

## Minyan Calling: You Are Needed! *New Notification System Bringing Services Into 21st Century*

**By Marc Katz, Editor**

A new solution has been deployed to address an age-old Jewish observance problem. Temple Israel is initiating a smart phone notification system to alert worshippers in real time to the need for additional people at the congregation's morning and evening minyan, when needed.

Temple Israel conducts the only daily egalitarian minyan in the region, but at times has had difficulty obtaining the requisite ten people to conduct the full service. Growing out of conversations with former Associate Rabbi Seth

Adelson and Rabbi Howard Stecker, the congregation's co-chair of the Ritual Committee, Temple Israel Vice President Brent Greenspan, explored what he calls "a 21st century solution to the problem."

Using his IT professional background, he researched ways to notify the congregation when additional worshippers are needed for the minyan. He discovered GroupMe, a two-way instant messaging app for smartphones, tablets and computers. Volunteers join GroupMe by downloading the app and enrolling in the Temple Israel

morning and evening chat groups. When additional people are needed all members of the chat group get a message asking if they would join the minyan. Group members can immediately reply to the group if they are able to attend.

"Anyone can join the group, which means they are willing to receive minyan notifications and may be able to join the service on short notice," Mr. Greenspan said. "This is a pragmatic solution which has been a problem minyanim have had to deal with for centuries."

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## Temple Israel Women Conduct a Weekend of Prayer



**By Lori Oppenheimer**

Multi-generational women of Temple Israel showcased their exceptional level of learning garnered over several months as they led the congregation's third Shabbat Kol Ishah, literally "a woman's voice."

More than 60 participants led virtually all aspects of the special Shabbat on June 10-11, starting with the Friday

Mincha service and ending with Havdalah on Saturday night. The inspiring services were orchestrated by Cantor Raphael Frieder, who taught and prepared each of the participants to chant their part in T'filah, Torah and Haftarah. The Cantor conducted weekly classes and private lessons with the participants to enable everyone to master the material.

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## Numbers Count!

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**A Voice Guest Column** by Lois Sazer

EDITOR'S NOTE: One of the highlights of Temple Israel's all-women led service weekend, Shabbat Kol Ishah, was a D'var Torah given by congregant Lois Sazer. Excerpts from her presentation are in this Voice Guest Column.

"Five hundred twenty-five thousand, six hundred minutes. Five hundred twenty-five thousand journeys to plan. How do you measure the life of a woman or a man?" Numbers, the English translation of today's parsha, B'midbar. In Hebrew it means "wilderness" or "desert." As the book of B'midbar opens, there is hope that the journey upon which the Jews embarked as they left Egypt as slaves would finally bring them to the Promised Land. While the counting of the Omer is ending, B'midbar starts with God asking Moses to take a census of the Israelite community before journeying into the desert. Between the Omer and the census, we count two of our most precious commodities: time and people.

Albert Einstein once said: "Not everything that counts can be counted, and not everything worth counting counts." So why did God insist on counting the Israelites? Counting the things that are important to us is

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**We need to be mindful  
that we all count.**

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something we do all the time. We count our children and grandchildren, our money, our anniversaries, our birthdays, and, hopefully, all of our blessings

In B'midbar, the total count of 603,550, falls far short of "the whole Israelite community," as it included only men to  
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## On Leadership and Service

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**From the Rabbi** by Rabbi Daniel Schweber

I sometimes find myself envying the life of the president. They have a personal chef and a staff to maintain the house. They have their own airplane with a bedroom and shower. Wouldn't that be the life!

Of course, the president has demanding obligations that go with those perks. There are myriads of domestic and foreign issues that must be taken care of. At any given time at least 40 percent of

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**...let us continue to fill  
the world with love of  
humanity.**

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the country is against the president and we thankfully have a robust free press watching the president's every decision.

With the presidential life comes power and tremendous responsibility. To take on the role of president, or many other positions of leadership, the person needs to accept

the sense of service and responsibility that comes with the power and prestige.

Unfortunately, not all leaders accept the equation that with power comes an obligation of service. We see this in Korach's uprising as told in Numbers 16. Korach and his gang, as the Torah calls it, seem to be upset that they are not the chief leaders. Korach, by the way, is a Levite and has plenty of prestige caring for the Tabernacle. But Korach is jealous of the kohanim and Moses and Aaron who have more prestige. They cry out "isn't everyone holy." Shouldn't everyone have equal access to God's holiness?

Korach has some valid points, especially for us in the 21st century. Inequality isn't good for society. But, we have to ask ourselves if Korach genuinely cared about the issue and about the people or if this was just a way to get people to support him.

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## Temple Technology

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**From the President**  
by Rob Panzer

I would like to touch on two issues relating to our use of new technologies.

The first involves new security measures. We will be implementing new access procedures for off-hours, such as for the morning minyan and evening meetings. These procedures will be described in more detail in the article at the end of this column. Those who require early morning access or late evening access will be given a FOB or an access code that will unlock the main doors to allow them entry. This allows us to control who enters the building during those hours when we don't have security personnel on duty. We make certain to have security coverage during all school hours to provide maximum security for our children.

