

October Calendar of Events

Mon. Oct. 1—Sukkot: Service at 10:30am
 Family Program/Pizza in the Sukkah at 5:00pm

Tues. Oct. 2—Board Meeting, 7:30pm

Fri. Oct. 5—Shabbat Service, 8:00pm

Sat. Oct. 6—Torah Study & Service, 9:30am;
 Cantillation, 11:00am

Sun. Oct. 7—Erev Simchat Torah, 7:30pm

Mon. Oct. 8—Simchat Torah Yiskor, 10:30am

Tues. Oct. 9—Religious School, 4:00pm

Fri. Oct. 12—Shul Talk, 7:30pm; Shabbat Service, 8:00pm

Sat. Oct. 13—Torah Study & Service, 9:30am;
 Cantillation, 11:00am

Mon. Oct. 15—Lunch & Learn, 11:30am; Adult Ed Program
 with Harold Klein, “FDR and the Decision to Enter World War
 II”, 7:30pm

Tues. Oct. 16—Religious School, 4:00pm

Thurs. Oct. 18—Introduction to Jewish Philosophy I, (#1),
 7:30pm

Fri. Oct. 19—Shabbat Service, 8:00pm

Sat. Oct. 20—Family Service, 10:00am—Naming of the Animals

Mon. Oct. 22—Basic Hebrew, 7:30pm

Tues. Oct. 23—Religious School, 4:00pm
 Current Events with Helman Brook, 7:30pm

Thurs. Oct. 25—Introduction to Jewish Philosophy I, (#2),
 7:30pm

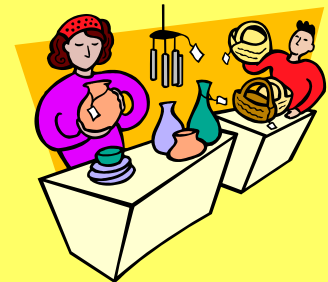
Fri. Oct. 26—Kabbalat Shabbat Service, 6:15pm

Sat. Oct. 27—Torah Study, 9:30am; Torah Service, 10:30am

Tues. Oct. 30—Religious School, 4:00pm
 Board Meeting, 7:30pm

*Watch for Information on a New Music Class with
 Sina Kiai
 Coming in Early November*

Temple Isaiah's Pre-Holiday Bazaar November 3 –5



Baked Goods Books
 Collectibles Designer Scarves
 Jewelry Mezzuzahs
 China & Glassware
 Artworks
 Toys & Games
 “Terry’s Treasures”
New & Gently Used Gift Items

Do Your Holiday Shopping Early!

**Saturday, November 3,
 6:30—9:00
 Sunday, November 4,
 10:00—4:30
 Monday, November 5,
 10:00—4:00**

RABBI'S COLUMN

Rituals and Judaism



Generally speaking a ritual can be seen as a set of actions, performed mainly for their symbolic value. The term usually refers to actions which are stylized and carefully orchestrated and therefore excludes actions that can be arbitrarily chosen by the performer of the ritual. It's been said that a ritual is something that appears irrational or illogical to an outsider but sensible to an insider. In a sense, the performance of a set of rituals by a group defines that group and separates them from other groups that do not perform those rituals or subscribe to their beliefs. Rituals abound in our world from shaking hands, to presidential inaugurations, to customs of fraternal societies, to national holidays, to religious groups. For example, most Americans will eat roast turkey on Thanksgiving Day even if they don't think about eating it any other day of the year. It goes to show that ritualizing aspects of our lives helps to define who we are, what we believe in and who we are not. It therefore comes as no surprise that Judaism can be defined in large measure by the rituals Jews perform.

The observance of kashrut, for example, distinguishes a Jew from other people by what they choose to eat. Those who believe the laws of kashrut have something to do with sanitation or food purity are missing the point. The fact that Jews set aside Shabbat as a special day defines us as a people when all others consider Saturday just another day. Last month we celebrated Rosh HaShanah and, ten days later, Yom Kippur. Many Jews took a day off from work and spent time in synagogue when to the rest of the world Monday, September 17th and Wednesday, September 26th were just regular workdays of the week. The fact that Jews considered these two days holy – separate and distinct – worthy of taking time off and going to synagogue made those two days special. I remember growing up on the Upper West Side, which was predominately Jewish at the time, going to school on the Jewish holidays and being only one of a few kids present in my class. I realized my Jewish friends were doing something that was not part of my world at the time. That was my first insight that there are different religions and faiths other than my own.

