power to motivate many individuals all at once. The so-called Arab Spring in 2010 and 2011 was accelerated by Twitter, Facebook and the like. Whereas social media has been used by enemies of Israel, it can also be used to foster solidarity among Israelis. Alexandra Benjamin is an Israeli citizen and tour guide. In the wake of the more than 30 terrorist attacks in Israel, she posted these words on her Facebook page:

“Five Changes I Have Made to My Behavior in Recent Days:

1. I no longer text or play candy crush as I walk. I want to stay alert and aware of my surroundings.
2. When I wait at a bus stop, I stand behind the shelter, not under it.
3. When I walk down the sidewalk, I try and walk on the side of the oncoming traffic – the better to see cars coming towards me.
4. When I leave my home in the morning, I make sure I haven’t left anything embarrassing out – just in case I don’t come back and someone else has to enter my apartment.
5. I avoid wearing high-heels, just in case I need to run.

“Five Changes I Refuse to Make to My Behavior:

1. I won’t stop going out. I will go to work, go to the gym, go to the shul, go to restaurants. This is my life and my city and I won’t have it stolen from me.
2. I won’t look at every Arab like s/he is a terrorist. I won’t allow myself to get sucked into racist fear-mongering.
3. I won’t lose perspective. I will remember that terrorism is about inciting terror out of proportion to the danger. This is still the city where I can (and do) walk safely through my neighborhood alone in the middle of the night.
4. I won’t panic. Even when I hear several sirens in a row, or when I see security forces blocking off the street (not every ‘suspicious’ object is a bomb).
5. I won’t stop being grateful for the amazing miracle that is Israel and for the incredible things that make our society one I am so proud of.”

To Alexandra’s words, I’d like to add a prayer which comes from our Siddur Mishkan T’filah:

O Heavenly One, Protector and Redeemer of Israel, bless the State of Israel which marks the dawning of hope for all who seek peace. Shield it beneath the wings of Your love; spread over it the canopy of Your peace; send Your light and truth to all who lead and advise, guide them with Your good counsel. Establish peace within its borders and fullness of joy for all who dwell there. Amen.

Rabbi Ted Tsuruoka

CANTOR'S COLUMN



One of the things I remember as a child is wondering why we Jews celebrated Thanksgiving, a secular, American holiday. It made me ask myself whether I was a Jewish American or an American Jew. Despite the fact that Thanksgiving wasn't a Jewish holiday, I loved the celebration because every year we traveled to Detroit to see our relatives and because we got to sing Thanksgiving hymns in school, which I enjoyed, and therefore overlooked the fact that they were Christian because they were fun to sing.

I know I didn't feel this ambivalence on the Fourth of July or Flag Day, because those holidays felt just fine to celebrate. In fact, I remember marching in the parade as a Girl Scout. Maybe Thanksgiving seemed to me to be too Christian because of the way the celebration was depicted on television and on magazine covers -- with families praying at the dinner table and giving thanks to Jesus when they said grace. This may be a superficial memory of Thanksgiving, but it's difficult to shake an image you've had since childhood. And yes, in school we studied the history of Thanksgiving, with the Christian Pilgrims and the Native Americans (of course we called them Indians in those days), but where did the Jews fit in?

Everyone I knew -- even every Jew I knew -- celebrated Thanksgiving. Was the purpose to feel assimilated and to be accepted as American? Even as a child I was conscious of the fact that I was a first-generation American. I grew up hearing stories about my father being picked on as a child because he couldn't speak the way the other kids spoke.

In nearly all of our worship services we make mention of our redemption from Egyptian oppression. To be free in a new land, to be free to worship in our own way, was exactly what the original Christian Pilgrims were celebrating at that first Thanksgiving. Our more recent immigration from Europe to escape religious persecution and its consequences is what our American Thanksgiving is all about. America offered a safe haven to our parents and grandparents and America has been particularly good to the Jews. I imagine we could say that America, too, offered redemption for European Jews in the first half of the last century.

Celebrating Thanksgiving, then, is affirming modern-day liberation and the freedom we enjoy to be openly Jewish; for all Americans to be able to freely express their beliefs. In this country, this democracy, there are protections for all people under the law and through the Constitution's Bill of Rights.

