

Temple Israel Names New Director for Waxman High School, Youth House



Newly appointed Waxman High School and Youth House Director Avi Siegel.

by Marc Katz, Editor

Avi Siegel has been organizing Conservative teen educational activities all of his life. As the newly appointed director of Temple Israel's Waxman High School and Youth House, he is now busy shaping the school curriculum for the fall start of school.

"I love what I do," he said recently from his yet-to-be-set-up office in the school building. "I plan to put my background in psychology, youth programming and teen engagement to use in planning many school activities."

Director of Congregational Schools Rabbi Amy Roth said: "Avi is a great fit for the Waxman High School. His background will be extremely helpful in providing exciting curriculum for the school."

For the past year, Avi served as the assistant director of the school. He traces his interest in teen Jewish education to the Conservative congregation his family belonged to when he was growing up in California. "We were very active members of Temple Beth Am in Los Angeles, where I made the connection," he said.

"Throughout my high school years I felt part of the Jewish community through

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Temple Israel Marches for Israel!

Temple Israel fielded a large contingent of marchers and onlookers at New York City's recent Celebrate Israel Parade along Fifth Avenue. Busses left Temple Israel early in the morning with participants wearing bright blue tee shirts. They returned late in the afternoon, with marchers tired but filled with enthusiasm for having participated in the largest salute to Israel parade ever. This year's parade theme was "Israel: All Together."

Students in the congregation's Religious School brought their own banner, highlighting Israeli cuisine. Temple Israel participants were organized by Rebecca Sassouni and expenses were underwritten by the congregation's Israel Solidarity Fund.



Yad B'Yad At 17

A Voice Guest Column by Brenda Kopelowitz

EDITOR'S NOTE: Yad B'Yad Chair Brenda Kopelowitz sums up the past year's activities and thanks all who have made and continue to make this Sisterhood project possible in this Voice Guest Column.

It is with great pride that Yad B'Yad celebrates its 17th Anniversary.

Originally, Yad B'Yad was started to meet the many needs that our members face during times of stress and crisis. After much discussion, together with the support of Rabbi Waxman, Yad B'Yad meaning "hand in hand," was started and dedicated to the memory of Marilyn Leavitt, a role model for the Yad B'Yad concept.

We are grateful to the members who have sent in donations and thank you letters.

A recent note from the Anderman family said "Thank you for reaching out to my family during a very difficult time. We found great comfort in your kindness and wanted you to know how much your support was appreciated."

Yad B'Yad reaches out in many ways. When there is a death we can set up the home for the shiva. We assist and advise concerning the meal after the funeral. We offer a Shabbat dinner when needed, deliver care packages, assist with grocery shopping, and bring in a memorial candle for *yahrzeit* after 11 months.

Yad B'Yad reaches out in many ways.

Together with *Bikkur Cholim*, we try and visit our sick and recuperating members.

Although we receive information from the Temple office about anyone in need of assistance, we need you, our congregants, to reach out and let us

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Our Spiritual and Strategic Vision

From the Rabbi by Rabbi Howard A. Stecker

"On the outside always looking in." So begins the chorus of the most well known song of the Tony award winning Broadway show, "Dear Evan Hansen." The protagonist, an anxious teen, sings about feeling isolated, unwelcomed by

We want to feel fully welcomed. A part of, rather than apart from.

those who appear to be on the inside.

Temple Israel of Great Neck recently completed the visioning and brainstorming phases of a strategic plan under the auspices of the United Synagogue of Conservative Judaism. We sent out a congregational survey, created task forces and prioritized proposals.

How to encapsulate what emerged from the input and effort of hundreds of people over a period of nearly two years?

We don't want to be on the outside looking in. We want to be on the inside. We want to feel fully welcomed. A part of, rather than apart from.

We who are struggling financially want to feel just as worthy of participation and recognition as those who are affluent.

We of Sephardi, Ashkenazi, Mizrahi and mixed backgrounds want to feel that our customs and melodies are validated and celebrated.

We who are LGBT want to participate fully with our partners without hiding who we are.

We who are physically challenged want to "go up" to the Torah, or to enter and move about the synagogue altogether, without having to struggle.