As reported by our executive director, Leon Silverberg, we have more hours of security coverage than any other synagogue in Great Neck and all of our personnel are current or former Nassau County police officers.

The other technology we have started to use is the new minyan app, called GroupMe. This is simply a group chat. Through the efforts of Vice President Brent Greenspan we now have a way of contacting those who choose to participate, letting people know if we need more people to complete a minyan. We view the minyan as a critical part of our mission

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and are hopeful that this will help us to insure that anyone who needs to say Kaddish in memory of a loved one will be able to do so. If you wish to participate in this program, please email Brent at [bf.greenspan@gmail.com](mailto:bf.greenspan@gmail.com).

I would like to take a moment to thank those who have recently finished serving on the Board of Trustees. In alphabetical order, they are Joe Farber, Rebecca Friedman-Charry, Ron Klempner, and Miriam Kobliner. Their contributions to

*Continued on page 4*

## In Memoriam

Temple Israel extends  
condolences to the families of:

### MILDRED WERBER

mother of Martin Werber and  
esteemed member of Temple Israel

### LOLITA GOLDSTEIN

sister-in-law of  
Eileen and Mickey Putterman  
and esteemed member of Temple Israel

### VIVIENNE KUGLER

mother of Andrea Krimko

### SHIRLEY KOBLINER

wife of Harold Kobliner,  
mother of Kenneth Kobliner  
and esteemed member of Temple Israel

### YVETTE SCHWARTZ

sister of Barbara Spun

### NADAB MELAMED

father of Isabelle Nazarian

### GEORGE FREEDMAN

brother of Past President Sidney  
Freedman

### ROSE UNGER

mother of Joseph Unger

### LOIS GELFARB

wife of Melvin Gelfarb  
and esteemed member of Temple Israel

### VIOLET DUNCKLEY

mother of William Dunckley

### PARVIN ESHAGHOFF SHADI and NEDJAT ESHAGHOFF

aunt and uncle of Hilda Azizi,  
David Eshaghoff, David Eshaghpour,  
Hilbert Eshaghpour, Robert Kahen  
and Romina Pour

### SION FARHANGIAN

uncle of Joseph Farhangian

*May their memories be for a blessing.*

## Candle Lighting Times

**Friday, August 12** 7:40 P.M.

**Friday, August 19** 7:30 P.M.

**Friday, August 26** 7:20 P.M.

**Friday, September 2** 7:08 P.M.

## Upcoming Events

### August 11

Sisterhood Lunch and Read Club  
at the home of Rona Lupkin Noon

### August 13

Erev Tisha B'Av

### August 14

Tisha B'Av

### August 18

Board of Trustees Meeting 8:15 P.M.

### August 19

Last Day of Beth HaGan  
Summer Program

### August 28

Temple Israel Trip to Long Island  
Ducks Game 5:05 P.M.

### September 6

Waxman High School and Youth House  
Registration and BBQ 4:30 P.M.

### September 11

9/11 Memorial Service  
at Saddle Rock Bridge 6:30 P.M.

First Day of Sunday/Tuesday

Religious School Classes

### September 12

First Day of Beth HaGan Nursery  
School Classes

First Day of Monday/Wednesday

Religious School Classes

### September 24

Leyl Selihot

### NOTE NEW TEMPLE ISRAEL OFFICE HOURS:

The office will be open on Sunday, August 28, September 11, 18 and 25.

## MEN'S CLUB TRIP



## SUNDAY, NOVEMBER 13

## 8:30 AM - 6:00 PM

All men and women are welcome.

**Cost: \$180/person**  
(includes round trip bus from TIGN,  
tailgate BBQ, upper level end zone  
tickets to the game)

Upgrade to upper level side seats for an additional \$20.

QUESTIONS? Contact Rabbi Schweber at [RabbiSchweber@tign.org](mailto:RabbiSchweber@tign.org).

RSVP and payment due by September 8 to Jodi  
at (516) 482-7800 ext. 1105 or [jengel@tign.org](mailto:jengel@tign.org).  
(Make checks payable to Temple Israel of Great Neck)

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## B'nai/B'not Mitzvah in Our Temple Israel Family

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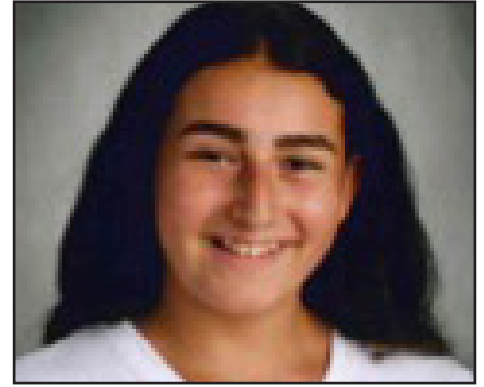
### Brandon Delafraz

Brandon Delafraz will be celebrating his Bar Mitzvah on September 3. He is the son of Sima and Hamid Delafraz and has a brother, Bradley, 11. Brandon is an eighth grade student at Great Neck North Middle School. Brandon plans to visit Israel with his family next summer.