The High Holy Days are replete with numerous rituals and symbols, more than any other time of the Jewish year. We eat a special round challah and apples and honey on Rosh HaShanah, we fast and wear white on Yom Kippur, we throw bread into the water on Tashlich, we shake a lulav and live for seven days in a flimsy sukkah, we dance with the Torah on Simchat Torah... These rituals define who we are and connect us with every Jew on earth who are doing the same thing in their home and synagogue. That's the power of ritual and that's why we need to keep them.

But arguably the most important ritual in Jewish life is being called into question. There is a movement to outlaw ritual circumcision – *brit milah*: the fundamental symbol of God's covenant with the Jewish people. The flash point is in Germany where a seemingly insignificant decision by a lower court in Cologne, against a doctor who circumcised a Muslim boy, has fed a rapidly spreading drive to criminalize a practice that is at the core of both Jewish and Muslim faiths. Subsequently a complaint was filed by four German citizens against Rabbi David Goldberg, whose congregation is in Bavaria, and performs *britot milah*. Some see this action as reflecting a deeper issue of growing religious intolerance and secularization in Europe. The religious community in Germany – both Christian and Muslim – have rallied around Rabbi Goldberg because they too see the danger of secularism overriding age-old religious beliefs and rituals. Of all the rituals Jews observe, the practice of *brit milah* maintains a remarkably high degree of adherence – even among those who consider themselves non-practicing Jews. We need to keep and preserve our rituals because to be a Jew is to behave in a particular way that sets us apart and preserves our identity as a people. This is also how we respect people of other faiths: by recognizing their rituals and ceremonies that define them and their religious path to peace and harmony.

Rabbi Ted Tsuruoka

***See Page 8 for Information on the Rabbi's New Class—
Introduction to Jewish Philosophy Part I***

CANTOR'S COLUMN

Jewish Jazz

Although most of us have heard *klezmer* music before, we might not be able to specifically define what gives it its characteristic flavors. In other words, what, exactly is "klezmer-ness" and how does it fit in our Jewish musical story?

The word *klezmer* is Yiddish, borrowed from the Hebrew words *kle* and *zemer*, literally, *vessels of song*. *Klezmer* music began as far back as the fifteenth century and is the Yiddish designation for a small popular orchestra, or band. Remember that secular singing and instrumental playing were forbidden practices for Jews following the Israelites' exile from their homeland after the destruction of the Temple in the year 70 C.E. Singing was permitted at religious services and at some special occasions, but instrumental music, except at weddings, was forbidden -- even in Jewish homes. The *klezmer* musicians were actually rebels, of a sort, who played at festive occasions, but they were considered to be part of the "lower stratum" of Jewish life, simply because they did something which was taboo. Keep in mind that although instrumental music was allowed at weddings and at Purim, musicians had to learn and practice their art, so they were playing music daily, which was otherwise forbidden.



Klezmer ensembles in Europe were often itinerant bands that wandered from town to town and performed at various celebrations, both for Christians and Jews. Usually the players, called *klezmerim*, had no formal musical training or knowledge of music theory. Most of these musicians could barely even read musical notation. Nevertheless, they were imaginative and talented and possessed an incredible ear for improvisation. In fact, most *klezmerim* were true *virtuosi* on their instruments. They had a rich and varied repertoire and could adapt tunes and transform them into Jewish-style music, sometimes on the spot. Since these musicians mostly played by ear and not from written manuscripts, they could quickly incorporate new styles and popular tunes into their repertoire.

As you may have heard at a wedding or bar mitzvah celebration, the *klezmer* sound has intricate, complex rhythms associated more with frenzied jazz riffs than classical music or synagogue music. Perhaps you have heard the clarinet wail elegantly, sounding a most prayerful, soulful expression. It is a colorful, complicated musical art form whose theatrics, celebratory style and artistry catch our imagination and our natural love for music.