We who have mental illness or addiction

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Officer Changes

From the President by Rob Panzer

The summer, though a relatively quiet time of year at Temple Israel, is also a time for change. As our fiscal year begins July 1, we will have a substantial turnover on both our Board of Trustees and our Executive Committee.

Leaving the Board of Trustees are Jackie Astrof, Keyvan Frouzan, Pargol Khadavi, and Edie Robbins. Joining the board as new trustees are Michael Becker, Jeffrey Fleit, Lisa Goodwin, Marjorie Hoffman, Ezra Kassir, Barbara Levy, Susan Lopatkin, and Jack Yachbes. Thanks to those who have served ably and with dedication to the Temple Israel community and the community at large.

Leaving the Executive Committee are Maddy Gould, Seth Horowitz, Bob Lopatkin, Zina Rutkin-Becker, and Rebecca Sassouni. Joining the Executive Committee, listed with their respective portfolios, are Rachel Geula-Education, Sam Husney-Communications and Engagement, Veronica Lurvey-Programming, Lynn Weitzman-Development, and Burton Weston-

...we will have a substantial turnover on both our Board of Trustees and our Executive Committee.

Legal. Remaining on the Executive Committee are Dan Goldberger-Ritual, and Brent Greenspan-Financial. Each vice-president will also have several committees and other groups for whom they will be the contact person on the Executive Committee.

Before closing, I would like to thank those departing the Executive

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Office Summer Hours

The Temple Israel office will be closed on Sundays for the summer. The office will resume regular hours on Sunday, August 27.

In Memoriam

Temple Israel extends
condolences to the families of:

EFFIE APELAST WEINBERG
esteemed member of Temple Israel

BLANCHE MOSKOWITZ
sister of Leonard Klein

NASSER HAKIMI
father of Robin Hakimi

May their memories be for a blessing.

Mazal Tov To . . .

Susan and Robert Lopatkin
on the engagement of their daughter,
Stefanie, to Mark Garibyan.

Lois and Gary Sazer
on the engagement of their son,
Jonathan Adam, to Yearit Izhak.

Lilly and Iraj Nejat
on the birth of their grandson,
Landon Rhys Nejat.

Arlene and Jack Levine
on the birth of their grandson,
Landon James Levine.

Eva Yarett
on the marriage of her grandson,
Ian Yarett, to Minna Trang.

Daily Minyan Times

Friday

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

Sunday

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

Monday

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

Tuesday, July 18 & 25 & August 8

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

Tuesday, August 1 (Tish'ah Be'av)

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

Wednesday

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

Thursday

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

Candle Lighting Times

Friday, July 14

8:08 P.M.

Friday, July 21

8:04 P.M.

Friday, July 28

7:57 P.M.

Friday, August 4

7:50 P.M.

Upcoming Events

July 14

A Magyar Shabbat 6:30 P.M.
Followed by Dinner and Program

July 16

Men's Club Trip 5:15 P.M.
to the Long Island Ducks Game

July 18

Sisterhood Noon
Lunch and Read Program

July 20

Board of Trustees Meeting 8:15 P.M.

July 29

Shabbat Get-Together 3:00 P.M.
in the Park

July 31

Erev Tish'ah Be'av

August 1

Tish'ah Be'av

Learn the basics of

ISRAELI DANCING

at Temple Israel on Tuesday evenings from 7:30-8:15 P.M.

Intermediate/Advance classes meet 8:30-10 P.M.

\$10 per class • Call 482-7800 for details

Temple Israel Sisterhood Invites You To...

The History of Hungarian Jewry

A Magyar Shabbat

Guest Speakers:

Judit Szigeti & Anne Hirsh

Friday, July 14

Shabbat Services 6:30 P.M.

**Traditional Hungarian Dinner
and Program 7:30 P.M.**

Dinner & Program \$36 per person

LIMITED SEATING

Advance Reservations Required

RSVP to Karen Ashkenase: 487-3048

Rabbi Roth Visits Temple Israel's Campers at Camp Ramah, Berkshires



Summer at Camp Ramah in the Berkshires for Temple Israel Religious School students could be a time of fun and learning—but it is always good to have a visit from a familiar face from “home.”