### Hanna Eshaghoff

Hanna Manijé Eshaghoff will be called to the Torah as a Bat Mitzvah on September 3. She is the daughter of Joanna and David Eshaghoff and has a brother, Joseph, 11, and two sisters, Lea, 7, and Emma, 4. Hanna is an eighth grade student at Great Neck North Middle School. She enjoys painting, drawing and photography. Hanna will continue attending the Waxman High School.



### Alexandra Sedgh

Alexandra Sedgh will be celebrating her Bat Mitzvah on September 10. She is the daughter of Neda and Farid Sedgh and has a sister, Victoria, 17, and two brothers, Daniel, 14, and Cyrus, 9. Alexandra is an eighth grade student at Great Neck North Middle School. She enjoys playing tennis and practicing krav maga. Alexandra plans to attend the Waxman High School and Youth House.

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## Temple Technology

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the congregation have been, and will continue to be, invaluable.

As always, I can be contacted at [robpanzer18@gmail.com](mailto:robpanzer18@gmail.com).

### Attending the Minyan

In our continuing efforts to provide a safe and secure environment for our members, guests, students and staff, we are planning to implement procedures that limit off-hours access to the synagogue. These procedures are planned to begin on August 15th. Doors will be locked until security personnel arrive at 9 A.M. As morning minyan begins before security staff arrives, those attending the morning minyan will need to obtain a way to enter the building. Please note that for evening minyan there will usually be a security person in or around the entrance, but in the event there is not the procedure for gaining access to the building is the same as for morning minyan.

In order to enter the synagogue when it

is locked, you need one of the following:

- **FOB**, a small security device that electronically unlocks the door by holding it next to the keypad near the entrance.
- **Access Code**, a six-digit number you enter into the keypad, which unlocks the door.
- **Call the Chapel** from the outdoor phone, at extension 104, speak with someone in the Chapel who will either release the door lock or come to the door to allow you to enter.

FOBs are issued by the synagogue office to individuals who require access to the building on a daily basis or during off-hours. Those who receive a FOB get instructions for its proper use.

Access Codes are also issued by the synagogue office to those attending minyan, members of certain committees, and other individuals who require building access at specific hours for specific periods of time.

There will be Minyan Access Request Cards in the Chapel that you can complete to get an access code in order to attend minyan for the times and period that

### Daily Minyan Times

#### Monday, August 15, 22 & 29

6:45 A.M. 8:00 P.M.

#### Monday, September 5 (Labor Day)

8:15 P.M. 8:00 P.M.

#### Tuesday & Wednesday

7:00 A.M. 8:00 P.M.

#### Thursday, August 11, 18, 25 & September 1

6:45 A.M. 8:00 P.M.

#### Friday, August 12, 19, 26 & September 2

7:00 A.M. 6:30 P.M.

#### Sunday, August 21, 28 & September 4 (Rosh Hodesh Elul)

9:00 A.M. 8:00 P.M.

#### Sunday

8:15 A.M. 8:00 P.M.

you require. You will receive additional instructions about how to enter the building when you receive your access code.

Questions regarding access to the minyan should be directed to Kathy Recckia at 482-7800 or emailed to [Access@tign.org](mailto:Access@tign.org).

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## Summer at Beth HaGan

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**By Gina Giuffre,  
Summer Program Director**

As summer sadly draws to an end, we prepare for our final days at Temple Israel's Summer Program. It has been 39 days filled with laughter, fun and friendship. As the new director, I was immediately impressed by the dedication and warmth of the well-seasoned morot, teachers, and the professionalism of our custodial staff. I witnessed the individual triumphs of toilet training and first time separation, and if you don't think that's a big deal, ask their parents!

Soccer Wednesday and Hip-Hop Thursday were just two of the weekly activities the children always looked forward to. Otherwise, they were busy baking, crafting, painting, dancing, singing, splashing, climbing, planting, growing tomatoes, and eating them for lunch—just some of the highlights. They made totem poles and lei necklaces for our luau and many tried pineapple for the first time! We learned about the science of bubbles and heard squeals of amazement and joy as the children jumped and attempted to pop 12-foot bubbles! We shared our most favorite possessions at show-n-tell and enjoyed eating "dirt cups." We topped the summer off with an animal safari puppet show and pony rides, ending our time together on a high note.

I'm pleased our enrollment grew throughout the summer and many parents extended their children's time with us. Here's your chance to experience the fun: we are now accepting enrollment for Summer 2017. As a bonus, you will receive this year's locked in tuition rate and a \$50 early bird special discount. Please contact Rachel or Marie in the Beth HaGan office for details. Wishing everyone a wonderful school year!



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## Numbers Count!

