

September Calendar of Events

Selichot—Saturday August 31st—See Page 7 for Information

Wed. Sept. 4—Erev Rosh Hashana, 8:00pm

Thurs. Sept. 5—Rosh Hashana, 10:00am

Fri. Sept. 6—Rosh Hashana Program, 10:30am; Tashlich at Steppingstone Park, 12:30; Shabbat Service, 8:00pm (See page 7 for more information)

Sat. Sept. 7—Torah Study & Service, 9:30am

Tues. Sept. 10—Choir Rehearsal, 7:00pm

Thurs. Sept. 12—“Current Events” with Helman Brook, 7:30pm

Fri. Sept. 13—Kol Nidre, 8:00pm

Sat. Sept. 14—Yom Kippur—See Schedule at right for full day’s services and programs

Tues. Sept. 17—First Day of Religious School, 4:00pm

Wed. Sept. 18—Erev Sukkot: Sukkah Decoration at 5:00pm; Service at 7:30pm

Thurs. Sept. 19—Sukkot, 10:30am

Fri. Sept. 20—Shabbat Service, 8:00pm

Sat. Sept. 21—Torah Study & Service, 9:30am

Tues. Sept. 24—Religious School close

Wed. Sept. 25—Erev Sukkot Torah Service with Religious School participation, 7:30pm

Thur. Sept. 26—Simchat Torah Yizkor Service, 10:30am

Fri. Sept. 27—Kabbalat Shabbat Service, 6:15pm

Sat. Sept. 28—Torah Study & Service, 9:30am; Social Action at Day at the Soup Kitchen (contact Denise Miller or Steve Fein for details)

High Holy Day Schedule

2013-5774

Selichot

Saturday, August 31

Program: 8:00PM, Service: 9:15-10:00PM

Erev Rosh Hashana

Wednesday, September 4 – 8:00 – 9:30 PM

Rosh Hashana: 1st Day

Thursday, September 5

Morning Service: 10:00 – 12:30 PM

Rosh Hashana: 2nd Day

Friday, September 6

Program: 10:30 – 12:00 PM

Tashlich: 12:30 – 1:00 PM

(Steppingstone Park)

Yom Kippur: Kol Nidre

Friday, September 13 – 8:00 – 9:30 PM

Yom Kippur: Day

Saturday, September 14

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, September 18

Complete Sukkah Decoration: 5:00

Evening Service: 7:30 PM

Sukkot: Morning

Thursday, September 19 – 10:30 – 12:00 PM

Erev Simchat Torah

Wednesday, September 25 – 7:30 PM

Simchat Torah: Yizkor

Thursday, September 26 - 10:30 – 12:00 PM

RABBI'S COLUMN

Navigating the High Holy Days: A Guide to the Confused



Basic to Jewish identity is the awareness of the High Holy Days of which Rosh Hashana and Yom Kippur constitute the major events. Jews know that the High Holy Days hold special significance and many make a special effort to come to temple. The High Holy Days services are supposed to provide for us a profound, religious and spiritual experience that draws humans nearer to the Divine. *“But,”* as Rabbi Lawrence Hoffman of the URJ and an authority in liturgy says, *“the service is long, the prayers go back centuries, and their language is hard to negotiate.”* Even for regular weekly Shabbat temple goers, the service contains unfamiliar prayers and rituals. The objective of the ten days between Rosh Hashana and Yom Kippur is simple: To have the worshiper leave the synagogue after the final blast of the shofar Yom Kippur afternoon with a feeling that he or she can, with sincere plans for repentance and resolve, to move on to a life renewed and invigorated. How we arrive at that end point is a mystery to many and perhaps without substance – like going through a car wash. Some of this mystery is about the language of the Holiday.