Temple Israel Director of Congregational Schools Rabbi Amy Roth visited the congregation's campers recently and was greeted with warm smiles and a big welcome.

With Rabbi Roth, center, in top photo are, left to right, Elie Weitzman, Matthew Bloom, Elizabeth Lev, and Ethan Citron.



Greeting her in photo below, left to right, are Mitchell Bloom, Ethan Bloom, Ella Covitt, Sigal Weitzman, and Cecelia Albin.

Now is the time to make Ramah plans for next summer. For detailed information about Camp Ramah for the summer of 2018, contact Karel Tanenbaum at the Temple Israel Religious School at ktanenbaum@tign.org.

Prospective camper day for next summer will be held this month, on Sunday, July 16.

Voice Guest Column: Yad B'Yad At 17

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know of any member who is not well or having difficulty coping.

A special thank you to Waxman Youth House Director Danny Mishkin, who organized a project with the seventh graders at the Hebrew High School. They put together beautiful care packages with grape juice, tea, chocolates, puzzles, and personal notes. Several packages have been delivered and the recipients loved them and have already sent thank you notes to Danny Mishkin and the students. I also want to thank Director of Congregational Schools Rabbi Amy Roth

for the get-well cards which were created by the children of the Religious School.

My personal thank you goes to Yad B'Yad Captains Doris Delman, Iris Adler, Rebecca Cohenmehr, Ruthe Golden, Lee Levin, Robert Aizer, Lillian Rokhsar,

Karen Ashkenase, Eleanor Askari, Diana Stein, and Jackie Astrof. Without their help the program would not be possible. The beautiful notes, which people receive in response to donations given, are all written by Pearl Hyman. We are truly indebted to her.

From the President: Officer Changes

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Committee. Synagogue leadership is not an easy task. Each of them worked hard in trying to move Temple Israel forward. Thanks for your dedication, perseverance, and friendship. In honor of those who have concluded their service, we have placed a leaf and pomegranate on our Tree of Life. Kol Hakavod.

Best wishes to all for a healthy and safe summer.

The Case For Tish'ah Be'Av

by Rabbi Daniel Schweber

Rabbi Haskel Lookstein, in his introduction to the Koren Publisher's Tish'ah Be'Av prayer book, describes Tish'ah Be'Av in 1967. It was just two months after the Six Day War and the reunification of Jerusalem. The mood that year was anything but the required mournful feeling. That evening Rabbi Shlomo Goren, the chief Rabbi of the Israeli Army, who was on the Temple Mount on 28 Iyyar in 1967, read the Scroll of Eicha. After Eicha it is traditional to recite poems of lamentation. That year, the congregation refused and ended the service early. No one could feel the mournful feelings that are the central ritual of the day.

Rabbi Lookstein recalls that both he and his teacher, Rabbi Joseph Soloveitchik, were uncomfortable with this joy on Tish'ah Be'Av. In 1967 and still today, there were and continue to be reasons to

observe the mourning rituals of Tish'ah Be'Av. According to the Prophet Zecharia, Tish'ah Be'Av has

been observed since the destruction of the first Temple on the 9th of Av in 586 BCE. The Second Temple was built only 70 years later in 516 and yet, at least according to the Talmud, Tish'ah Be'Av was observed during the Second Temple period. Rabbi Soloveitchik imagined that the people of 2nd of the Temple spent the day recalling the destruction and praying that it never happen again. Of course, the Second Temple was destroyed in 70 CE, on Tish'ah Be'Av no less, ushering two millennia of Jewish exile from the Land of Israel.

If Tish'ah Be'Av was observed while the Temple stood, then all the more so it should be observed when we are fortunate to have sovereignty over Jerusalem. There are tragedies in Jewish history that we cannot forget. We must also never take the State of Israel for granted. It can, God forbid, be taken away from us. Observing Tish'ah Be'Av gives us an opportunity to remember the past and its lessons and to dedicating ourselves to the State of Israel.

