

## October Calendar of Events

- Fri. Oct. 3—Kol Nidre, 8:00pm
- Sat. Oct. 4—Yom Kippur, 10:00am (See Page 7 for full day's schedule)
- Mon. Oct. 6—Conversational Spanish, 10:30am
- Tues. Oct. 7—Board Meeting, 7:30pm
- Wed. Oct. 8—Erev Sukkot, 7:30pm
- Thurs. Oct. 9—Sukkot Morning Service, 10:30am
- Fri. Oct. 10—Shul Talk, 7:30pm; Shabbat Service, 8:00pm
- Sat. Oct. 11—Torah Study & Service, 9:30am; Cantillation, 11:30am
- Mon. Oct. 13—Conversational Spanish, 10:30am; Lunch & Learn at Ayhan's Shish Kebab, 11:30am
- Wed. Oct. 15—Erev Simchat Torah Service, 7:30pm
- Thurs. Oct. 16—Simchat Torah Yiskor, 10:30am
- Fri. Oct. 17—Shabbat Service, 8:00pm
- Sat. Oct. 18—Torah Study & Service, 9:30am; Cantillation, 11:30am
- Sun. Oct. 19—"Carmen" with Sina Kiai, 2:00pm (#1)
- Mon. Oct. 20—Intermediate Hebrew, 10:00am; Spanish, 10:30am
- Tues. Oct. 21—Book Discussion, 7:30pm
- Thurs. Oct. 23—Rabbi's Class: "What the Bible Really Said-Part 2", 7:30pm (#1)
- Fri. Oct. 24—Potluck Dinner, 7:00pm; Shabbat Service, 8:00pm
- Sat. Oct. 25—Torah Study and Service, 9:30am
- Sun. Oct. 26—"Carmen" with Sina Kiai, 2:00pm (#2)
- Mon. Oct. 27—Intermediate Hebrew, 10:00am; Spanish, 10:30am
- Thurs. Oct. 30—Rabbi's Class: "What the Bible Really Said-Part 2", 7:30pm (#2)
- Fri. Oct. 31—Kabbalat Shabbat, 6:15pm



**See Inside  
 for  
 Information  
 on  
 October  
 Holidays,  
 Classes  
 and Special  
 Events!**

## **RABBI'S COLUMN**

### ***Sukkot: The Season of Our Joy***



*Sukkot* is the third of three festivals mentioned in the Torah, *Pesach* and *Shavuot* being the first and second respectively. It is actually a combination of several holidays. We know it best because it begins two weeks after *Rosh HaShanah* on 15 *Tishri* and lasts 9 days (8 in Eretz Israel and by Reform Jews). As with the other two festivals, *Sukkot* has a double meaning – an historical event (commemorating the Israelite's journey to the Promised Land after the exodus from Egypt), and an agricultural celebration (the annual harvesting of fruit and produce before winter). *Sukkot* is distinguished from *Pesach* and *Shavuot* being referred to as *Zeman Simchateinu* – the Season of our Joy and is additionally marked by being called *He-Chag* – The Holiday. *Sukkot* is also adorned with a richness of rituals including constructing and residing in a sukkah, the waving of the lulav, etrog, leaves of myrtle and willow, the reciting of Hallel and the reading of Kohelet, and special attention to the mitzvah of hospitality – *Ushpizin*.

In the northern hemisphere, *Sukkot* occurs around the fall season when the days grow short and the weather turns cold and rainy. We have just completed the High Holy Days, a period of soul stirring, of spiritual introspection and penitence. If *Rosh HaShanah* and *Yom Kippur* have done their job, we feel rejuvenated but also a bit raw and vulnerable. There is a sense of relief and now we can finally look toward some down-time. Over the years, I've been struck by the wonderful contrasts that are brought together by the Jewish calendar: contrasts of light and darkness, cold and warmth, strength and weakness, security and uncertainty. *Sukkot* begins mid month which means that the full moon illuminates the evening darkness. The impending cold and dampness of the winter months is offset by the warmth of festive meals and the warmth of family and friends. We live in flimsy booths while we strengthen our belief in God's power to protect us from harm. We learn to live in a world of uncertainty by observing Kohelet's simple rule for living well: eat simply, drink moderately, work constructively and cultivate love and friendship with two or three others.