Therefore, I've come to the conclusion that Thanksgiving is, indeed, a very Jewish holiday. It is more than just a great day of cooking and feasting and visiting. It is part of the continuation of our Jewish story and a chance to express our appreciation for how this great country has accepted our people. It was, after all, the Jewish poet, Emma Lazarus, who wrote the famous words that appear on the base of the Statue of Liberty, "Give me your tired, your poor, your huddled masses yearning to breathe free."

Let us all rejoice and together give thanks. May it always be so.

Cantor Leslie Friedlander



MESSAGE FROM THE CO-PRESIDENTS

Thanksgiving—A Happy Holiday for All

(Unless You Are a Turkey!)

It is November and fall is here in all its splendor -- colorful leaves, brisk air and a special sunlight that brightens the heart.

November is also the month for the country; citizens, residents, immigrants, celebrate a day of thanksgiving.

In his inaugural declaration for the first Thanksgiving in 1789, President George Washington refers to a universal God "that great and glorious Being who is the beneficent author of all that is good..."



He did not proclaim a day for any religion or persuasion. It was a day for "the people of these States". As part of the people, most Jews gladly celebrate and give thanks for all this country has given to them.

But occasionally one hears the question. "Do Jews celebrate Thanksgiving?" And while the question seems strange, if not silly, to most American Jews, there are those of our co-religionists who do not recognize the day.

Orthodox authority is not uniform concerning the secular vs religious nature of Thanksgiving. The day is, of course, not part of the Jewish theological calendar, and for some traditional Jews that means it does not merit observance. Some rabbis declare Thanksgiving to be a gentile or Christian holiday that should not be observed. Others, including the revered Rabbi Joseph Soloveitchik regarded it as a secular holiday that could be observed, especially by eating turkey.

But the essence of Thanksgiving is not turkey or sweet potatoes or a fruit pie. It is a day as Washington declared for all of us to unite in rendering thanks for all that we in this country have inherited and continue to enjoy.

So Happy Thanksgiving to all. Enjoy a family meal or one with friends and pause at some moment to say thanks for all our blessings.

Kathie Davis and Helman Brook

*Thank You to Everyone Who
Volunteered at Our Recent
Fall Bazaar and Helped
To Make It Such a Success!*

November 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2 Intermediate Hebrew, 10:00am; Conversational Spanish, 10:30am	3 Board Meeting, 7:30pm	4	5 Rabbi's Class #2: Dead Sea Scrolls, 7:30pm	6 Shabbat Service, 8:00pm; Kristallnacht Observance	7 Torah Study & Service, 9:30am; Cantillation, 11:00am
8 Guest Speaker Dr. Lawrence Schiffman, 2:00pm	9 Intermediate Hebrew, 10:00am; Spanish, 10:30am; Lunch & Learn, 11:30am	10	11	12	13 Shul Talk, 7:30pm; Shabbat Service, 8:00pm	14 Torah Study & Service, 9:30am; Cantillation, 11:00am
15 Guest Speaker Meryl Menashe, 2:00pm	16 Intermediate Hebrew, 10:00am; Spanish, 10:30am	17	18	19	20 Renewal Service, 7:30pm Shabbat Service, 8:00pm	21 Torah Study & Service, 9:30am; Cantillation, 11:00am
22 World of Wine with Ed Moulin, 2:00pm	23 Intermediate Hebrew, 10:00am; Spanish, 10:30am	24	25	26 Thanksgiving 	27 Kabbalat- Shabbat Service, 6:15pm	28 Torah Study, 9:30am; Torah Service, 10:30am
29	30 Intermediate Hebrew, 10:00am; Spanish, 10:30am					

Scholars, Scrolls, Scandals the Dead Sea Scrolls and the History of Judaic Thought

**Presented by
Dr Lawrence H. Schiffman
Professor of Hebrew & Judaic Studies
New York University**

**Sunday, November 8th
at 2 PM
Temple Isaiah of Great Neck**



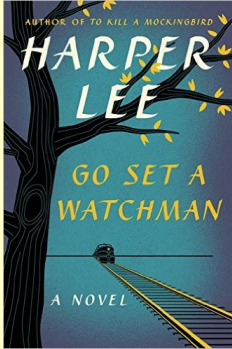
Temple Isaiah will have the honor of hosting an international authority on the Dead Sea Scrolls on Sunday, November 8th at 2 PM. Dr. Lawrence H. Schiffman is the Judge Abraham Lieberman Professor of Hebrew and Judaic Studies at New York University and Director of the Global Institute for Advanced Research in Jewish Studies. He is a specialist in the Dead Sea Scrolls, Judaism in Late Antiquity, the history of Jewish law, and Talmudic literature. Please join us for this unique occasion.

