

## September Calendar of Events

Wednesday, Sept. 2—Future Planning Committee Meeting, 7:30pm

Thursday, Sept. 3—Choir Rehearsal, 7:00pm

Friday, Sept. 4—Open House, 7:00pm; Shabbat Service, 8:00pm

Saturday, Sept. 5—Torah Study & Service, 9:30am; Selichot Program, 8:00pm, Service, 9:15pm

Tuesday, Sept. 8—Choir Rehearsal, 7:00pm; Board Meeting, 7:30pm

Thursday, Sept. 10—Bridge for Beginners, 9:00am

Friday, Sept. 11—Shabbat Service, 9:00pm

Saturday, Sept. 12—Torah Study & Service, 9:30am; Cantillation, 11:00am

Sunday, Sept. 13—Erev Rosh Hashana, 8:00pm

Monday, Sept. 14—Rosh Hashana, 10:00am

Tuesday, Sept. 15—Second Day Rosh Hashana: Program 10:30am; Tashlich at Steppingstone Park 12:30pm

Friday, Sept. 18—Choir Rehearsal, 6:00pm; Shabbat Service, 8:00pm

Saturday, Sept. 19—Torah Study & Service, 9:30am; Cantillation, 11:00am

Monday, Sept. 21—Conversational Spanish, 10:30am

Tuesday, Sept. 22—Kol Nidre, 8:00pm

Wednesday, Sept. 23—Yom Kippur (see schedule to right)

Friday, Sept. 25—Kabbalat Shabbat, 6:15pm

Saturday, Sept. 26—Torah Study & Service, 9:30am

Sunday, Sept. 27—Erev Sukkot: Sukkah Decorating, 6:00pm; Service, 7:30pm

Monday, Sept. 28—Sukkot Service, 10:30am

## High Holy Day Schedule 2015-5776

### **Selichot**

Saturday, September 5

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

### **Erev Rosh Hashana**

Sunday, September 13 – 8:00 – 9:30 PM

### **Rosh Hashana: 1<sup>st</sup> Day**

Monday, September 14

Morning Service: 10:00 – 12:30 PM

### **Rosh Hashana: 2<sup>nd</sup> Day**

Tuesday, September 15

Program: 10:30 – 12:00 PM

Tashlich: 12:30 – 1:00 PM

(Steppingstone Park)

### **Yom Kippur: Kol Nidre**

Tuesday, September 22 – 8:00 – 9:30 PM

### **Yom Kippur: Day**

Wednesday, September 23

Morning Service: 10:00 – 12:45 PM

Discussion 1:00 – 2:30 PM

Personal Moment at Ark – 2:45 – 3:15 PM

Afternoon Service - 3:30 – 5:15 PM

Yizkor: 5:15 PM

Neilah: 5:45 PM

Break-the-Fast: 6:45 PM

### **Erev Sukkot: Sunday, September 27**

Complete Sukkah Decoration: 5:00

Evening Service: 7:30 PM

### **Sukkot: Morning**

Monday, September 28 – 10:30 – 12:00 PM

### **Erev Simchat Torah**

Sunday, October 4 – 7:30 PM

### **Simchat Torah: Yizkor**

Monday, October 5 - 10:30 – 12:00 PM

## **RABBI'S COLUMN**



There is an old saying that little children and retired people have much in common. One of those shared things is the ability to be in wonder of their surroundings. For little children, the whole world is filled with wonder-ful things. Their world is experiential, perceived through the five senses and accepted without explanation. They are not interested in “why” or “how” things work, children appreciate things for their own sake. Older people, on the other hand, after spending most of their lives manipulating the world for profit or gain, now have time to look at the world about them with wonder-ment. Unlike children, they have some notion of how things work (or at least they think they do), but like children, they now have the luxury of being a cruise passenger on this planet enjoying the passing scenery.

People have asked me over the years: “How can I get the most of the High Holidays?” In truth, the upcoming services are complex and long – especially to those not used to regularly attending worship services. I would suggest one way to approach the High Holidays is to spend some time acquiring a sense of wonder of the world around us. What do I mean by this? In the words of Rabbi Joshua Heschel, “Among the many things that religious tradition holds in store for us is *a legacy of wonder*. The surest way to suppress our ability to understand the meaning of God and the importance of worship is *to take things for granted*. Indifference to the sublime wonder of living is the root of sin.” (*God in Search of Man*, p 43) We, as physical beings, can only relate to the outside world in human terms. Judaism views God’s world as beyond anything human beings can fully comprehend, we only get glimpses of the divine through our five narrow senses and thought mechanisms. To draw closer to God means to go beyond the limitations of human understanding, in other words, to enter a state of wonder and awe.