We begin the preparation for *Sukkot* immediately after *Yom Kippur* with the construction of the sukkah. In this way we fulfill the verse: "*He who sows in tears reaps in joy*," thus ushering in *Zeman Simchateinu* – the season of our joy. The end of the festival occurs one week later with *Simchat Torah* – the Rejoicing of Torah – when we finish the annual reading of the Torah by chanting the last verses of *Devarim* and is immediately followed by the chanting of the first verses of *Bereishit* thus beginning a new cycle of Torah. Please join us on Wednesday evenings, October 8<sup>th</sup>, for erev *Sukkot* and a week later, October 15<sup>th</sup> for erev *Simchat Torah*. May this season bring you joy and comfort in the warm company of those you love.

*Rabbi Ted Tsuruoka*



### **Volunteers Needed!**

**Please call or email the office if you would like to help construct and/or decorate the Temple Isaiah sukkah.**

## CANTOR'S COLUMN

### How Our Special Melodies Transport Us to Another Place



We have all experienced watching movies when the music draws us in by way of creating a mood. Usually in the opening credits, before we even hear any dialogue, we can actually feel – by hearing – some of the tensions or emotions we will experience as the movie unfolds. In fact, good movie and television composers are masters at manipulating our emotions and luring us into the plot with nonverbal and non-visual effects. Even after the movie is over, upon hearing some of the musical clips, we feel the emotion of the movie or we immediately conjure up visuals or subplots that the music evoked. John Williams' scores for *Schindler's List*, *E.T.: The Extraterrestrial* and *Jaws*; or Harold Arlen's *The Wizard of Oz*, Danny Elfman's *The Nightmare Before Christmas*; Bernard Herrmann's many scores for Alfred Hitchcock's masterpiece movies and even Lalo Schiffrin's music to the opening of the television show *Mannix* – these are examples of scores that places the viewer in the exact frame of mind that the director wants the viewer. Once the viewer is there, the composer is easily able to influence our emotions.

Much of our worship music is like movie and television scores, in that certain musical motifs are meant to elicit specific emotions, theological ideas or times of the season.

On Shabbat we usually sing the *Shema* to a melody that was composed by Salomon Sulzer in the 1850s – the melody most people call “the traditional *Shema*.” The tune is a familiar one that nearly all Jews know, and singing it links us to practically every other Jewish community in the world.

During the High Holy Day services there are special melodies that have been historically prescribed, among them, melodies for the different times we sing the *Shema*. While it is true that singing the familiar Sulzer setting allows every congregant to participate and join in during this important statement of belief, it is also true that hearing the High Holy Day melodies gives the words their special moods for the season. We are actually draping words in emotion when we sing their unique melodies and the liturgical emotions for a Kol Nidre service or a Rosh Hashanah service are quite different from those of a Shabbat service.



Perhaps we have to ask ourselves: is it more important that everyone is able to participate by singing aloud or is it more important to remain authentic to the mood of the service and preserve the historic musical significance of the prayer?

We can have it both ways by repeating the singing of the *Shema* during the service. The cantor and choir can sing it and then it can be echoed by the cantor and congregation, thereby allowing everyone who may not be familiar with the melody to learn it in the moment. The declaration of the *Shema* - six words - is short enough to learn by hearing it once and after hearing it at *Rosh Hashanah* evening and morning services, *Kol Nidre*, and *Yom Kippur* morning and afternoon, it will then feel like the “traditional” High Holy Day *Shema*.

You might notice that some of our holiday services fall on Shabbat this year. This might lead people to feel we can therefore sing regular Shabbat melodies on those holidays. One of my professors in cantorial school once said, “Shabbat is a lady and bows to the visitor,” which helps us remember that whenever a festival falls on Shabbat we sing the more distinctive melodies.

One of the reasons to experience a movie is to feel transported to another place or time. Experiencing the variety of moods in our services accomplishes this, and as a result, we are transported miraculously through music to yet a different spiritual place.