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be conscripted into the army. While both men and women stood together and were counted on Mt. Sinai, women were not counted in this census. I am a woman of Mt. Sinai. As I stand on this bimah, inaugurated for women by Ruth Waxman, of blessed memory, in what is now an egalitarian synagogue, where "Tradition Meets Change," I ask, what does it mean that we now count women, that we add women's voices? After all, it was less than 100 years ago that women in this country were first given the right to vote. How far we have come!

So what is the back story to this week's parsha? An elaborate plan was mapped out which included group and individual responsibilities and the laws. God wanted to ensure that the ancient Hebrews, after enslavement, were able to survive as a people, outside the land. It is historically unique that the law preceded the land. For every other nation in history the reverse was the case: first the land, then the law. The fact that in Judaism the Torah was given b'midbar, in the desert, before they had even entered the Promised Land, meant that uniquely Jews and Judaism were able to survive, their identity intact, even in exile. Even in exile, the Jewish people were still a nation, with God as the sovereign and the covenant still in place. The ancient Hebrews knew where they were going, with God as their GPS.

As Rabbi Jonathan Sacks reminds us, smartphones can do amazing things—few more amazing than Waze, the Israeli-designed satellite GPS navigation system acquired by Google in 2013. Waze can tell us how to get there, but it cannot tell us where to go, nor what to do when we do get there. That is something each of us must decide. Individually and as a people, it is imperative we make rational choices. Without a sense of destination, our lives are directionless. The famous rabbinic sage Yogi Berra said: "If you don't know where you are going you will end up someplace else."

As Rabbi Sacks has said, in Judaism the purpose is clear: to create a small

clearing in the desert of humanity where freedom and order coexist. Where justice prevails, the weak are cared for and those in need are given help, and, where we have the humility to attribute our successes to God and our failures to ourselves, where we cherish life as the gift of God and do all we can to keep it holy. To achieve this, though, we have to have a sense of individual and collective purpose. That is the choice that Moses, speaking in the name of God, set before the Israelites. Does life just happen? Or is it a call from God to purposefully make the world a

better place through our mindful actions? In such an endeavor we all count.

So we count, and we plan, and the moments of our lives become the days and the years of our lives! We need to plan our personal journeys so that each moment counts when we measure our lives. To paraphrase Rabbi Abigail Treu, "With all the numbers and counting in this week's parsha, we should not lose sight... that we measure our years by counting, day in and day out, moments we spend with the others wandering with us blazing a trail through the wilderness of life."

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## On Leadership and Service

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The ancient rabbis do not think Korach was genuine. It is an argument without the proper motives. In contrast, Moses was an example of service leadership. The Torah beautifully lays bare all aspects of Moses' leadership for us, including the glory, the power, the responsibility, the tremendous challenges, and his faults. Moses was indeed the only person who could speak to God as humans speak to each other. Moses' face shined with a divine light. Moses certainly had power and prestige. He helped God with miracles and was a chief judge. Moses took these responsibilities so seriously that he overworked himself, until his father-in-law taught him delegation. And Moses faced much challenge, complaints and rebuke from his constituents.

Moses was the one containing God's anger. Several times in the Torah God contemplates destroying the people and pressing the reset button and Moses intercedes on the people's behalf. Moses also often succeeds in alleviating whatever it is the people are complaining about, whether it is needing water or better food. From our perspective, Moses earned his glory by being a tireless advocate of the Israelite people.

In November and many times after that, we will have opportunities to choose leaders. As we make our decisions, we should evaluate the candidates and try to determine if they will sincerely serve us, the constituents, or if they are running more for the accolades and power of leadership.

We ourselves may be in positions of leadership and we must ask ourselves the same questions. Leadership is about service and devotion and not about the accolades. No human leader is perfect. Aaron helped make the Golden Calf. Moses struck the rock when asked to speak to the rock. They are still leaders we should emulate.

On July 2, the world lost a great leader in Elie Wiesel, zichrono l'vracha. Wiesel's realm of leadership was moral. He noted when things weren't right and spoke up. The fact that he never held political office made him a more effective leader. Wiesel's work was on behalf of humanity and anyone whose human rights were threatened. He never had to worry about economics or the desire to be re-elected.

The events here in America and around the world this summer prove even more that the world needs more leaders like Wiesel. Who are they and where will they come from? We don't know yet, but let us collectively work to find and cultivate such leaders. Until then, let us continue to fill the world with love of humanity.

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# Tisha B'Av—A Day for a Good Cry

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## By Rabbi Daniel Schweber

I took the summer of 2000 off from Camp Ramah, and stayed in the City to prepare for my wedding. On Tisha B'Av morning I set off from my apartment on 89th Street to attend services at Ansche Chesed, the Conservative synagogue I grew up in. On my way I was stopped by an Orthodox gentleman who saw my kippah and asked if I would help them make a minyan. As Tisha B'Av commemorates Jewish disunity, I agreed to help make a minyan at the Orthodox synagogue.