In the late 1800's, Finley Peter Dunne described the role of newspapers as being "to comfort the afflicted and afflict the comfortable." This quote was quickly adapted to religion. While this phrase is rather simplistic, I do believe it captures some of the essence of religion and ritual. Rituals are supposed to make us think and reflect on our emotions, values, actions and our place and meaning in the world.

Tish'ah Be'Av is a day of affliction. Its purpose is to make us feel just enough discomfort and sadness so we do not become complacent and lose our sense of gratitude. Then, immediately after this day of affliction, we go right to Shabbat Nacamu, the Shabbat of comfort.

Please join us on Monday evening, July 31 at 8 P.M. to observe Tish'ah Be'Av.

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July 31, at 8 P.M. to
observe Tish'ah Be'Av.

OBSERVE TISH'AH BE'AV

Commemorating the Destruction of the First Temple in 586 BCE and the Second Temple in 70 CE in Jerusalem, as well as 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 in America.

MONDAY EVENING, JULY 31

Fast begins at 8:10 P.M.

Minhah, Ma'ariv and the reading of Eikhah (the Book of Lamentations) 8 P.M. in the Crystal Ballroom

Rabbi Daniel Schweber, Cantor Raphael Frieder and members of the congregation will chant Eikhah and other selections.

Come prepared to sit on the floor and sing mournful melodies. (Chairs available, if needed)

TUESDAY, AUGUST 1

Shaharit 6:45 A.M.

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

Minhah and Ma'ariv 7:45 P.M.

(including Torah and Haftarah appropriate for Tish'ah Be'Av with tallit and tefillin)

Fast ends at 8:45 P.M.

New Adult Benei Mitzvah Class Is Forming, Will Meet In the Fall

Temple Israel is forming its next Adult Benei Mitzvah class.

Participation in the group provides an opportunity for adult members of the congregation of any age to deepen their connection to Judaism through a two-year program of study and engagement, according to Rabbi Daniel Schweber, one of the leaders of the class. "The culmination of this unique learning experience leads to the bimah in which every member of the class reads the Torah," he said.

Classes will begin in the fall and meet weekly on Tuesday evenings from 7- 9:15 P.M. For further information about the class, contact Rabbi Schweber at rabbischweber@tign or at 482-7800.

Temple Israel Museum Donation

The Temple Israel Museum gratefully acknowledges the gift of a mayim achronim set from Paula and Rabbi Marim D. Charry. It was used for the ritual washing of hands after a meal and before benching. The brass set consists of four pieces: a round bowl with upright handles into which fits a separated insert with a holder for a small kettle with cover to hold the water. The set was made in Israel during the 20th century.

Temple Israel's Torahs Readied for the High Holy Day Season

by Edith Robbins
and Charles Adler

In preparation for the High Holy Days, Temple Israel's Torah Restoration Committee has the responsibility of seeing that the congregation's Torahs are kosher, or religiously fit for reading during services. The committee arranged to have them checked during the summer, to be sure they are ready for the busy fall series of religious observances.

Rabbi and sofer Zerach Greenfield came to Temple Israel to examine the Torahs, since the ten-year guarantee from their last examination had expired. He scrolled through 19 of the Torahs and took six with him to be repaired and cleaned. All have been returned to Temple Israel. Now they are all kosher, and for the next 10 years the congregation has a guarantee that any needed repairs will be made without further charge.

Rabbi Greenfield brought with him a new, improved device to roll Ashkenazi Torahs easily and quickly. However, Sephardi Torahs in tiks, decorated silver cases, need to be removed from the cases in order to be examined.

Temple Israel Torahs include those written in many parts of the world, including Poland, Czechoslovakia, Russia, Holland, Romania, Israel, and Iraq. They range in age from just a few years old to more than 170-years old. They are written in recognizably different scripts and on different types of klaf, hides of cow, calf, goat, or deerskin. Two Temple Israel Torahs are on loan, one each from the Unger and Sassouni families, and two are on loan from the Czech Memorial Scrolls Trust, which lends Torahs rescued from the Holocaust to congregations all over the world. Two Sephardi Torahs are in tiks and all the others are in cloth mantles. This past year Temple Israel acquired some beautiful new, colorful mantles thanks to the work of a committee chaired by Sherry Husney.