*Cantor Leslie Friedlander*

## MESSAGE FROM THE CO-PRESIDENTS

### *Oh What a Week It Was*

If any week in recent memory could be said to characterize what Temple Isaiah is and what it strives to be, it would be the week of September 15 - 22. Services, programs and meetings of interest to any and all members fell within the seven days.



On Monday, many temple members attended the Village of Great Neck Plaza's open meeting concerning traffic on Cuttermill Road. Is it an unusual hazard? How best to slow down speeders? What if any traffic control devices should be constructed? All of this comes ten years after the village considered the traffic implications on our new temple just off Cuttermill Road. Because of the size of Temple Isaiah our impact has not produced any of the traffic problems that the earlier hearings considered.

On Tuesday we were host to the discussion about "The Death of Klinghoffer" opera controversy. Our guest speaker offered a well researched and well presented talk about the libretto, the composer, the history of the work and its possible effects upon audiences. A lively discussion followed in which the social implications of protest and boycott were considered. Also, the Rabbi noted that the work is very hurtful to the living Klinghoffer family and that doing something that is painful to another is morally and Jewishly wrong.

On Thursday, Helman's "Current Events" group reconvened after a summer recess that saw the world turn over many times. One of the subjects considered was "ISIS-ISIL" and our science correspondent discussed the "birds and the bees". (You had to be there to know.)

On Friday we had our Shabbat service, now running in "regular" mode with the Rabbi and Cantor after our summer of congregant-led services. And speaking of that, if you have never done so, please consider leading a service next summer. Remember, as Jews we do not have to aspire to be Moses, but only to be the best we ourselves can be. Preparing and leading a service can help you understand your place in the broad spectrum that is modern American Judaism.

On Saturday we enjoyed a Selichot service and a discussion that considered the history of Zionism. We discussed the challenges that this most important Jewish movement faces today and in the future. Liberal Zionism: is it in crisis, or is it just involved in a healthy, vigorous debate that only a strong ideology can produce? This question is intriguing; the answer is very important.

And finally, on Sunday some of our congregants attended the massive climate change march in Manhattan.

So, it was a grand week for the Isaiah community. Of course, not everyone was interested in or attended every event. But the table was set, and each of us could partake of the dishes provided. That is Isaiah at its best. Come, investigate what is going on, and choose what interests you. Our temple can be spiritually fulfilling, intellectually challenging, and yes - fun.

*Helman Brook & Kathie Davis*

# October 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3 Shabbat Kol Nidre 8:00pm	4 Yom Kippur (See full schedule on Page 7)
5	6 Spanish Class, 10:30am; Weight Watchers, 12:30pm	7 Board Meeting, 7:30pm	8 Erev Sukkot Service, 7:30pm	9 Sukkot Morning Ser- vice, 10:30am	10 Shul Talk, 7:30pm Shabbat Service, 8:00pm	11 Torah Study & Service 9:30am; Cantillation, 11:00am
12	13 Spanish Class, 10:30am; Weight Watchers, 12:30pm  Lunch & Learn, 11:30am	14	15 Erev Simchat Torah Ser- vice, 7:30pm	16 Simchat Torah Yiskor, 10:30am	17 Shabbat Service, 8:00pm	18 Torah Study & Service 9:30am; Cantillation, 11:00am
19 “Carmen” with Sina Kiai 2:00pm	20 Spanish Class, 10:30am; Weight Watchers, 12:30pm  Intermediate Hebrew, 10:00am	21 Book Discussion, 7:30pm	22	23 Rabbi’s Class: “What the Bible Really Said— Part 2” 7:30pm (1 of 4)	24 Potluck Sup- per, 6:30pm  Shabbat Service, 8:00pm	25 Torah Study & Service 9:30am
26 “Carmen” with Sina Kiai 2:00pm	27 Spanish Class, 10:30am; Weight Watchers, 12:30pm  Intermediate Hebrew, 10:00am	28	29	30 Rabbi’s Class: “What the Bible Really Said— Part 2” 7:30pm (2 of 4)	31 Kabbalat Shabbat Service, 6:15pm	