Tisha B'Av morning services are unlike services on any other day of the year. We do not put on tallit or tefillin and most sit on the floor. After the obligatory prayers, people remain to recite kinot, or mournful poems, about the many tragedies that have befallen the Jews. When we got to these poems, the rabbi and others broke down into tears. It was a very powerful and memorable moment for me.

I learned, among other things, that Tisha B'Av is a day for tears. Historically, the date marks when the first and second Temples were destroyed among other tragedies. However, the Talmud presents a midrash offering a spiritual reason for 9th of Av being a day of tears.

“Rabbi Yochanan taught the incident (Numbers 12) with the ten scouts who returned and gave their derogatory report about the land of Israel and caused panic on Tisha B'Av eve (the night of the 9th day of Av). The Holy One said ‘you wept in vain (on this night). I will establish this date for you as a time of real weeping for all generations.’ (Talmud Taanit 29a)

Judaism's many rituals touch all aspects of life from birth to death and all emotions including joy, anger (remembering to blot out Amalek our spiritual enemies) and sadness and tears.

Evolutionary scientists differ on their explanations for why humans cry.

Many scientists focus on the possible physiological reason such as the need to clear and moisten our eyes and nasal cavities. Others think crying it to help get attention. When we cry, we look and sound like infants and the crying signals to others that we are in emotional distress.

Another explanation focuses on the improved feeling one gets after a good long cry, or the existence of therapeutic crying. As humans we have self-consciousness, the knowledge that we are mortal and free-will. Too often humans have chosen to perpetrate evil and cause even more pain and loss. As humans we need mechanisms that help us cope with, accept and move on from the inevitable losses we will experience in our lifetime. Crying is one of those mechanisms.

I think we feel better after crying because we cannot dwell on our loss forever. Depression is an illness because it means the brain and body are unable to continue

and lessen the feelings of loss.

Tisha B'Av is the Jewish day of tears. It is the day to think about, mourn and cry for all of the pain and anguish Jews have experienced in the recent and distant past. In addition, we fast from sunset to darkness the next day, refrain from pleasure baths and, if able, we sit low to the ground until Noon. These rituals help us get into the crying mood and give ourselves a reversible taste of some of the anguish. It is a day for a good long cleansing cry.

A lot has befallen the Jewish people during our thousands of years of history. Remembering them one day a year has been one of the secrets of our success. Another secret has been allowing the emotions to blend. We puncture a joyous wedding by breaking the glass in recollection of the old days in Jerusalem. On Tisha B'Av, a majority of the poems end on a note of hope. Eikhah ends with the line “return to us God and we shall return to you, renew our days as of old.”

I encourage you all to join us for part or all of the Tisha B'Av. See box below for schedule.

## OBSERVE TISHA B'AV

Commemorating the Destruction of the First Temple (in 586 BCE)  
and the Second Temple (in 70 CE) in Jerusalem  
and the Exile of the Jewish People

This solemn day reflects the greatest tragedies of Jewish history (including the Holocaust), but also serves as a reminder that the Jewish tradition of renewal is alive in Israel and America. It is customary to fast from sunset until dark the following night.

### SATURDAY EVENING, AUGUST 13 - 7:45 P.M.

*Se'udah Shelishit* (light meal) at 7 P.M.

Fast begins at 7:55 P.M.

*Minhah, Ma'ariv* and the reading of *Eikhah* (the Book of Lamentations), led by Rabbi Schweber, Cantor Frieder and members of the congregation who will chant *Eikhah* and other selections.

**Please come prepared to sit on the floor and sing mournful melodies.**  
(Chairs available if needed)

### SUNDAY, AUGUST 14

**Shaharit 8:15 A.M.**

(without *tallit* and *tefillin*), including Torah reading and *kinot* (poems of lament)

**Minhah & Ma'ariv 7:45 P.M.**

(including Torah and *Haftarah* appropriate for *Tisha B'Av* with *tallit* and *tefillin*)

**Fast ends at 8:38 P.M.**

# From Generation to Generation

## Temple Israel Gratefully Acknowledges The Following Contributions

### TEMPLE ISRAEL FUND

In honor of:

Cantor Raphael Frieder  
Nancy and Eric Frank  
The birth of their grandson,  
Axel Logan Alter  
Vivian and Yuval Brash

In memory of:

Marica DePinna  
Jane Blum  
Shirley Kobliner  
Arlene and David Lurie  
Chaia Rivkin  
Liba Shagalov  
Boris Guten  
Valentina Shagalov  
Paul (Parviz) Ohebshalom  
Ebby Ohebshalom  
Jamileh Leah Nazarian  
Rachelle Ohebshalom  
Samuel Kanfer  
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Benjamin Price  
Debra Kanfer  
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Morris Wasserman  
Grayce Falow  
Nanette Raab  
Edwin Raab  
Patty Schneider  
Mildred Werber  
Bela and Melvin  
Schoenfeld  
The Goldberger family  
Miriam and Kenneth  
Kobliner  
Vivian and Yuval Brash  
Lolita Goldstein  
Bela and Melvin  
Schoenfeld  
Florence Damast  
Adrienne Wilson  
Louis Siegel  
Suanne Scherr  
Herman Scherr  
David Scherr  
Rose Rochman  
Toby Gorelick  
Max Lattner  
Saul Lattner  
Katalin Wolf  
Harry Wolf  
Martha Feingold  
David Feingold  
Harry Chaityn  
Samuel Kiperman  
Linda Kiperman  
Ray Mankin  
Jack Weinberger  
Irving Pearlstein  
Audrey Levine  
Jean Glasner  
Warren Glasner  
Camille Katz  
Vivian Brash

