



## Temple Israel Receives Homeland Security Funding To Increase Congregation's Safety

Temple Israel security will be further enhanced with the implementation of a Homeland Security Grant obtained by the congregation.

The federal funding, totaling \$75,000, will be used for a building access control system, additional cameras to be placed around the outside of the building, and a protective film to be placed on ground floor windows within the next few months.

"Recent events in Israel, France, and around the world are constant reminders to Jewish organizations of the need for security measures at their facilities," said Executive Director Leon Silverberg, who, working with a lay committee, secured the grant from the federal government. "It is always a challenge, particularly for synagogues, to try and be open and welcoming to members and guests, while at the same time trying to maintain a safe and secure environment."

He said the grant is given to institutions that feel they are possible targets of terrorism. Many synagogues apply for the grants, which are a maximum of \$75,000 per institution, but the number selected each year is limited.

"At Temple Israel we have the benefit of employing a dedicated police-trained security staff, most of whom have been here

for many years and are familiar with most of our members and the Beth HaGan families," Mr. Silverberg said. "Under the supervision of Jerry White, our director of security, we provide experienced security personnel for most hours in which the facilities are occupied by students, congregants and staff.

Mr. Silverberg called Temple Israel's security staff "by far the most experienced of any congregation on Long Island and in much of the metropolitan area. In addition, all of our security personnel members are current or former Nassau County Police officers with extensive training.

"But there are times, mostly early morning and late evening hours, when relatively few people are in the building, where we do not have coverage," he said. "Security personnel are expensive and despite a security budget and staff that exceeds most suburban synagogues, we cannot provide round-the-clock coverage."

He said the congregation's Security Committee looked into a facial recognition biometrics system, but found it not practical for use by Temple Israel. Instead, a key fob will be distributed to those individuals in need of access to the building during non-security guard hours. In addition, he said there would be other ways of com-

—Continued on page 2

### *Dinner Dance to Honor Susan Wagner and Alan Klinger*



Susan Wagner and Alan Klinger

Outgoing Temple Israel President Alan Klinger and his wife, Susan Wagner, will be the honorees at the congregation's 50th annual dinner dance, to be held Sunday evening, April 19. Simone and Robert Kahen, Elise and Richard Kestenbaum, and Miriam and Kenneth Kobliner have been named co-chairs of the event.

The couples have held an initial meeting to outline plans for the gala and will soon be selecting a large committee to help prepare for the dinner dance. Their first meeting discussed catering for the evening, entertainment, a featured speaker and a theme for the event, likely dealing with inclusiveness, a hallmark of President Klinger's administration, which comes to a close next June.

The dinner dance chairs also decided that the fundraiser would be supplemented by a print journal, allowing supporters to send personal messages to the Klingers through the publication.

Mr. Kestenbaum invited members of the congregation who would like to join the committee planning the event to call any of the co-chairs or the Temple Israel office.

The outgoing president has led the congregation for the past four years. "Alan worked hard during his presidency to bring us together as a congregation," Mr. Kestenbaum said. "He believes strongly in inclusiveness, in bringing all elements of this large congregation together. This dinner dance will give us all an opportunity to thank him and his wife for their efforts."

An election to select a new president of the congregation as well as a number of new members of the Board of Trustees will be held at a General Membership Meeting in June.

## God Loves Us

By Rabbi Howard Stecker

**EDITOR'S NOTE:** On Kol Nidre night, Rabbi Stecker addressed the challenges of relating to God and yet the need for us, deep down, to imagine and feel God's affirmation and love. This Voice Guest Column contains excerpts from his address.

Deanna and I were in the city recently and stopped in a park where a whole bunch of families were playing soccer together. At

*We deserve your love.  
And so do the people  
around us.*

one point, the soccer ball was kicked over to where we were sitting and a little boy, probably no older than five, came over to claim it. He picked up the ball and smiled at us. I noticed that his t-shirt had the following words on it: "Jesus Loves Me."

I had a burst of clarity and said to myself, now I have my sermon topic for Yom Kippur.

FROM THE RABBI

## Click and Clack and the Shabbat Project

By Rabbi Seth Adelson

I was very surprised and saddened a few weeks back to hear that Tom Magliozzi passed away at the age of 77. Tom and his brother, Ray, were the hosts of the long-running show "Car Talk" on NPR. For the benefit of those who were not familiar with the show, it was ostensibly about car repair—people called in to ask questions about their cars. Tom and Ray were expert mechanics, both alumni of MIT who had opted to work in car repair rather than the corporate world. But inevitably the advice that was dispensed, in their humorous, irreverent, Boston-inflected style, was more often about the relationship issues of the callers than about the cars themselves. "Car Talk" was really only a pretext to get to the really important stuff.