**"Carmen" by Georges Bizet**  
**New Classes with Sina Kiai**  
**Sundays, 10/19, 10/26 and 11/2 at 2:00pm**

Start humming any melody found in the course of the two hours that make up Bizet's opera "Carmen" to random persons on the street and you'll find few faces that won't light up in recognition. Why is this? What makes the tunes in "Carmen" so unforgettable? Long after one leaves the theater these melodies remain haunting the mind. Join us as we make our way through the story of the fiery gypsy girl and a hopelessly infatuated military officer who find their uneven attachments as inescapable as our minds find the melodies they sing it to.



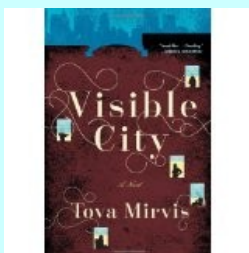
Donation \$15 per class or \$40 for the entire series.

Call the temple office for more information and to make your reservations.

**October 21**  
**Book Discussion**  
**Selection:**  
**Tova Mirvis'**  
***Visible City***

An entertaining novel about people's lives intersecting on the Upper West Side, the story is about life choices and the alienation people feel in the city (with Jewish themes).

**Tuesday,**  
**10//21**  
**7:30 pm**



**Potluck Dinner:**  
**Friday, October 24<sup>th</sup>**  
**Rosh Chodesh Cheshvan**  
**7:00pm**



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**Rabbi's Class:  
"What the Bible  
Really Said – Part 2"  
Oct 23, 30; Nov 13 & 20**

The stories in the Torah we've read and reread since childhood are the product of hundreds of centuries of transmission, first orally and then in written form. Along the way subtle and even major changes have crept into the original narratives. This four-week class, Part 2 of the course offered last year, will examine other well-known stories through the prism of the culture, beliefs and customs of the ancient world in which the Torah was transmitted. Close attention will be placed on details and contexts often overlooked as clues to the true meaning of the text. The first class begins October 23<sup>rd</sup> at 7:30 PM. All classes are on Thursdays.

**Weekly Intermediate Biblical  
Hebrew Class  
Begins Oct 20<sup>th</sup>**

A weekly class in Intermediate Biblical Hebrew will resume on Monday, October 20<sup>th</sup> at 10 AM. The object of the class is to acquire a working, reading knowledge and understanding of Biblical and prayer book Hebrew. Practical Hebrew grammar and basic vocabulary will be taught along with practice readings. The class will be taught by Rabbi Tsuruoka. *Prerequisite:* Basic Hebrew.

*Basic Hebrew for beginners or those needing a refresher will be offered Monday evenings in November.*

**Yom Kippur and High Holy Day  
2014-5775**

**Yom Kippur: Kol Nidre**  
Friday, October 3 – 8:00 – 9:30 PM

**Yom Kippur: Day**  
Saturday, October 4  
Morning Service: 10:00 – 12:45 PM  
Discussion 1:00 – 2:30 PM  
**Personal Moment at Ark – 2:30 – 3:00 PM**  
Afternoon Service - 3:00 – 4:45 PM  
Yizkor: 4:45 PM  
Neilah: 5:15 PM  
Break-the-Fast: 6:15 PM

**Erev Sukkot: Wednesday, October 8**  
Complete Sukkah Decoration: 5:00  
Evening Service: 7:30 PM

**Sukkot: Morning**  
Thursday, October 9 – 10:30 – 12:00 PM

**Erev Simchat Torah**  
Wednesday, October 15 – 7:30 PM

**Simchat Torah: Yizkor**  
Thursday, October 16 - 10:30 – 12:00 PM



*Thank You for Our  
Beautiful High Holy Day Flowers  
to*

*Harriet Gellert  
Bill Rosenberg  
Beverly & Fred Wagner*



## **NEWS FROM ARZA**

### **The World Zionist Organization- We can have a say! (part 1)**

Theodore Herzl is viewed as the father of modern political Zionism. His attitude towards the creation of a Jewish homeland, which came well into his adulthood, was driven by the Dreyfus case in France. The railroading of an innocent man due to his religion was a wake up call for Herzl that the Jewish people needed a country of their own.