Edward Belitz  
Lillian Belitz  
Sandra Paley  
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Max Jarolem  
Marlene Handelman  
Harry Silberglait  
Barbara Dicker  
Elaine Silberglait  
Max Cherney  
Claire Cherney  
Joseph Eden  
Vera Eden  
Stuart Sylvan  
James Sylvan  
Daniel Giddings  
Wendy Gold  
Jeanette Goltman  
Adele Warren  
Helen Schindler  
Deborah Schindler  
Miriam Weisel  
Barbara Meyers  
Rachel Kozulezyk  
Anna Rubin  
Sarah Baron  
Pauline Cohen  
Dorothy Weinrieb Estrin  
Renee Kimelman  
Rouhi Soleymani  
Yosef Soleymani  
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Sy Grabel  
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Niloufar Ghalchi  
Michael Rose  
Gita Rose  
Isidore Friedman  
Regina Friedman Kremsdorf  
Clara Adler  
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Bess Goldring  
Joseph Knoll  
Eva Knoll Bolanos  
Ada Bergstein  
Martin Bergstein  
Leonette Menashy  
David Menashy  
Louis Fischer  
Gail Zahler

Ruth Fink  
Abraham Fink  
Simon Fink  
Ina Salit  
Malcolm Salit  
Irwin Charles Klein  
Leonard Klein  
Sara Szabo  
Claire Cherney  
Farangis Youdim  
Ben Youdim  
Denise Benoliel  
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Robert Lopatkin  
Morris Katz  
Toby Katz  
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Elise Tepper  
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Mel Lieberman  
Helen Davis  
Sari Green  
Gloria Nachmanoff  
Rebecca Horowitz  
Lori Beth Schwartz  
Evelyn Furman  
Judith Greenstein  
Donald Broder  
Alyssa Spiel  
Jerome Laurence  
Jacob Linden  
Louis Laurence  
Ida Laurence  
Elaine Laurence  
Ethel Smolinsky  
Joyce and Burton Weston  
and family  
Lori and Paul Freudman  
Maxine Leeds  
Rebecca and Malcolm Phillips  
Maxine Vogel  
Vivian and Yuval Brash  
Meyer Bader  
Nancy Bader  
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# From Generation to Generation

## Temple Israel Gratefully Acknowledges The Following Contributions

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 Marilyn Torodash

In memory of:  
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 Alise Kreditor, Jeffrey  
 Englander and family

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 Kenneth Kobliner, becoming  
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In appreciation of:  
 Cantor Frieder's 25 years of  
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In honor of:  
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 Boris  
 Cantor Frieder being this  
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 Rabbi Schweber's support  
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 Marilyn Torodash  
 The upsherin of their sons,  
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## Todah Rabah...

The Werber family is deeply grateful for the outpouring of support from both Temple Israel and Great Neck Synagogue during our period of mourning for our beloved matriarch, Millie Werber. It was beautiful to see how well Rabbis Polakoff and Stecker worked together and the two communities were able to collaborate to give us comfort during this difficult time. It was a wonderful example of Jews gathering together in an expression of a sincere belief in Klal Yisrael. It is our prayer that such collaboration becomes increasingly commonplace.

--David and Marty Werber

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# Temple Israel Women Conduct a Weekend of Prayer

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Continued from front page

"I came away with a finer appreciation of the exactitude in pronunciation and melody which the chanting demands," said one of the participants, Susan Buckler. "I have an even greater appreciation for our Cantor after trying to get just one small phrase just right."

This Shabbat Kol Ishah represented the seventh lay-led Shabbat, which began in 2009 with the first Shabbat Kol Ishah, followed by Shabbat Hagever in 2010, featuring the men of the congregation, and Shabbat Koleinu in 2011, featuring both women and men.

One of the most poignant elements of these lay-led Shabbat services is the opportunity to lead T'filot with family members or friends. This year, the congregation was treated to the lovely, resonant voices of several mother and daughter teams, including Eleanor Yomtobian-Askari and Serena Askari, Nataly and Amelia Blumberg, Simone and Sheeryn Kahen, Esther, Talia and Eden Katz, and Rebecca Yousefzadeh Sassouni and Emma Sassouni. It also featured a team of three sisters, Susan Abouf, Carol Shamoon Seidenberg and Linda Shamoon Young; and three generations of the Rokhsar family, Guity Rokhsar, her daughters Lillian Rokhsar and Rachel Geula, and Rachel's daughter, Rena. Another inspiring team consisted of four women from the current Adult B'nai Mitzvah Class: Lila Bernstein-Schoen, Minoo Dilmanian, Josephine Haghani and Marjan Taied.