Tom had a warm, inviting, and frankly quite infectious laugh, and for every hour-long episode of "Car Talk," the listener would probably have heard Tom laughing for a good 20-plus minutes in aggregate. That laugh just sucked you in. It simply grabbed you by the ears and pulled you into the conversation. Everybody listening to "Car Talk," whether or not they had any interest in cars or car repair, felt like they were a part of the conversation.

With one change, as you might imagine.

Truth is, even before I saw the boy I wanted to talk about how God loves us. But when I shared the idea with a colleague of mine, he said, emphatically "Don't do it!" I said, "Why not?" He said, "People don't think about God in that way. They're not sure what they believe about God. They feel abandoned by God. And it sounds too...Christian.

When I texted my son about the topic, he texted back, "What about 9/11 and the Holocaust?" Followed by suggestions for how I should give the sermon that concluded, masterfully I must say, with a request for some additional funds. If God loves us, and I love him, then...

—Continued on page 6

## Temple Israel Is Receiving Homeland Security Funds

—Continued from front page

municating with those in the building, should someone without a key fob want to gain access. A new buzzer system will allow people in secured parts of the building to allow others to also gain entry.

Temple Israel's security camera network—which now records activity in the interior of the building—will be expanded to allow recording of activity in the front of the building, exterior entranceways, and from multiple angles within the parking lot. The current system also provides an alarm system for burglary, smoke, heat and fire, and classroom door locks that are designed to enable lock-down procedures.

The protective film on exterior glass—\$15,000 of the grant funds—will be used to cover classroom and other first floor windows to prevent glass from becoming dangerously airborne in the event of an explosion.

The grant was awarded to Temple Israel following a "vulnerability assessment" conducted by security specialists from the John Jay College of Criminal Justice.

Temple Israel on Friday night. There were more than 150 at the Camp Shabbat service for fifth and sixth graders and their families on *Shabbat* morning. There were 200 people for *se'udah shelisheet*, the third *Shabbat* meal on Saturday afternoon. And hundreds attended the concert Saturday night, preceded by a Havdalah service led by rabbis and laypeople from across the ideological and ethnic spectrum of Jewish Great Neck. And there was even more.

But the real accomplishment was not the very impressive numbers. The actual intent of the Shabbat Project, as it is with everything we do at Temple Israel, was to create and nurture relationships among members of the community, and between us and God. And, we did that, too, by providing multiple forums for people representing different subsets of our community to rub elbows; by creating an environment in which many were sharing *Shabbat* together openly, and on a grand scale; by hosting discussions on parenting, being a Jewish college student and our own personal journeys within Judaism.

So while we did not have Tom Magliozzi's inviting laughter, we did have members of our community reaching out directly to others to raise the *Shabbat* bar, and although we did not talk about cars, we did talk about *Shabbat* as a platform to deepen our relationships. The results were tremendous in terms of community building and social capital.

*Kol hakavod* to all who made it happen! (And may Tom's memory be for a blessing.)

The ability to welcome callers and listeners into a conversation about people and their relationships using the "bait" of car problems is really a very clever idea. And really, it's a nice model for how a synagogue should function. Let me illustrate this in the context of a recent community-wide success, the Great Neck Shabbat Project.

Ostensibly, the major goal of the Shabbat Project was to involve many members of the community into a *Shabbat* experience.

*...it's a nice model  
for how a synagogue  
should function.*

We did that. By providing a full complement of activities, targeted to a wide range of people and interests, by personally inviting everybody to participate through various means, including direct, individual outreach, we welcomed many more people into our midst than would ordinarily participate on an average *Shabbat*. There were close to 1,000 people at the challah workshop at Leonard's on Thursday evening. There were 600 people at *Shabbat* dinner at

## IN MEMORIAM

Temple Israel extends condolences  
to the family of:

**CYNTHIA KUSHEL**  
mother of Robert Kushel

May her memory be for a blessing.

## MAZAL TOV TO . . .

- **Sherry and Samuel Husney** on the marriage of their daughter, Rachel, to Jonathan Saat.
- **Lois and Gary Sazer** on the marriage of their son, Keith, to Katie Thoman.
- **Linda and Garry Stark** on the marriage of their nephew, Michael Stark, son of Sheila and Dr. Richard Stark, to Dina Stark.
- **Toby and Gary Noren** on the engagement of their son, Benjamin, to Ruby Goldsand.