In speaking to congregants about the High Holy Days, one of the frequent questions that comes up concerns the idea of Sin. The word sin is foreign to our daily vocabulary and even sounds excessively harsh. We tend to view sin in terms of metaphors for making mistakes: going astray, falling short or missing the mark of our best intentions. According to Rabbi Hoffman, the Bible likens sin to a burden that weighs us down. It is also seen as a stain that needs to be wiped clean. Thus, we feel weighed down by the guilt that goes along with knowing we have done something terribly wrong. Sometimes we are aware of our behavior, but feel unable to change course and extricate ourselves from a destructive path. The High Holy Days comes to give us a point in time to unburden ourselves of the weight of sin, to permit us to start afresh. We call upon God and our inner spirit for the strength to make these changes. Another rabbinic metaphor for sin was debt. They imagined us building up an account of good deeds (acts of loving kindness) which balanced off our sins.

The High Holy Day liturgy includes several re-occurring themes expressed in words and prayers, one of which is the public confession of our sins. The Ashamnu (short confession) and Al Chet (traditionally accompanied by the beating of one's breast). Both Ashamnu and Al Chet are recited in every High Holy Day service. They are in a form of an alphabetical acrostic. The public confessions reflect the idea that all Jews are connected and therefore if one sins we all are held responsible to some extent. For example, we may not have committed murder, but we may have belittled another person to the point he felt like dying. We are, of course, required to make our own personal confessions. The recitation Ashamnu and Al Chet can also help to focus in on our personal transgressions.

I'd like to end with advice Rabbi Hoffman gives for approaching the Days of Awe: *“Attending synagogue on the High Holy Days is like visiting a strange but magnificent city filled with historical monuments to the past and overlaid with echoes of the present. It's best to think of liturgy as art, not science. It reaches us through music and the drama we call worship.”* When I was growing up I remember listening to Bach's Mass in B Minor or Puccini's La Bohème on the radio. Although the language and the meaning of the words were foreign to my ears, I was transported to heights of beauty and wonder by the music alone. It was only years later that I learned to appreciate the form and content of these masterpieces, which greatly enhanced my experience. In a few days we will celebrate the beginning of 5774. I invite you to come and experience the High Holy Days. That's a start. Should you desire to delve deeper into the meaning and theology of the Days of Awe, I shall be holding a series of classes in the spring on the subject. Linda and I wish that you be inscribed in the Book of Life for this next year.

Rabbi Ted Tsuruoka

CANTOR'S COLUMN

A MESSAGE OF RENEWAL THROUGH MELODY



The sanctuary is packed and there is an excited stillness as the ark is opened and the rabbi removes the white-covered torahs. The congregation's leaders hold the scrolls before the hushed crowd as our cantor begins the familiar, awesome notes of the *Kol Nidre*.

This is the dramatic opening of the *Yom Kippur* evening service. Its melody is probably the most universally known synagogue chant in the whole repertory of Jewish music. Especially for Ashkenazic Jews, the *Kol Nidre* prayer has taken on a certain mystical depth and drama unlike any other. It has been sung to this fixed tune since at least the eleventh century and the first printed version, as we know it, appeared in 1785 in a collection of liturgical music by a Berlin chazzan, Ahron Beer. Abraham Zvi Idelsohn, a great scholar and cantor, wrote: "While the text, a mere renouncement of vows, is devoid of religious emotion, its musical setting is generally accepted as an expression of the deep religious feelings which move the Jewish heart on the eve of the Day of Atonement."

What Idelsohn meant is that the notes themselves have taken on a life of their own. Apart from the words, the melody itself evokes emotions and memories of the past and resonates a message of human renewal through faith. It is an intense expression of hope that the new year will be a better one than the last and we will each have the strength to rise to new levels of moral and spiritual awareness.

The ancient Aramaic words are themselves a dry recitation of absolution from vows, a prayer that is as emotionally expressive as a grocery list. The text has been the subject of dispute for centuries. In its present form the words are a legal formula releasing the reciter from vows that he or she will make during the coming year. These include vows made by the worshipper to God. However, it does not serve to release one from any legal oath or from any promise, vow, contract or obligation affecting another person.

The *Kol Nidre* prayer has been quoted by anti-semites as proof that Jews could not be trusted to keep their promises. Embarrassed by such criticism, the leaders of the Reform Movement in Germany in 1844 tried to remove *Kol Nidre* from the *machzor*, the High Holy Day prayerbook. Jewish folk tradition won out over scholarly rabbinic interpretation and the prayer remains in our services, as it does for all the branches of Judaism as an expression of renewed hope and fortitude.