"I found two things particularly moving in this year's Shabbat Kol Ishah Service," said Cantor Frieder. "The first was the camaraderie that developed among the participants during the preparation period. That feeling of warmth and support affected the whole congregation. The second thing was the sense of ownership and empowerment that the participants demonstrated. It was wonderful to see this. The growth was particularly noticeable to me in the women who had participated previously in Shabbat Kol Ishah or Shabbat Koleinu."

Following Friday night services, more than 100 people enjoyed a Persian dinner. After dinner, the Temple's Shavuot weekend scholar-in-residence, Rabbi Abby Sosland, delivered a presentation entitled, "Insider/ Outsider: How Biblical Women have saved our People." Rabbi Sosland is the spiritual advisor at Schechter Westchester High School, where she teaches Talmud, Bible, philosophy and prayer.

During Shabbat morning services, Lois Sazer delivered a D'var Torah that began with her singing a few lines from the iconic song "Seasons of Love" from the play "Rent." She then proceeded to analyze the parasha's premise of counting the Israelites in the desert and applying it to our lives today.

Another participant, Ellen Birnbaum, commented "being part of Shabbat Kol Ishah was such a wonderful experience, from learning a new prayer, meeting new women in our congregation, and feeling a kinship with a terrific group of friendly, caring women."

This year's Shabbat Kol Ishah was coordinated by a Steering Committee, including Sherry Husney, Pargol Khadavi, Lori Oppenheimer, Neda Sedgh, and

Deanna Stecker and was co-sponsored by Sisterhood of Temple Israel and the Temple Israel Institute for Lifelong Learning.

Participants also included Amy David, Mahin Farhangian, Aliza Fine, Wendy Fried, Becky Friedman-Charry, Lesli Giglio, Madelyn Gould, Judy Greenstein, Annie Hirsch, Lauren Horowitz, Andy Katz, Ronnie Katz, Eve Keller, Elise Kestenbaum, Jennifer Khoda, Brenda Kopelowitz, and Alise Kreditor.

They were joined by Karen Lewkowitz-Miller, Veronica Lurvey, Nelly Mizrahi, Cheryl Eisberg Moin, Rahel Musleah, Ofra Panzer, Edie Robbins, Patty Schneider, Sarah Schweber, Harriet Spitzer-Picker, Barbara Spun, Diana Stein, Sima Taeid, Irene Tannenholtz-Marcus, Debbie Volk, and Gail Zahler.

Toby Katz summed up the feeling of the participants and the congregation at the conclusion of Shabbat Kol Ishah: "This was a very moving and very spiritual Shabbat weekend...I reached an exceptional level of kavanah through the joyous and inspirational davening of all the participants," she said.

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## Minyan Calling: You Are Needed!

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*Continued from front page*

He said he heard of congregations which would put a special light fixture on the outside of their sanctuary. When the light was turned on it was a signal to passersby that more people were needed for the minyan. "This is a modern version of that solution to the problem."

Rabbi Stecker said: "We are using contemporary technology to help strengthen an ancient tradition. I hope that many in our congregation will do two things—sign up to receive the messages and respond to the call by supporting our minyan when available. Yet another instance of 'tradition and change' working together!"

To join the minyan GroupMe community, whether a member of Temple Israel or not, volunteers should email their preference for morning or evening minyanim, cell phone number and email address to Mr. Greenspan at [bf.greenspan@gmail.com](mailto:bf.greenspan@gmail.com). They will receive further instructions on how to join the group.

"The real answer," Mr. Greenspan said, "is that we are all part of a specific community. We have to say to ourselves, if we are going to be part of the Temple Israel community what can we do to help fellow members. An aspect of Jewish communal living and of Jewish values speaks to supporting the community's minyan."

## D'var Torah

*Continued from back page*

Promised Land was disobeyed when the Israelites took the negative advice of the ten scouts. This led to the wilderness wandering. The second command to proceed to the Promised Land is about to be obeyed.

**Va'ethannan** Saturday, August 20

This portion opens with Moses concluding his historical review by recounting how he entreated God to relent and allow him to go into the land with his people. God's response is that Moses will be permitted to see the land, but only from afar. Moses now ends his first discourse with an exhortation to obey God's laws. In his second discourse, which constitutes the bulk of the Book of Deuteronomy, Moses communicated a body of laws to the Israelites in preparation for their entry into the Promised Land. Some of these laws repeat laws given earlier in the Torah, but many of them are found only here. Before presenting the laws, Moses delivers a prologue describing the historical circumstances under which God gave them to him for transmission to the people. This section includes a repetition of the Ten Commandments, with some notable differences from the Exodus version. In addition, Moses offers a preamble, presenting the ideological basis for the laws and appealing for their observance. This section includes one of the most famous passages of the Torah: "Shema Yisrael, Adonai elohenu Adonai ehad."