Temple Israel also owns several pasul Torahs, meaning that they have scrolls that are ritually unfit for use. These are used for teaching purposes, but are not read from during any service. One, a Torah badly damaged in the Holocaust on



Rabbi Greenfield rolls an Ashkenazi Torah to show Edith Robbins how examinations are done.



Rabbi Greenfield and Charles Adler examine an Iraqi Sephardi Torah out of its case.

loan from the Czech Memorial Scrolls Trust, is on display in a glass case at the rear entrance to the building.

The Torah Restoration Committee is chaired by Charles I. Adler. Funds to examine,

maintain and repair Torahs, as well as to purchase mantles or repair silver crowns, breastplates or other Torah ornaments, come from Temple Israel's Dana Spector Kimmel Memorial Torah Restoration Fund. Donations to this fund are always welcome.

Ask the Rabbi: Sports on Shabbat?

EDITOR'S NOTE: Everyone is welcome to submit questions that they think should be addressed in this new Voice feature to Rabbi Schweber at rabbischweber@tign.org.

Question: During the summer, many of us engage in leisure activities such as swimming and playing sports. What do classical Jewish sources have to say, if anything, about such activities?

Discussion: During rabbinical school I took a class titled "Daily Life During the Second Temple Period." On the first day the professor only semi-jokingly said: "Today is the only day we will meet. We know so little about daily life that I can tell you about it in one class!"

During the Second Temple period (450 BCE - 70 CE) there was no social media or cameras. People didn't take pictures of their meals or model their clothing for Snapchat. Writing was laborious and there were many people who were illiterate. And most of their trash has decomposed over the course of 2000 years. We are left with lots of questions and incomplete answers. Part of the course involved learning what questions to ask and accepting the incomplete answers.

We know some things like how the olive was one of their most utilized crops for olive oil. We know that wheat was only for the rich. Most people used barley or beans as their staples. We have discovered ancient synagogues, but we

really do not know how they prayed.

When it comes to our ancestors' leisure activities we know very little. We can surmise that there was less leisure time than today because daily living was more laborious. However, people are still people and we all like and even need to play, especially children. I think we are safe to assume that both children and adults played both athletic games and games with objects. What else might you do on a cold rainy winter night by the hearth?

When it comes to our ancestors' leisure activities we know very little.

This assumption is confirmed by the few references to such activities found in the classical Jewish texts such as the Talmud. Because they are legal texts, references to daily life are only made in the context of the legal discussions.

For example, the Mishna (Qelim 28:1) discusses whether a leather ball can become ritually impure. The Talmud (Sanhedrin 77b) discusses liability in case a person is struck and killed by a ball during play. In Kiddushin 29a we read a view that a parent is required to



teach their children how to swim.

From these vague references, we have to be satisfied knowing that Jews in ancient times played ball and swam. We are probably never going to know the rules to the ballgames nor whether they swam to cool down and play or if they had swim competitions.

There are also some references and questions as to leisure activities on Shabbat. Can we play ball or swim on Shabbat? The Talmud does not rule definitely either way and rabbis throughout history have ruled for permission and for prohibition.

Taking us to today and to the Conservative Movement, in 2015 Rabbi Jonathan Lubliner in Jacksonville, Florida, wrote a responsum for the Committee of Jewish Law and Standards (CJLS) about recreational sports on Shabbat. On the whole, the multifaceted responsum said that recreational sports, including swimming, are permitted on Shabbat. The paper assumed all other Shabbat observance areas were followed.

This is good news for us. We can enjoy our summer Shabbat afternoons at the pool and on the sports fields. You could very well spot me and my family at the pool or the park.

Speaking of the park, please join us on July 29 at 3 p.m. at Allenwood Park for an afternoon of sports, playground, sprinklers and snacks.

Congregation Thanks Kiddush Sponsors

The congregational kiddush on May 27 was sponsored by Raeann and Ashley Nemiroff in honor of the Bat Mitzvah of their granddaughter, Elizabeth Lev. Contributions toward the kiddush were made by Alicia and Theodore Lev in honor of the Bat Mitzvah of their daughter, Elizabeth, and Kathrin Zelouf in memory of her husband, Yousef Zelouf.