The music that the *klezmerim* played was not liturgical, but folk, or popular Jewish music. The bands were strictly for entertainment, and although they sometimes played at a *purimspiel* and at life-cycle celebrations, their music was not for the synagogue service. I suppose one could call them "street musicians," or "buskers." In Europe, they were certainly looked upon as low-class street musicians, despite being talented at their craft. Remember, too, that they had no stable income, no permanent home base, and they were almost always poor, lacking material belongings. God forbid your daughter fell in love with a *klezmer* musician!

At the end of the nineteenth century numbers of *klezmerim* left Eastern Europe for the New World and began sharing their wild sounds within the Jewish community. For many years *klezmer* groups existed and played their music at an occasional wedding or synagogue event, but the musical form was something of a cultural oddity -- an anachronism in a modern world. Eventually, beginning in the late 1960's in this country, the *klezmer* sound began to catch on and be accepted as part of the mainstream Jewish musical style. I also believe that in the past couple of generations there has been renewed interest in ethnomusicology in general, not just Jewish music, and *klezmer* music is simply one more style into which musicians can "dig their chops."

In fact, *klezmer* music is really another important gem in our treasure chest of Jewish music and *klezmerim* have now risen above the low-class designation they held in the past. You may not be surprised to learn that many of our current *klezmerim* are classically trained and jazz-trained musicians who are educated in composition, musical history and theory. It is also interesting to note that *klezmer* music is not only part of mainstream Jewish cultural life, but also mainstream musical culture in general. As a matter of fact, many contemporary *klezmer* musicians are not even Jewish! And if you happen to attend a downtown nightclub there is a fairly good chance that the music you hear may be *klezmer*, in addition to jazz. Like much of our Jewish tradition, *klezmer* music has evolved over time.

Cantor Leslie Friedlander

MESSAGE FROM THE CO-PRESIDENTS

The Vision Thing



One of your co-presidents has a history of taking immodest pride in her vision. Notwithstanding the rapid approach of an age that shall remain nameless, she was the only person she knew who did not need glasses, yet, unaccountably, the world started to change. The lighting in restaurants became dimmer when menus arrived, and the New York Times' print started to blur. Your co-president could not understand why sensible publishers had allowed their materials to become increasingly illegible. And so, without realizing it, she read less and less to avoid the frustration of deciphering a world in which the print was deteriorating in quality.

Then, a funny thing happened. As she was waiting at the pharmacy one day, your co-president tried on a pair of reading glasses from the swirling display. As if by divine intervention, clearly printed words magically returned. It seems that it was your co-president's eyes that had changed, not the world's font size. In the words of Emily Litella from "Saturday Night Live": Never mind.

Lesson learned? As the years pass, our ability to see declines when we cling—like Mr. McGoo—to a vision that was once "20-20", against all evidence that a new way of seeing is warranted. During this season, we look within to recalibrate our perspectives and directions. It is an excellent moment to also focus our views on Temple Isaiah, the place that it has become and the place that we aspire for it to be. There may not be a display case at CVS with glasses providing easy answers for \$14.99, but what would be the fun of that? After all, for your co-president, the easiest part of improving her vision was buying the long-delayed reading glasses; the challenge was accepting that it was time to see the world differently. And so, let the eye exams begin!



Gail Gordon and Terry Joseph

Bequests to Temple Isaiah

It's both impressive and heartwarming—leaving a legacy to our temple for your favorite program or general funding. You can begin by writing out this sentence directing your attorney to modify your will:

"I hereby give, devise, and bequeath _____ (a dollar amount, or all or a percentage of the rest, residue, and remainder of my estate) to Temple Isaiah of Great Neck, now or formerly in the Village of Great Neck Plaza, 1 Chelsea Place, in the State of New York, for its general purposes."
[Our federal tax ID number is 11-2202208]

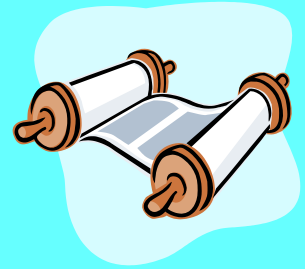
For further information, contact the office—we'll be happy to help.—or contact Steve Fein, who has generously volunteered to provide a free consultation on the topic.