Wonder and awe occurs when we abandon our penchant for manipulating and changing the world. It asks us to accept rather than analyze, to smell the coffee rather than making it, to be in a relationship with something vastly greater than ourselves. The Bible contains many references to awe. In Bereishit, we find this description of the Patriarch Jacob who falls asleep on the road and awakes from a dream: “*And Jacob awoke from his sleep, and he said, ‘Surely the Lord is in this place, and I - I did not know it. And he was afraid, and said: ‘How full of awe is this place! This is none other than the house of God, and this is gate of heaven.’*” (Ber 28:16-7). I do not believe it is a mistake that Jacob uses the word awe (*norah* in Hebrew) when he senses God’s nearness. The word in Hebrew for “awe” has the same root as the word often translated as “fear” (*yireh*), but better understood as deep reverence. We do not fear God in the sense we fear for our lives as much as we acknowledge God’s vastness and infinite wisdom. Thus, in Mishlei (The Book of Proverbs) it says: “*The fear of the Lord is the beginning of knowledge...*” (Mish 1:7 ) – the first step to understanding is awareness of the wonder of God’s being. Note how both Jacob and Mishlei refer to awe (wonder) as a gateway (beginning). Also note that our High Holy Days are traditionally called “*Yamim Noraim*” – The Days of Awe.

The *Yamim Noraim* is a time we surrender ourselves to God’s will. We pray for a good new year, and we ask forgiveness for being insensitive to God’s presence and influence in our lives. We ask that we amplify our sense of awe and wonder of God by recalling that the ultimate sin we can possibly commit is to expect God to respond to our will and to do our bidding. Rather, we do our best to return to God’s path. The first step is to be in wonder of the awesome power of God. Our services and liturgy are designed to evoke these feelings in us, so that we – like Jacob – can say “*Surely the Lord is in this place, and I - I did not know it... How full of awe is this place! This is none other than the house of God, and this is gate of heaven.*”

Linda and I wish you a happy, healthy and peace-filled New Year.

*Rabbi Ted Tsuruoka*

**Come to Our Open House Friday, 9/4 at  
7:00pm and Bring a Friend!**

## CANTOR'S COLUMN

### A Most Extraordinary Chant



Judaism's full liturgy includes hundreds of service prayers, blessings and chants, yet only one of these has an entire service named in its honor: *Kol Nidre*. We don't refer to the evening service of *Yom Kippur* as *Erev*, as we do for every other holiday or festival. There must be something extraordinary about this chant – its words, its melody – something about it that warrants such distinction.

The arc is opened and the Torahs in their white mantels are held before the standing, hushed congregation - and the drama enfolds. No matter the musical arrangement or the cantor who is singing, this is perhaps the most universally recognizable synagogue melody and its haunting, lofty phrases stir emotional memories of the past in each of us.

The text, in Aramaic, is a dry renouncement of vows we fail to fulfill and has had its own controversial history. It has none of the beautiful poetry or imagery found in other texts, particularly those specific to the High Holy Days. In fact, the words themselves are devoid of emotion and are a legalistic formula, believed by some scholars to be reminiscent of ancient pagan superstitions and rituals. For many years the text was removed from the Reform machzor but the intoxicating power of its music and the emotions attached to the melody were far more compelling than the text and the disputes surrounding the text, and eventually it was returned to our liturgy.

Thus, it's clear that all of *Kol Nidre's* deep religious expression is found in its melody, whose origins are somewhat unknown. We do know that the text has been chanted in Ashkenazic communities since at least the 11<sup>th</sup> century, along with specific instructions to sing a set melody and to refrain from improvising a chant but we have no notation or descriptions of this set melody. The first printed version of the melody as we know it today was published in 1785 by a chazzan in Berlin, and since then the melody has continued to develop and modify. Composers have arranged the melody for solo cantor, choirs, orchestras, organ, solo instruments and some have altered the harmonies and rhythms. The *Kol Nidre* melody has even been included in concert music.