## DAILY MINYAN TIMES

*Attend the Daily Minyan!*

Mon. & Thur.	6:45 A.M.	8:00 P.M.
Tues. & Wed.	7:00 A.M.	8:00 P.M.
Fri., Nov. 21	7:00 A.M.	6:30 P.M.
Fri., Nov. 28,	7:00 A.M.	4:15 P.M.
Fri., Dec. 5 & 12	7:00 A.M.	4:15 P.M.
Sat., Nov. 22	9:00 A.M.	3:55 P.M.
Sat., Nov. 29,	9:00 A.M.	3:50 P.M.
Sat., Dec. 6 & 13	9:00 A.M.	3:50 P.M.
Sunday	8:15 A.M.	8:00 P.M.

## CANDLE LIGHTING TIMES

*Kindle the Sabbath Lights!*

Friday, Nov. 21.....	4:15 P.M.
Friday, Nov. 28.....	4:11 P.M.
Friday, Dec. 5.....	4:09 P.M.
Friday, Dec. 12.....	4:09 P.M.

## The Singles Connection of Temple Israel

*is celebrating  
Hanukkah*

**Sunday, December 21 2-5 P.M.**

Crystal Ballroom

Admission: \$15 per person  
RSVP by December 12 to  
Cindy Pross: 498-9556  
Estelle Nadler: 487-1756

*Send college kids a holiday  
gift from Temple Israel!*

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children away at college all  
year long for just \$30!

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## UPCOMING EVENTS AT TEMPLE ISRAEL

Nov.	26	Beth HaGan Sing-a-Long and Turkey Feast	
	26	Waxman Youth House "Bounce It" Event	6:00 P.M.
Dec.	1	Men's Club Monday Night Football	7:45 P.M.
	6	Seventh Graders Leads <i>Shabbat</i> Service Followed by a Family Lunch	10:30 P.M.
	6	TI Bonds Beit Café	8:00 P.M.
	7	Family Israel Experience	11:00 A.M.
	7	Temple Israel Players Auditions	7:30 P.M.
	8	Temple Israel Players Auditions	7:30 P.M.
	9	TILL Program: "Did God Create the Universe? The Conflict Between Religion and Science"	8:15 P.M.
	10	Temple Israel Players Auditions	7:30 P.M.
	14	Gahelet Show for Hanukkah	9:30 A.M.
	15	Beth HaGan Hanukkah Program	
	15	Sisterhood Program: "The Technological Imperative: Creating New Life Forms in the Laboratory"	Noon
	17	EmptiNesters Hanukkah Party	8:15 P.M.
	18	Congregational Hanukkah Party and Carnival	6:00 P.M.
	18	Board of Trustees Meeting	8:15 P.M.
	21	Shalom Club Dinner Meeting	6:00 P.M.
	22	Men's Club Program: "Latkes and Vodka" with Cantor Frieder	8:15 P.M.
	27	Shabbat-Game-A-Palooza	3:45 P.M.

## Celebrate Hanukkah at Temple Israel

including a Carnival/Fundraiser  
by students from the Waxman High School

**Thursday, December 18 6-8 P.M.**  
Crystal Ballroom

**Lots of Hanukkah Food and...  
Hanukkah Gelt, Candle Lighting, Dancing, Storytelling  
and Music by the Temple Israel Band, led by Cantor Frieder!**

**Coming? Then RSVP to 482-7800 by Monday, December 15!**

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*starring Kellie O'Hara*

**along with the  
EmptiNesters**

**Sunday, April 12 3 P.M.**

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Lincoln Center

Reduced Cost: \$125 per person  
RSVP with payment  
by December 2 to  
Jodi Engel at Temple Israel  
482-7800 ext. 1105

For further information call  
Nancy Greengrass  
at 466-6296

## Temple Israel Bonds

is holding a  
**BEIT CAFE**  
(Coffee House)

**Saturday, December 6  
8-10 P.M.**

Share your musical talents  
or bring a kosher dessert  
**Admission Free**  
*for adults only,*

but RSVP is a must to  
Veronica Bisek Lurvey  
vlurvey@hotmail.com

# B'NAI/B'NOT MITZVAH IN OUR TEMPLE ISRAEL FAMILY



## Limor Makhani

Limor Makhani will be celebrating her *Bat Mitzvah* on December 6. She is the daughter of Linda and Kamran Makhani and has a sister, Karina, 10, and a brother, Ethan, 6. Limor is an eighth grade student at Great Neck North Middle School, where she has received two art awards. She has been on the Dean's List throughout middle school. Limor enjoys playing the piano and is a medal winner in NYSSMA. She also enjoys playing tennis, basketball and swimming. Limor will continue her religious education at the Waxman High School.