October 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Sukkot, 10:30 Service; Family Program/ Pizza in the Sukkah, 5:00pm	2 Board Meeting, 7:30pm	3	4	5 Shabbat Service, 8:00pm	6 Torah Study & Service, 9:30am; Cantillation, 11:00am
7 Erev Simchat Torah, 7:30 Service	8 Simchat Torah Yiskor, 10:30am	9 Religious School, 4:00pm	10	11	12 Shul Talk, 7:30pm; Shabbat Service, 8:00pm	13 Torah Study & Service, 9:30am; Cantillation, 11:00am
14	15 Lunch & Learn, 11:30am <i>Adult Ed— Harold Klein on FDR & WWII, 7:30</i>	16 Religious School, 4:00pm	17	18 Intro to Jewish Philosophy, #1 7:30pm	19 Shabbat Service, 8:00pm	20 <i>Family Service, 10:00am— Naming of the Animals</i>
21	22 Basic Hebrew, 7:30pm	23 Religious School, 4:00pm <i>Current Events with Helman Brook, 7:30pm</i>	24	25 Intro to Jewish Philosophy, #2 7:30pm	26 Kabbalat Shabbat, 6:30pm	27 Torah Study, 9:30am Service, 10:30am
28	29	30 Religious School, 4:00pm Board Meeting, 7:30pm	31	Nov. 1 Intro to Jewish Philosophy, #3 7:30pm		Nov. 3 <i>Bazaar Opens, 6:30PM</i>

Notes from the Temple Isaiah Worship Committee

There has been a lovely new addition to our Shabbat service introduced by Rabbi Ted. He asks members to share recent happy or special occasions in their lives. It appears that people enjoy talking about happy events and the response is great.



The Rabbi always has a blessing for a member with a special birthday or anniversary. This makes the service personal and pleasing.

Members can mention a loved one's name at the appropriate time during the service.

At worship committee meetings with the Rabbi, we discuss holidays, pot-luck suppers, a monthly Saturday morning service followed by a light lunch, and an early (6:15) Kabbalat service. Our chair Kathie Davis takes care of the aliyahs during the holidays.

If you have any comments or suggestions, please call or e-mail Kathie at 487-1576 or katkat100@gmail.com

Better yet, if you are not already a regular on Shabbat, come to a service where you just may receive a spiritual lift.

RUTH MANDELBAUM

CARING COMMUNITY: a group who considers themselves as a Family:

There for good times and sad times,
There for fun and serious events,
There to offer or receive help without questions asked or thanks expected,
There to be a friend without conditions.

Please contact a member of our **Caring Committee** if you or someone you know in our Temple Family is having a special event or celebration, or is in need of help due to a loss or illness or any other reason.

We also invite you to join our **Caring Committee**. Please contact anyone of the following:

Co-Chairs: Marcia Null—(570-6322) matanu@optonline.net
Meg Grass (887-7142) greyteddi1@aol.com

Bea Aubrey (482-6588)
Sheila DeFazio (643-1459) sheiladefazio@gmail.com
Rachel Greenwald (773-7767) origamimama@aol.com
Rona Levy (482-5628) ronalevy@yahoo.com
Ruth Isaac (487-0342) risaac123@gmail.com
Ruth Mandelbaum (487-4035) ruthmand@earthlink.net

"They Don't Make Them Like That Anymore"

At the service for Sylvia Kelman, her son Steven stated that "they don't make them like that anymore". And, it is true.

While raising three children, Sylvia decided to go back to school, become a lawyer, and practice law, which she loved so much. Not so easy, going to school at night, and raising children. Determined she was. And she was practicing law until 2008, believe it or not!