A contribution towards the kiddush on June 3 was made by Natalie and Robert Nejat in honor of the Bar Mitzvah of their son, Matthew.

The congregational kiddush on June 10 was co-sponsored Dr. Shahnaz Malekan and Ben-Zion Tartak in honor of the Bat Mitzvah of their daughter, Sahar, and by Sherry and Sam Husney in honor of their granddaughters, Lucy Samantha Rosen and Shira Karen Saat.

A contribution towards the kiddush on June 17 was made by Veronica Bisek Lurvey and Jonathan Lurvey in honor of the Bar Mitzvah of their son, Matthew.

From Generation to Generation

Temple Israel Gratefully Acknowledges The Following Contributions

TEMPLE ISRAEL FUND

In honor of:

The engagement of their daughter, Stefanie, to Mark Garibyan
Susan and Robert Lopatkin
Stanley Lavin's 90th birthday
Anne and Raymond Floch
The 100th anniversary of the birth of their father/grandfather, Oscar A. Luftig
The Schiff family

In memory of:

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Carmella Reisfeld Mandon
Harry Silberglait
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Elaine Silberglait
Chana Silverman
Suzanne Cohen
Benjamin Weintraub
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Temple Israel Holds Shabbat Sing-Along In Grace Ave. Park

Temple Israel brought Shabbat to the Jonathan Ielpi Grace Avenue Park recently for a Shabbat sing-along.

Many children and their parents spent a late Friday afternoon with Rabbi Daniel Schweber and school music instructor Sara Shonfeld, of Music Minds, welcoming Shabbat with song, dancing, challah, grape juice and other treats.

Rabbi Schweber, in photo at top, led all in reciting Shabbat blessings, while Ms. Shonfeld, below with guitar, led everyone in song.

Based on the success of this first gathering, another Shabbat afternoon get-together is planned for Allenwood Park on Saturday, July 29, from 3-5 P.M. Further information about the planned activities is available by contacting Rabbi Schweber at 482-7800 or rabbischweber@tign.org.



Temple Israel Names New Director for Waxman High School

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vibrant, exciting teen programming through my local USY chapter.”

He went on to attend USY camps, staffed USY On Wheels bus tours of the United States and USY Pilgrimage, which allows Jewish teens to spend a summer in Israel during high school. He also attended USY international conventions in Baltimore, Washington, D.C., Chicago, and Orlando, and had the opportunity to meet some “amazing” rabbis. “I find it exciting and fun to be doing Jewish work.”

He said at his congregation he learned Jewish values like chesed and the worth of social action. “In many ways, I feel my experience at Temple Beth Am mirrors the experiences I want to foster at Temple Israel.”

Following high school graduation he spent a year in Israel as part of the United Synagogue’s Nativ program, where he said his “passion for creating meaningful Jewish experiences blossomed.” He was based in Jerusalem for five months,

studying at Hebrew University, but also learning about Israeli culture and geography. In addition, he volunteered at the Hadassah Hospital emergency room. The next five months were spent in southern Israel, working in a vineyard in the Negev. He also reflected gaining a deeper understanding of the healing power of Judaism while working with the Chevra Kaddisha at the local cemetery. He traveled through the Golan, Tzfat, Haifa, Eilat, and the Dead Sea. “The year in Israel made me realize that this is my heritage, my homeland,” he said.

Upon returning to the United States, he enrolled in the University of Arizona, majoring in theology and Judaic studies and graduating with honors and distinction. He worked for two synagogues in Los Angeles, consulting, teaching and leading trips to Israel through Birthright.

He earned a Masters in psychology from New York University while working for United Synagogue Youth’s New York District, known as METNY. He staffed numerous encampments, conventions,

Shabbatons and kinnusim for USY.

Since 2014 he has worked at the Schechter High School of Long Island as the Jewish Life Coordinator and associate director of student services. During the past year he assisted former school Director Danny Mishkin at the Waxman High School.

“We’re very enthusiastic about having Avi join us,” said Temple Israel President Rob Panzer. “As a product of the Conservative movement, he will be bringing that experience to our students.”