**Ekev** Saturday, August 27

We continue the section of Moses' second discourse in which he sets forth the religious foundations of the covenant at Mt. Sinai in this portion. He reminds the Israelites that during the

entire period of the wilderness wandering they enjoyed God's care as witnessed by the fact that their clothing did not wear out or their feet swell and they were provided with manna for food. Moses cautions the people about what is likely to happen to them when they come into the good, fruitful land that they are about to enter. He reminds them that they must never assume that it is by virtue of their own hands that they will enjoy the produce of the land, but it is God who gives it to them. Moses then returns to history and recalls to the Israelites all their acts of defiance: the making of the Golden Calf, the complaints about lack of food and water, and the incident of spies. He points out that it is only because he interceded for them with God that they are able to enter Canaan.

**Re'eh** Saturday, September 3

In this portion we conclude the section of Moses' second discourse in which he sets forth the religious foundations of the covenant at Sinai. He lays before the Israelites two possibilities: obedience to God, which would bring blessing, or disobedience which would bring a curse. The choice is theirs to make, but it is clear that in order to possess the land they must choose to follow God's laws. The next section of the discourse comprises a detailed listing of the laws that are to govern the lives of the Israelites in the Promised Land. The first area dealt with its religious institutions and worship, including, among other things, directions for the establishment of a central sanctuary, rules for maintaining distinctiveness in worship, warnings against the heathen rites and religious seducers, and regulations concerning permitted and forbidden foods, tithes and the year of the release. The portion ends with laws detailing the observance of Pesach, Shavuot and Sukkot, indicating that time also is to be sanctified.



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## D'var Torah

by Rabbi Marim D. Charry

**Devarim** Saturday, August 13

We begin the Book of Deuteronomy in this portion. The entire book takes place while the Israelites are camped in the plains of Moab, on the banks of the Jordan River, ready to cross over into the Land of Canaan. At this point Moses, reaching the last weeks of his life and his ministry, takes this opportunity to deliver three farewell discourses and two poems before he takes leave of his people. Since these people are not, for the most part, the ones who left Egypt, Moses begins his first discourse with a review of the events from the time of leaving Sinai to the present and the lessons to be learned from them. Thus, he does not merely recount history, he interprets it. Specifically, he emphasized that the people's fate depends on their response to God's commands and promises. The original command to proceed to the

*Continued on page 11*

### Temple Israel of Great Neck

## Voice

Marc Katz, Editor

**Associate Editors:**

Paula Charry, Angela Jones, Ronnie Katz

**Photographers:**

Robert Lopatkin, Ofra Panzer

**TEMPLE ISRAEL OF GREAT NECK**

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P: 516.482.7800 | F: 516.482.7352

info@tign.org | www.tign.org

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## Sabbath Services

### Friday, August 12

Evening Service 6:30 P.M.

### Saturday, August 13

Erev Tisha B'Av

Morning Service 9:00 A.M.

Weekly Portion: Devarim

Deuteronomy 1:1-3:22

Haftarah: Isaiah 1:1-27

Havurah Service 10:00 A.M.

Junior Congregation 10:30 A.M.

Toddler Service 11:00 A.M.

Minhah 7:45 P.M.

Ma'ariv 8:30 P.M.

Havdalah 8:41 P.M.

### Friday, August 19

Evening Service 6:30 P.M.

### Saturday, August 20

Morning Service and

Shabbat Morning Group Aliyah 9:00 A.M.

Weekly Portion: Va'ethannan

Deuteronomy 3:23-7:11

Haftarah: Isaiah 40:1-26

Junior Congregation 10:30 A.M.

Toddler Service 11:00 A.M.

Niggun Circle with Cantor Frieder  
following kiddush

Minhah 7:10 P.M.

Ma'ariv 8:14 P.M.

Havdalah 8:29 P.M.

### Friday, August 26

N'Ranenah/Evening Service 6:30 P.M.

### Saturday, August 27

Morning Service 9:00 A.M.

Weekly Portion: Ekev

Deuteronomy 7:12-11:25

Haftarah: Isaiah 49:14-51:3

Havurah Service 10:00 A.M.

Junior Congregation 10:30 A.M.

Toddler Service 11:00 A.M.

Minhah 7:00 P.M.

Ma'ariv 8:03 P.M.

Havdalah 8:18 P.M.

### Friday, September 2

Evening Service 6:30 P.M.

### Saturday, September 3

Rosh Hodesh Elul

Morning Service 9:00 A.M.

Weekly Portion: Re'eh

Deuteronomy 11:26-16:17;

Numbers 28:9-15

Haftarah: Isaiah 66:1-24

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Junior Congregation 10:30 A.M.

Toddler Service 11:00 A.M.

Minhah 6:50 P.M.

Ma'ariv 7:52 P.M.

Havdalah 8:07 P.M.