My family and I wish you a happy, healthy 5774, a year that will be better than the last, a year when we will each find the strength to rise to new levels of personal, moral and spiritual awareness.

Cantor Leslie Friedlander

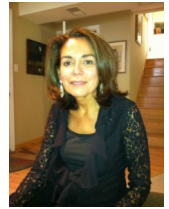
*L'Shana Tova
To
All Our Friends*



MESSAGE FROM THE CO-PRESIDENTS *WE ARE BUT A MOMENT'S SUNLIGHT....*



If you are a baby boomer like the co-presidents, then you will surely recognize the words above as a lyric from "Get Together," a song made famous by the Youngbloods. At this time of year, the poetry of that rock anthem resonates: "You hold the key to love and fear all in your trembling hand. Just one key unlocks them both, it's there



at your command." And by now, if you are of a certain generation, there is no way to avoid singing the irresistible Flower Power refrain: "Come on, people now. Smile on your brother. Everybody get together. Try to love one another...right now. "

Ah yes, peace. Remember when that was fashionable? It turns out that "Shalom" takes a lot more work than just telling others to "chill out." It is true that it is not always possible to control the tensions and conflicts generated by others. Yet, with the arrival of the New Year, we are reminded that it is in our power to look within in order to seek the "key" that "unlocks" the "love," while rejecting the "fear" that fuels grievances without end.

If you are reading this Bulletin article, there is a good chance that you will be joining us at Temple Isaiah for the holidays. We certainly hope you do. Our goal is to create a space where kindred spirits can "get together" to experience the pleasures and challenges of the New Year. It is not easy to put aside the many screens that command our attention and the worries that fill our days. But we believe that taking the time during this season to appreciate your "moment's sunlight" is an endeavor well worth the effort. On behalf of the Temple Isaiah family, we wish you L'Shalom and a Sweet New Year.

Gail Gordon & Terry Joseph

Current Events with Helman Brook

Thursday, September 12
7:30pm



**Come Join the Stimulating Discussion
At Our Popular Continuing Series**

Newcomers Welcome!

September 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4 Erev Rosh Hashana Service 8:00pm	5 Rosh Hashana Service 10:00am	6 Rosh Hashana Program 10:30am; Tashlich 12:30 Shabbat Service 8:00pm	7 Torah Study & Service 9:30am
8	9 Weight Watchers 12:30	10 Choir Rehearsal 7:00pm	11	12 Current Events with Helman Brook, 7:30pm	13 Kol Nidre Service 8:00pm	14 Yom Kippur Service 10:00am (complete schedule on Page 1)
15	16 Weight Watchers 12:30	17 Religious School Opens 4:00pm	18 Erev Sukkot Service 7:30pm	19 Sukkot Service 10:30am	20 Shabbat Service 8:00pm	21 Torah Study & Service 9:30am
22	23 Weight Watchers 12:30	24 No Religious School	25 Erev Simchat Torah Service 7:30pm w/ Religious School	26 Simchat Torah Yizkor Service 10:30am	27 Kabbalat Shabbat Service 6:15pm	28 Torah Study & Service 9:30am Mitzvah Day at the Soup Kitchen
29	30 Weight Watchers 12:30					

Selichot Program & Service: 8/31/13

Selichot, meaning forgiveness, officially begins the High Holy Day season for many Jews. Occurring a few days before Rosh Hashana, it serves as a gateway to a process of self assessment, repentance, reconciliation and renewal. Preceding our traditional Selichot Service, Rabbi Tsuruoka and Cantor Friedlander will be offering a program on the basic outline of the special siddur (Machzor) we use on the High Holy Days, and an introduction to the music and message of two of the major prayers that are woven into the service on Rosh Hashana and Yom Kippur. We hope that the program will help make the service and its special liturgy more meaningful and spiritual.