He is actively planning an expanded curriculum for the high school, including a seventh grade course called “Making Menches,” and classes teaching Jewish values and Jewish justice. Also planned is an expanded Holocaust studies program and revitalization of the school’s Adopt-a-Survivor Program.

Truly a USY family, Mr. Siegel met his wife, Keren, while staffing a USY Pilgrimage to Israel. He said his “greatest blessings” are his new twin daughters, Arianna and Zohar.

Temple Israel Choir Participates in JCC's Israelfest Celebration In Port Washington

Sid Jacobson JCC conducted an Israelfest recently at North Hempstead Beach Park in Port Washington. Temple Israel's children's choir, under the direction of Cantor Raphael Frieder, entertained a large crowd on a warm spring afternoon while participants from throughout the North Shore enjoyed dancing, Israeli food, music and family activities.



From the Rabbi: Our Spiritual and Strategic Vision

—Continued from page 2

don't want to have to hide our stories.

We who are single want to feel that we are every bit as welcome as couples.

We whose children face academic or emotional challenges want to feel that they will be embraced and supported.

We who lack extensive Jewish education want opportunities to learn so that Jewish tradition becomes more accessible.

We who are Jews by Choice want to be considered every bit as Jewish as someone whose lineage goes back generations.

We who are dating or partnered with those of other faiths want our loved ones welcomed and encouraged to experience Judaism's joy and wisdom.

We who join the synagogue as new members want those who have been involved for years to reach out to us in friendship.

We who are imperfect want a place where we can learn and grow and share

our lives with others.

No matter our ethnic and religious background. No matter what physical or emotional challenges we might be facing. No matter our financial circumstance. No matter our gender identity or sexual orientation. No matter the pattern of our Jewish observance or the depth of our knowledge of Jewish tradition. No matter the nature of our friendships and romantic relationships.

We don't want to feel like we're on the outside looking in. We want to be on the inside. And we deserve to be on the inside. Not guests but participants. Not merely tolerated but fully welcomed and, in turn, fully charged with the right and the mandate to welcome others.

Two main outcomes emerged from our strategic planning process. First, we identified the following aspiration for our community that will guide us moving forward: "Temple Israel strives to be a place where everyone feels welcome to discover the power of Judaism to bring blessings to our lives and to our world." Second, we created structures and prioritized programs that will make this aspiration more and more of a reality. These include widening and

deepening our outreach to teens, creating intimate opportunities for people to share their challenges and triumphs with one another, improving the accessibility of our building, and enhancing the way we welcome potential and new members and engage long-standing members.

Moreover, we will be embarking upon a major development campaign that will allow all of us to join together in providing the financial support for these efforts.

We will soon be sharing a variety of specific ways for you to participate in these endeavors. Please join in. Please help Temple Israel grow as a place where we all feel welcome, a place where our experience of our tradition, of one another, of our Creator, brings blessings to us and helps us bring blessings to others.

Toward the end of the daily prayer for peace, we ask God to bless us: kulanu k'ekhad, "all together, as one." How fitting for all of us to work together to achieve that blessing.

All of us. Together. Welcoming and sustaining one another. Bringing blessings to our lives and to our world. As one.

D'var Torah

—Continued from back page

Mattot-Mas'ey

Saturday, July 22

With the double portion Mattot Mas'ey the Book of Numbers concludes. The sedrot deal with a variety of laws and occurrences revolving around the conquest of the Promised Land. The "cities of refuge" expresses the Biblical theological postulate that the divine presence cannot abide in a land so polluted by murder; the offense leads to pollution of earth and abandonment by God of His sanctuary and people. Thus homicide and asylum are mentioned here, as issues and institutions regaining attention on the eve of entering the Promised Land. Asylum was necessary because of the prevalence of blood vengeance in the ancient Near East. The narrative of the sedrot is preoccupied with the final events preceding the entering of the Promised Land. The Israelites have to defeat the Midianite foes, slaying the Midianite men, as well as those women implicated in the apostasy at Baal-peor. Spoils are divided and Trans-Jordan is occupied. This is problematic, because the Tribes of Gad and Reuben wish to settle there, rather than passing the national goal of occupying and settling in the Promised Land. Moses accepts a compromise: in return for the privilege of settling in Trans-Jordan, they will serve as shock troops for the forthcoming conquest. Finally, Israel turns its attention to the conquest and apportionment of Canaan. The Divine instructions to Moses are clear and logically sequential: conquest and apportionment of the land, definition of precise boundaries, designation of chieftains, the appropriation of 45 towns for the Levites, and six Levitical towns as cities of refuge. As religious functionaries, the Levites always received special dispensation, in this case receiving no permanent property, but permanent residences and pasturage for their livestock, via towns and their surrounding fields.