The most notable of these compositions was composed in 1938 by the non-Jewish composer Max Bruch. It is exquisitely scored for string solo and orchestra and is often heard with cello or violin with organ. In fact, this is the piece – without the orchestra or organ – that we are privileged to hear played on the viola by Susan Gellert every year.

Recently I came across an arrangement of the Bruch piece for voice and piano, which I will sing for the first time at our *Kol Nidre* service this year. If you would like to familiarize yourself with the Bruch *Kol Nidre* or listen to it to as part of your spiritual preparations for the Holy Days, there are several versions on YouTube. One of my favorite performances is by the great cellist Jacqueline Du Pré, with Daniel Barenboim conducting the Israeli Philharmonic Orchestra, which can be found at <https://www.youtube.com/watch?v=i91RX2LhY8s&spfreload=10>.

And so it is with almost all of the High Holy Day music.

May we experience our sacred music as a time for atonement, a time for a new beginning and a time to give thanks that we can begin again.

*Cantor Leslie Friedlander*

## MESSAGE FROM THE CO-PRESIDENTS

### Reflections

September--The High Holy days are once again the focus of our congregational and religious life. It's time to look back, reflect, reconsider and to look forward with resolve to do better.

Last year Isaiah continued to provide a full measure of spiritual services and programs for learning that enrich our lives. But some congregants rarely, if ever participate or enjoy any activities. How can those of us who gain so much from our collective experience spread that joy to others? Let us hear your ideas. Make Isaiah participation a New Year's resolution .



Isaiah is at its best when our members volunteer their services....not just in the traditional congregation role, i.e. onegs, participation in services, sitting on the board and committees, but also in writing news articles, working to update our website, and writing our public ads and temple brochures. Thank you to all who pitch in. Literally, we could not do it without you.

This Yom Kippur break will focus on Isaiah's immigrant history. We will hear from members about what motivated their families to leave the "old country". Where did they go when they reached the U.S.? Not everyone stayed in New York. In the first United States census in 1800 the biggest Jewish community was not in New York or Philadelphia, but rather in Charleston, South Carolina. And yes, there are Jews in Alabama and even in Alaska. Come and bring your history. Share your family's story with your friends at Temple Isaiah.

Happy New Year --Shana Tova ---Peace, Health and Happiness in 5776!

*Kathie Davis and Helman Brook*

### Selichot Program & Service: 9/5/15

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 Selichot Service, there will be an interactive discussion about the well-known hymn: Avinu Malkeinu. We'll discover its origin and its true meaning.

Selichot Program: 8:00 PM

Selichot Service: 9:15 PM

### Rosh Hashana 2<sup>nd</sup> Day Program & Tashlich: 9/15/15

Please join us for our 2<sup>nd</sup> Day Rosh Hashana program which we will discuss the question: What makes us holy? Discussion will be based on the Book of Leviticus, Chapter 19, also known as the Holiness Code. Following our program, please join us at Stepping Stone Park for Tashlich.

2<sup>nd</sup> Day Rosh Hashana program: 10:30 AM

Tashlich at Stepping Stone Park: 12:30 PM

### Invitation to Decorate our Sukkah: Sunday, 9/27

An ancient custom is the completion of the building and decorating of the sukkah immediately following the conclusion of Yom Kippur. Please join us Sunday, Sept 27<sup>th</sup> 6:00 PM to decorate our sukkah. "Pizza in the Hut" will be served to all volunteers (*reservations are needed*). We will put the final touches on our sukkah just prior to services on Erev Sukkot at 7:30 PM.