## Aaron Newman

Aaron Newman will be called to the Torah as a *Bar Mitzvah* on December 13. He is the son of Claudia and Bruce Newman and has two brothers, Benjamin, 15, and Eli, 9. Aaron is a seventh grade student at Great Neck South Middle School. He plays soccer, tennis, piano and flute and likes to draw. Aaron plans to attend the Waxman High School and Youth House following his *Bar Mitzvah*.



## Martin Lev

Martin Lev will be celebrating his *Bar Mitzvah* on December 20. He is the son of Alicia and Theodore Lev and has a sister, Elizabeth, 10. Martin is a seventh grade student at Great Neck South Middle School. He enjoys playing trombone, as well as basketball and baseball. He participates in a number of *tzedakah* projects. Martin will be attending the Waxman High School and Youth House and plans to visit Israel in the near future.

## FROM THE RELIGIOUS SCHOOL

# Tzedakah with Ruach!

By Rabbi Amy Roth

Ask any religious school student about the holiday that comes once a month, and he or she will know about *Rosh Hodesh*, the new Jewish month. *Rosh Hodesh* has become a major holiday in school: we gather as a school community for singing, dancing, *hodesh tov* (cheers), raffle drawings, *yom huledet sameach* (birthday wishes) and lollipops! Yes, each month the children know to seek out the *Rosh Hodesh* challenges on the bulletin boards (can you read the Hebrew AND explain why the pictures are connected?) and they know that there are always some surprises in store.

Tradition and ritual are important to us as Jews, as parents and as educators. Customs and practices that repeat and are predictable are essential to learning experiences and to our children internalizing the beauty of Jewish living. And the fact that our *Rosh Hodesh* festivities guarantee us a monthly day of fun, excitement and celebration further illustrates the centrality of joy, of *simcha* in Jewish life.

This past month, we initiated yet another component of our *Rosh Hodesh* ritual: Tzedakah Council announcements. In an effort to increase and enhance the relationship our children have with the notion of *tzedakah*, and with giving in

general, we have instituted some new practices. Our Hay students have been charged with the responsibility of the school *tzedakah* collection. This means that each class periodically counts its collected *tzedakah* funds and reports the sum to the office. The Hay student representatives announce the amounts collected by each class. During our most recent *Rosh Hodesh* gathering, it was quite exciting! Each class listened closely as the numbers were announced. For this past month, the Bet class on Sunday/Tuesday collected \$55! These second graders were very

proud of themselves and pledged to keep this streak going. Other classes have been motivated to bring in more *tzedakah* so that their classes might be among the large "donors." Equally as important, these Hay students have also begun the process of researching a variety of different organizations, so that they can make presentations to the Tzedakah Council (one from each grade) as to where our Religious School funds should go. Our goal is to send *tzedakah* to several organizations twice: once by the start of 2015, and once at the end of the school year.

We learn and teach about the Jewish version of justice (literally, *tzedakah*) and how we try to make the world a better place through our actions. For our Religious School students, that understanding of *tzedakah* translates in an age appropriate way: a new tradition of friendly competition and class pride in an effort to help others.



Religious School Hay students announced schoolwide *tzedakah* totals.

## SABBATH SERVICES

—Continued from back page

**Friday, December 5**

Evening Service 4:15 P.M.

**Saturday, December 6**

Morning Service 9:00 A.M.  
 Seventh Graders Lead *Shabbat* Service 10:30 A.M.

followed by Family *Shabbat* Lunch  
 Weekly Portion: *Vayishlah*; Genesis 32:4 - 36:43  
*Haftarah*: Obadiah 1:1 - 21

Sabbath Service Officers and Greeters:  
 Rebecca Sassouni, Andrew Bloom, Robert Panzer

*Bat Mitzvah*

**LIMOR MAKHANI**

daughter of Kamran and Linda Makhani

Junior Congregation 10:30 A.M.  
 Toddler Service 11:00 A.M.  
*Minhah* 3:50 P.M.  
*Se'udah Shelishit* 4:20 P.M.  
*Ma'ariv* 4:54 P.M.  
*Havdalah* 5:09 P.M.

**Friday, December 12**

Evening Service 4:15 P.M.

**Saturday, December 13**

Morning Service 9:00 A.M.