Devarim

Saturday, July 29

We begin the Book of Deuteronomy. 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 is reaching the last weeks of his life and his ministry. He 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. 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 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 5

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."



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D'var Torah

by Rabbi Marim D. Charry

Pinehas Saturday, July 15

We read that Pinehas, the grandson of Aaron, is rewarded for his zeal in dealing summarily with the idolatry of Baal-peor by having the priesthood become the possession of his descendants. We now turn to the preparations for the conquest of the Promised Land. Moses takes a census of the generation born in the wilderness to determine the number of fighting men and the number of families who would share in the division of the land. God gives Moses instructions for apportioning the land, and we learn of a decision affirming the right of daughters to inherit property when there are no sons. Moses is told to ascend the mountain to prepare to die and to designate Joshua as his successor. The reading concludes with a calendar of the festivals of the year and the public sacrifices that are to be offered daily and on every Shabbat and festival after the Israelites have entered the land. Maintaining this calendar is to be a means of tying together God, the land and the People of Israel.

—Continued on page 11

Temple Israel of Great Neck

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Sabbath Services

Friday, July 14

Evening Service/ 6:30 P.M.
Magyar Shabbat
Magyar (Hungarian) 7:30 P.M.
Dinner and Program

Saturday, July 15

Preparatory Prayers 8:45 A.M.
Shaharit Morning Service/ 9:00 A.M.
Shabbat Morning Group Aliyah
First Mourner's Kaddish 9:25 A.M.

Weekly Portion: Pinehas
Numbers 25:10 – 30:1
Haftarah: Jeremiah 1:1 – 2:3

Junior Congregation 10:30 A.M.
Toddler Service 11:00 A.M.
Afternoon Service 7:50 P.M.
Se'udah Shelishit 8:20 P.M.
Evening Service 8:53 P.M.
Havdalah 9:08 P.M.

Friday, July 21

Evening Service 6:30 P.M.

Saturday, July 22

Preparatory Prayers 8:45 A.M.
Shaharit Morning Service 9:00 A.M.
First Mourner's Kaddish 9:25 A.M.
Weekly Portion: Mattot Mas'ey
Numbers 30:2 – 36:13
Haftarah: Jeremiah 2:4-28; 3:4; 4:1-2
Havurah Service 10:00 A.M.
Junior Congregation 10:30 A.M.
Toddler Service 11:00 A.M.
Afternoon Service 7:45 P.M.
Se'udah Shelishit 8:15 P.M.
Evening Service 8:48 P.M.
Havdalah 9:03 P.M.

Friday, July 28

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

Saturday, July 29 - Shabbat Hazon

Preparatory Prayers 8:45 A.M.
Shaharit Morning Service 9:00 A.M.
First Mourner's Kaddish 9:25 A.M.
Weekly Portion: Devarim
Deuteronomy 1:1–3:22
Haftarah: Isaiah 1:1 – 27

Junior Congregation 10:30 A.M.
Toddler Service 11:00 A.M.
Niggun Circle with Cantor Frieder
following Kiddush
Shabbat Afternoon 3:00 P.M.
Get-Together in the Park
Afternoon Service 7:35 P.M.
Evening Service 8:41 P.M.
Havdalah 8:56 P.M.

Friday, August 4

Evening Service 6:30 P.M.

Saturday, August 5 - Shabbat Nahamu

Preparatory Prayers 8:45 A.M.
Shaharit Morning Service 9:00 A.M.
First Mourner's Kaddish 9:25 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.
Afternoon Service 7:30 P.M.
Evening Service 8:34 P.M.
Havdalah 8:49 P.M.