# September 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 Future Plan- ning Commit- tee Meeting, 7:30pm	3 Choir Re- hearsal, 7:00pm	4 Open House, 7:00pm  Shabbat Ser- vice, 8:00pm	5 Torah Study & Service, 9:30am; Selichot Program: 8:00pm; Service, 9:15pm
6	7 Labor Day	8 Choir Re- hearsal, 7:00pm  Board Meet- ing, 7:30pm	9	10 Bridge for Beginners, 9:00am	11 Shabbat Service, 8:00pm	12 Torah Study & Service, 9:30am; Cantillation, 11:00am
13 Erev Rosh Hashana Service, 8:00pm	14 Rosh Hashana Service, 10:00am	15 Second Day Rosh Ha- shana: Program 10:30am Tashlich, 12:30pm	16	17	18 Choir Re- hearsal, 6:00pm  Shabbat Service, 8:00pm	19 Torah Study & Service, 9:30am; Cantillation, 11:00am
20	21 Conversa- tional Span- ish, 10:30am	22 Kol Nidre Service, 8:00PM	23 Yom Kippur Service, 10:00am See schedule on page 1 for details	24	25 Kabbalat- Shabbat Service, 6:15pm	26 Torah Study & Service, 9:30am
27 Erev Sukkot: Sukkah Decorating 6:00pm; Service 7:30pm	28 Sukkot Service 10:30am	29	30 			

## I Remember Irma



If you talk to past presidents of Temple Isaiah (or other organizations, businesses, etc.) they probably will tell you that during their tenure they had it really tough, everything happened, and yet, somehow, they survived.

I could tell you a few stories too, but I won't.

Instead I will tell you about my predecessor, Irma Leboff.

Irma was president after some heavy hitters, Bernie Rosenberg, Kurt Kelman, Sylvia Kelman, to name a few. But, Irma, in her quiet way, was a gem.

I had come up to the presidency the hard way, working in various capacities, but I was still green behind the gills. What did I know about being president of a Jewish temple? Particularly with having grown up as a Protestant?

Irma had been a high school teacher, and a supervisor of teachers as well, and she helped me immeasurably. I still know Allen and Irma's phone number by heart, because I did consult her on so many things. She was patiently teaching me, and was ever available. She was a comfort. She never bragged about herself, or her accomplishments within the temple or otherwise.

When Irma spoke at services, you listened; she measured her words, was never flustered, but was like the prow on a ship, which she was at that time. But she was there when you needed her, and would give you sound advice, if asked. But only if you asked.

I know Allen and their family will miss her so much, and those of us who knew her will miss her as well.

She is irreplaceable.

*June Feldman*



## It's Not Too Late!

Please contact the temple office right away to participate in our annual Temple Isaiah New Year's Card and our Memorial Booklet or to order High Holy Day tickets for your friends or family.

Spread the word about Temple Isaiah and bring a friend to our Open House on Friday, September 4th at 7:00pm

***Thank you to Bill Rosenberg and Harriet Gellert for their donation of the beautiful flowers on our bima for Rosh Hashana and Yom Kippur.***



## General Donations

### ***In Loving Memory Of:***

David Brook, Brother of Helman Brook  
 Carol & Bill Hersh  
 Willa Lewis & Edward Moulin  
 Evelyn & Richard Solow  
 Sandra Verson, Sister of Harriet Gellert  
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 Ruth Mandelbaum  
 Denise Miller & Steve Fein  
 Alisa & Martin Secofsky  
 Shelley Sherman  
 The Speedy Recovery of Suzanne Branch  
 Judy & Helman Brook  
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 Sheila & Victor DeFazio  
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 Shelley Sherman  
 The Speedy Recovery of Rita Rubenstein  
 Judy & Helman Brook  
 Kathie & Richard Davis  
 Sheila & Victor DeFazio  
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 Arlene Soifer  
 Temple Isaiah  
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 Carol & Bill Hersh

### ***In Honor of (cont'd):***

Mindy & Howard Israel  
 Terry & Richard Joseph  
 Ruth Mandelbaum  
 Denise Miller & Steve Fein  
 Alisa & Martin Secofsky  
 Shelley Sherman  
 The Anniversary of Linda & Rabbi Ted Tsuruoka  
 Randi & June Wollman

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Belle & Elliott Gayer  
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In Memory of Elaine & Gilbert Birnbaum  
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In Memory of Irma Leboff  
 Joan & Irwin Robinson

### ***21st Century Fund:***

Jonathan Kaminetzky  
 Claude Springer

### ***Tzedakah Fund:***

Micki Victor

*Thank you to all who expressed their sympathy and condolences after my brother's passing. Your concern and kindness is most helpful. Isaiah is at its best when we support one another in difficult times.*

*Helman Brook*

*Thank you to my temple friends for their kind wishes and contributions in honor of my 90th birthday.*

*Harriet Gellert*

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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

UJA-Federation of New York's

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