Picnic at Firefighter Park: 6:00PM
(Bring Your Own Dinner)
Selichot Program: 8:00 PM
Selichot Service: 9:15 PM



Rosh Hashana 2nd Day Program & Tashlich: 9/6/13

Please join us for our 2nd Day Rosh Hashana program which will feature a do-it-yourself manual of self-assessment of one's behavior over the past year (Heshbon Hanefesh), and tips on writing an Ethical Will. Following our morning program, please join us at Stepping Stone Park for Tashlich.

2nd Day Rosh Hashana program: 10:30AM
Tashlich at Stepping Stone Park:
12:30PM

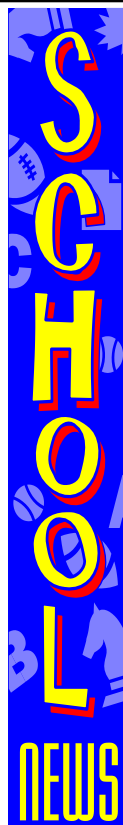
ARZA News

The Rewards of Membership

We're talking about material rewards, friends. The kind you can actually use in everyday life, like a handy ARZA bookmark, a decorative ARZA poster, a handsome ARZA calendar for the new year, and a timely ARZA e-letter delivered every month. These are the tangible rewards of joining ARZA through the Temple for just \$36. (Full disclosure: the calendar is yours for an extra donation of \$10.)

The true reward of ARZA membership is the satisfying feeling that comes from supporting the struggle for Reform values in Israel. This includes advocacy for the right of non-Orthodox rabbis to perform weddings and conversions, the right of women to pray at the Kotel without harassment, and full equality for all streams of Judaism in the Jewish State.

We're pleased to report that a record number of Temple Isaiah members have already joined ARZA for the new year. Why not you, too?



School
Opens
On
Tuesday,
September 17th
4:00pm

Welcome
Back!

General Donations

In Loving Memory Of:

Naomi Feldheim, Dear Friend of Sheila & Victor DeFazio
 Sheila & Victor DeFazio
 Isaac Frankel, Brother of Frances Falon
 Frances Falon
 John Moses Ferguson, Father of David Ferguson
 Philip Mayer, Jr., Father of Jacqueline Ferguson
 David Ferguson
 Sandra Verson, Sister of Harriet Gellert
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 Shirl Lewis, Mother of Willa Lewis
 Willa Lewis & Edward Moulin
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 Connie & Al Maller
 Faye Rabeck, Mother of Stuart Rabeck
 Sandra & Stuart Rabeck
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 Joan Secofsky
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 Jules Shapiro, Husband of Golda Shapiro
 Golda Shapiro
 David Diamond, Husband of Shelley Sherman
 Shelley Sherman
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 Morton Wechsler

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 Terry Birnbaum-Horton & Brian Horton
 Meryl & Jack Menashe
 Lloyd Perell

Kol Nidre:

Rhoda & Michael Epstein
 Clare & Michael Haber
 Eva & Jeffrey Himmel
 Claude Springer
 Clare & Steven Warshavsky

In Honor of:

The 95th Birthday of Bernard Rosenberg
 Albert Barouch
 The Speedy Recovery of Marvin Schoenwald
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 Denise Miller & Steve Fein
 Alisa & Martin Secofsky
 Shelley Sherman
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 Mindy & Howard Israel
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 Shelley Sherman

In Honor of (Cont'd):

The Special Birthday of Al Maller
 Kathie & Richard Davis
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 Gail & Robert Gordon
 Mindy & Howard Israel
 Terry & Richard Joseph
 Ruth Mandelbaum
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 Alisa & Martin Secofsky
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 The Special Birthday of John Lesser
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 Shelley Sherman
 Shalom Japan and Aaron Israel & Sawa Okochi
 Bernard Rosenberg
 Denise Miller & Steve Fein
 Shelley Sherman
 The Speedy Recovery of Linda Tsuruoka
 The Speedy Recovery of Shelley Sherman
 Bella Bekker-Silver & Jonathan Silver

Memorial Plaque:

In Memory of Sylvia & Kurt Kelman
 Mark, Ellen and Steven Kelman
 In Memory of Pearl Tosky
 Sandia & Eric Tosky

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BULLETIN

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Rabbi: Theodore Tsuruoka

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