Herzl was instrumental in creating what was then known as "The Zionist Organization" in 1897, at the first Zionist Congress in Basel. Its program was "Zionism seeks to establish a home for the Jewish people in Palestine secured under public law". Membership was granted to anyone who accepted this program and paid the dues. At this first meeting, the assemblage created permanent and worldwide institutions which still exist today. The Reform Movement through its Zionist arm, ARZA, sits in these bodies.

Herzl and other Zionist leaders conferred with the world powers to help achieve his goal. In 1903, Herzl turned to Great Britain and met with Joseph Chamberlain, the British colonial secretary and other high ranking officials who agreed in principle to Jewish settlement in East Africa. At the Sixth Zionist Congress at Basel on August 26, 1903, Herzl proposed the British Uganda Program as a temporary refuge for Jews in Russia in immediate danger. By a vote of 295-178 it was decided to send a delegation to examine the territory proposed. Three days later the British government released an official document allocating a "Jewish territory" in East Africa "on conditions which will enable members to observe their national customs."

Although Herzl made it clear that this was intended to be an interim emergency measure, the proposal created a firestorm and almost led to a complete split among the delegates. The Uganda Program was finally rejected by the Zionist movement at the Seventh Zionist Congress in 1905, although some members still pushed for it to go through.

On a personal note I traveled with a group of Zionist youth to Uganda some years ago and visited a few communities who had lived as Jews for almost 100 years. They were unaware of this program which might have placed the temporary Jewish homeland right in their own backyard.

The story continues next month. Stay tuned.

*Shelley Sherman*

## **We All Have a Vote!**

The 37<sup>th</sup> World Zionist Congress will convene in 2015, and will affect the status of Reform Jews in Israel and across the world.

Delegates to the World Zionist Congress will elect the Movement's international leadership and chart its course for the next five years. *The United States boasts 29 percent of the elected delegates to the Zionist Congress, and as an American Jew you will have the right and opportunity to register and vote. Open registration and voting begin on January 13, 2015 and runs until April 30, 2015. Watch this box for more information.*

*Temple Isaiah Issues a Warm  
Welcome to Our Newest  
Members:*

*Jonathan Kamínetzky  
Paula Newman  
Sandy & Stuart Rabeck  
Sherri & Richard Roth  
Mitchell York*

## General Donations

### *In Loving Memory Of:*

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 Ruth Mandelbaum  
 Denise Miller & Steve Fein  
 Alisa & Martin Secofsky  
 Shelley Sherman  
 Betty Tannen, Mother of Susan Welkis  
 Susan and Jerry Welkis

### *In Honor of:*

Cantor Leslie Friedlander for Teaching and Leading the  
 Service When Their Son Zeke Became Bar Mitzvah  
 Nina & Sidney Blauner  
 Ruth Mandelbaum  
 Myra Breakstone  
 Ruth Isaac  
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 The Speedy Recovery of Bea Aubrey  
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### *Tzedaka Income:*

Micki Victor

### *Tree of Life:*

In Honor of the 75th Birthday of Richard Davis  
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### *ARZA Membership:*

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### *Building Fund:*

Jonathan Kaminetzky

### *Rabbi's Discretionary Fund:*

In Memory of Frances Falon  
 Janet Falon

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 Nina Koss  
 William Rosenberg  
 Golda Shapiro  
 Harriet Shindler

### *Trees in Israel:*

In Memory of Elinore Thaler, Mother of Lauren  
 Thaler  
 Marcia Null

*Many thanks to all  
 my friends at Temple  
 Isaiah. Your good  
 wishes, cards, calls and  
 donations were very  
 cheering during this  
 difficult time.*

*It is a wonderful  
 feeling to have the sup-  
 port of a caring temple  
 family.*

*Again, thank you!*

*Bea Aubrey*

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### **BULLETIN**

**Co-Presidents:** Helman Brook, Kathie Davis

**Rabbi:** Theodore Tsuruoka

**Cantor:** Leslie Friedlander

**Production:** Cathy Reibstein



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