She was also a wonderful homemaker. It used to be said that the way to a man's heart was through his stomach. Of course, today many women don't want to be labeled as one who wears an apron, but not Sylvia. She may have been a modern woman, but cooking for her was a joy. And nothing was too much for Kurt where she was concerned, making sure that he had a home-cooked meal ready for him when he came home from work, as well as a dessert everyday (mit shlage). Nor for her family and friends was it ever a problem for her to make a cake, or gefilte fish!

Yet, as Sylvia told me, when you make a cake, cut the sugar in half. And, like her cakes, Sylvia was not all sweetness. She had strong opinions, and I know from experience that she had a little spice in her as well!

Did you ever see her wear much jewelry? No. I doubt that it was important to her. But jewels she had abundantly. They were in her children, and in her grandchildren.

If you were ever invited to their home for an evening with her family, it was truly a pleasure, in the intellectual pursuits, in the depth of the conversation, and the stimulation that went with the evening. Truly a pleasure with her "jewels" assembled.

And what an assortment they are! From the three Harvard graduates (all of whom went to school on scholarships), Steven became a professor at Harvard, Mark became a professor at Stanford, and Ellen, also a lawyer, works for a non profit in Colorado.

But the grandchildren are so impressive as well! Steve and Shelley's children, Jody and Leora; Mark and Ann's children, Nick and Jake; Ellen's children, Ben, Zack and Abby. Some are now students (undergrad and grad), others are making contributions to society and the community through their jobs or other ways.

Sylvia's home was a simple one—nothing grandiose in that home. Neither she nor Kurt ever drove a fancy car. But generous to a fault, never showing off how much they did for others, and never showing off what they gave to the temple. Just as the food she made came from the heart, so did their generosity. And, when we considered joining the temple, it was Sylvia who was giving speeches, as president, that enticed us to join.

After she moved out to California, I went to see her in her new home. And, although it was a very nice place, it was a far cry from her former life. Asking her about how she spent her time, she really had very little to say, but what she did say was that she was content, and this is the way things are meant to be. She was not unhappy, she was content. And, therefore, who was I to question how this brilliant woman was now living what remained of her life? She was content.

No, they don't make them like that anymore.

I am just sorry that she and I never got to make biscotti together, because Sylvia had confided in me that that was one thing she did not know how to make! But, you know what? I bet she is up there somewhere teaching, what she did know, in law, in scriptures, and even in her cooking!

Goodbye, Sylvia, we shall all miss your dialogue, your intellect, and your gefilte fish.

June Feldman

Religious School News

The religious school year began on September 11th with a session that introduced both parents and students to a website that will be an important part of their weekly Hebrew and prayer book practice. Our new teacher, Sue Turek, quickly engaged our students in a Hebrew word hunt game and later on in making Rosh HaShana cards and Jewish year calendars. October events include: a Family Program that will include making our own Torah and eating pizza in the sukkah on 10/1. We hope you will bring your sifrei Torah to Erev Simchat Torah on Sunday, 10/7 at 7:30 PM. The second Family Program is set for Saturday, 10/20 when we will have a service including the naming of animals and pets in recognition of parshat Noach.



Now that we have moved to an one-day a week religious school program, it is absolutely vital that parents are engaged in the learning process by re-enforcing and encouraging Hebrew practice at home. The most important change this year is that we need absolute parental involvement which includes monitoring student homework and practice at home and active participation the monthly Family Programs. In the long run, we believe that this new program will enable families to have a degree of flexibility managing your youngster's busy schedule.

L'Shalom, Rabbi Ted Tsuruoka

Rabbi's Class: Introduction to Jewish Philosophy – Part I (Thursdays @ 7:30 PM)

A new 3-week class introducing the major thinkers and movers in Jewish Philosophy will commence on Thursday, October 18th. Part I will concentrate on the seminal Jewish thinkers of the Medieval period which and will emphasize Moses Maimonides. It is important to understand the Jewish philosophy, upon which normative Judaism is based, was not created in a vacuum, but rather it was affected and influenced by the philosophies of Greek, Roman and Islamic origin. Part II, which will be offered at a later date, will continue the survey into the modern era.

Classes are scheduled for: 10/18, 10/25 and 11/1.