In preparation for Dr. Schiffman's lecture, Part 2 of a two-session rabbi's class will be offered surveying the background, history and content of the Dead Sea Scrolls on Thursday, 11/5 at 7:30 PM.

Suzanne's Book Corner

Go Set a Watchman

By Harper Lee



Harper Lee wrote one perfect book, *To Kill a Mockingbird*. *Go Set a Watchman* is not a sequel or even a prequel. It is a first draft which was not published. Ms Lee and her editors left this manuscript in a safe for over 50 years.

Go Set a Watchman is about 26 year old Jean Louise who returns to her father's home in the heart of the old South, Maycomb, Alabama. She has become somewhat sophisticated from her life in metropolitan NY, but she is naive in her understanding of her birthplace, her family and Maycomb's culture.

Many readers are horrified, as Jean Louise is, by the patronizing view her father, uncle and fiancé share about Negroes. In New York, she has become color blind. Atticus, her father, Uncle Jack and Henry Clayton, her fiancé, have all stayed in segregated Maycomb and do not look "forward to integration" and equality for all.

This manuscript, which was written before *To Kill a Mockingbird*, is important because it reveals how these Southerners see the federal government. They believe that the duties of the government are to prevent crime, preserve contracts and provide for the common defense. They do not believe that the government should change culture. Pre-Civil War most southern whites did not own slaves and were poor and illiterate. Yet, they were free and felt superior to slaves. After the war, their culture was replaced by the demands of the federal government. The whites in Maycomb, Jean Louise's family and neighbors are resisting change and trying to control society.

Atticus is a member of the Klan, but is not burning crosses on lawns. He will represent Calpurnia's grandson, Frank, who is accused of vehicular murder and get him a lesser sentence. (Of course Atticus will not try to get Frank declared innocent, even though Frank probably is.) The Old South, Atticus, Uncle Jack, Henry and much of the South don't realize how ugly their beliefs are. White superiority is their culture and change because the government demands it, is war.

This book is not beautifully written and does not follow the Finch family or even Maycomb. *Go Set a Watchman* is a story about a young woman who returns to her hometown and witnesses the pervasive prejudice which colors her white family and town because of their fear of a loss of control. It is valuable because it clearly shows why these people hold these heinous beliefs. They believe that integration and equality will put African Americans in control, maybe even in the White House.

Suzanne Branch

Sunday, November 15th at 2pm
Guest Speaker Meryl Menashe

The Holocaust and Jewish Resistance Teachers' Program (HAJRTP) works to deepen teachers' knowledge and strengthen their ability to implement Holocaust studies and the ideal of spiritual resistance in their classrooms by taking them to authentic sites in Europe. Each year, the Summer Seminar brings teachers- Jewish and non-Jewish alike- first to an orientation within the United States where they meet survivors and second generation, along with scholars and experts in Holocaust studies. The group then travels to Holocaust and Jewish heritage sites and memorials in Germany and Poland. As they travel, the teachers are witness to testimonies from survivors and lectures from prominent scholars and guides. Temple Isaiah congregant Meryl Menashe served as program liaison this past summer.



Join us on November 15th for Meryl's presentation, a photo journey of the impact this program had on her, on a return trip and the 25 educators from around the nation who are now bringing the lessons they learned to schools around the country



World of Wine
with Ed Moulin
Sunday, November 22, 2:00pm

Spend a fun and informative evening with our resident wine aficionado Ed Moulin, a second generation wine expert whose father was a California wine pioneer

General Donations

In Loving Memory Of:

Beatrice Alpert, Wife of Irving Alpert
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Save the Date:
Friday, December 11

Chanukah
Potluck Supper



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**Deadline for submissions
10th of the Month**

BULLETIN

Co-Presidents: Helman Brook, Kathie Davis
Rabbi: Theodore Tsuruoka
Cantor: Leslie Friedlander
Production: Cathy Reibstein

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