Ongoing Programs (see calendar for date and time):

Intermediate Hebrew (TBD)

Torah Cantillation (Saturday mornings @ 11 AM)

Lunch & Learn (usually the 2nd Monday of month)

Basic Hebrew (Monday evenings, beginning Oct. 22)

General Donations

In Loving Memory Of:

Sylvia Kelman, Mother of Steven, Mark and Ellen

Susan Bendor
Judy & Helman Brook
Diane Haber & Robert Bruce
Kathie & Richard Davis
Sheila & Victor DeFazio
June & Allan Feldman
Denise Miller & Steve Fein
Leonie & Norman Goldfarb
Gail & Robert Gordon
Rose Grabelsky
Alvin Graham
Meg & Steve Grass
Mindy & Howard Israel
Terry & Richard Joseph
Irma & Allen Leboff
Jean & John Lesser
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Bella Bekker-Silver & Jonathan Silver
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Suzanne Branch & Gary McTiernan
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Judy & Helman Brook
Giacomo Grippio, Brother of Tery Grant
Helene Dorfman
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Frances Falon
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Gabriel Saacks, Father of Minnie Goldwater
Minnie Goldwater
Muriel Borin, Mother of Glenn and Iris
Alvin Graham
Bernard Rosenberg
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Clare & Michael Haber
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Carol & Bill Hersh
Gloria Krane, Mother of Margery Kashman
Pearl Kashman, Mother of David Kashman
Margery & David Kashman
Rita Weissman, Mother of Jean Lesser
Jean & John Lesser
Shirl Lewis, Mother of Willa Lewis
Willa Lewis & Edward Moun
Maxwell Marder, Husband of Harriet Marder
Harriet Marder
Faye Rabeck, Mother of Stuart Rabeck
Sandra & Stuart Rabeck
Fay Silverman, Mother of Arthur Silverman
Arthur Silverman

In Honor of :

The Birth of Alice Rachel Blondin,
Granddaughter of
Gail & Robert Gordon
Bernard Rosenberg
The Temple Isaiah Family
Alvin Graham
Denise Miller & Steve Fein
Meg & Steve Grass
The Marriage of Sarah Hersh & Jared Beckerman
Carol & Bill Hersh
Helene Dorfman's Wonderful Speech on Rosh
Hashana
Kathie Davis' Excellent Work on the Aliyot
Mindy & Howard Israel
The Speedy Recovery of Sylvia Gersman
Bernard Rosenberg

Kol Nidre:

Mae Anderman
Sheila & Victor DeFazio
Franklin Greene & Omaira Enriquez
Clare & Michael Haber
Amy & Steven Kossover
Ruth Mandelbaum
Jacqueline Neumann
Betty & Leonard Pollack
Claude Springer
Clare & Steven Warshavsky

*We Welcome
The Newest Members
of the Temple Isaiah
Family*

*Margo & David Berkowitz
and Noah, Jonah & Zev*

Agnes & Alan Goldschlager

Rose Grabelsky

Harriet Shindler



connect.to.care

October Events:

**"Brand Yourself:
Promote Yourself with a
Great Story"**
Featuring Ginny Pulos,
Founder and President
of Ginny Pulos Communi-
cations
Sid Jacobson JCC
Thursday, Oct. 4, 11:00am

**"How to Benefit from
Public Benefits and
Available Cost Saving
Programs"**
Congregation Tifereth
Israel, Glen Cove
Tuesday, Oct. 16, 10:00am

**"Options for Repaying
Student Debt—a Primer
for Parents, Students
and Graduates"**
Sid Jacobson JCC
Thursday, Oct. 25, 7:00pm

**"Using Emotional Intelli-
gence in our Personal
and Professional Lives"**
featuring Sue
Fredericks,
President, One Purpose
Performance, Inc.
Tuesday, Oct. 30, 7:30pm

**For More Information and
Registration call
516-484-1545**



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**Refer me to your friends and neighbors and I will donate 10% of my commission to the
 Temple Isaiah 21st Century Fund**

Bella Bekker-Silver

Licensed Realtor

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Great Neck, NY 11021

www.templeisaiiahgn.org

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BULLETIN

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Cantor: Leslie Friedlander

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