Weekly Portion: *Vayeshev*;  
 Genesis 37:1 - 40:23  
*Haftarah*: Amos 2:6 - 3:8

Sabbath Service Officers and Greeters:

Keyvan Frouzan, Susan Brustein, Sherry Husney, Jackie Astrof  
*Bar Mitzvah*

**AARON NEWMAN**

son of Bruce and Claudia Newman

Havurah Service 10:00 A.M.  
 Junior Congregation 10:30 A.M.  
 Toddler Service 11:00 A.M.  
*Minhah* 3:50 P.M.  
*Shabbat HaMishpachah* 4:00 P.M.  
*Se'udah Shelishit* 4:20 P.M.  
*Ma'ariv* 4:55 P.M.  
*Havdalah* 5:10 P.M.

## D'VAR TORAH

—Continued from back page

wrestles all night with a mysterious assailant from whom he wrests a blessing at daybreak in the form of a change of name from Jacob to Israel. Following the successful meeting with Esau, Jacob travels on and settles down. His daughter, Dinah, is ravished by a local prince, and two of her brothers take fearful revenge. Other events serve to sever decisively the connection of the patriarchs with Mesopotamia. By the end of this portion, our focus is shifted from the lives of individuals to the emerging people of Israel.

**Vayeshev** **Saturday, December 13**

The cycle of Joseph stories begins. Joseph, Jacob's favorite, angers his brothers by tattling and by recounting dreams in which

he is clearly designated lord over his family, in this portion. In retaliation, the brothers sell him into slavery and he is brought to Egypt. The story is interrupted at this point to recount an incident in the life of Judah. The narrative resumes with the account of Joseph's fortunes in Egypt. He is sold to a high official and becomes his major domo, but he runs afoul of his master's wife and is jailed. There, Joseph interprets the dreams of two fellow prisoners, Pharaoh's chief cupbearer and chief baker. The cupbearer is subsequently restored to his office, but he completely forgets about Joseph. The events of this story demonstrate the working out of God's carefully devised plan for His people and serve as the prelude to the drama of oppression and redemption, which is the heart of the Biblical narrative.

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# Voice Guest Column: God Loves Us

—Continued from page 2

If enough people tell you your tie is on crooked, you look down to check your tie. So first, I want to acknowledge why this topic is difficult. But then I want to talk about why it's so important.

As many people as are sitting here, that's how many various opinions and shades of opinion there are about God, and how God operates in the world.

Some of us may feel certain that God exists and that God acts decisively in the world and in our lives. Some of us may have serious doubts about one or both of those statements. I suspect that most of us, at some point in our lives, regardless of our beliefs, have felt disappointed in God, maybe even angry at God. I suspect that most of us have felt at some point that in some way, God has let us down, or let down our loved ones, or the Jewish people or humanity at large.

So what does it mean to talk about God's love for us? How can we say that God loves us if we have felt so strongly that God has let us down? Why would we say such a thing? What does God's love mean in a world of earthquakes and tornados, Ebola and genocide?

In my experience, our feelings about God are not rational. They're not irrational, mind you, they're just not fully rational. They are feelings and they come from a deep place that isn't always logical.

The Holocaust survivor, Elie Wiesel, described the following scene in his autobiography, "All Rivers Run to the Sea," which I highly recommend. He was sitting with a rabbi following the war whose father came from the same part of Romania where Elie Wiesel grew up. As Elie Wiesel described it, his faith in God was deeply shaken by his experience of the *Shoah*.

And his attitude toward Jewish tradition was deeply shaken. But sitting across the table from this rabbi, he was thinking how much he wanted a *bracha*, a blessing, from him. How much he wanted this rabbi to invoke a power about which he admittedly had mixed and complicated feelings.

Though Elie Wiesel's experiences were unique, I believe we each have similar mixed feelings. We may hesitate to talk about God because of these mixed feelings, or because it's too awkward, or who knows what.

But I believe that despite our doubts, despite our disappointments, despite the awkwardness, on some level, in some way, most, perhaps all, of us look toward a higher power for affirmation. Like Elie Wiesel, we crave the ultimate blessing.

I am sad when I see people who work hard, and who have accomplished a great deal, who feel inadequate in the presence of people who are more financially successful than they are.

Imagine if all of us could say, and mean, the words that we say at this time of year. *Haneshama*

*lach*. Dear God, our soul is yours, your creation. And therefore we have infinite value, irrespective of what we have acquired materially.

I am sad when I see people, women and men, who aspire to look a certain way, even if it's not how they naturally are constituted. Most women are not size 2. Most men don't look like Greek statues.

Imagine if all of us could say, and mean, the continuation of the phrase I quoted above – *haguf poalach*, our body is your handiwork. Imagine if we could say, and believe, that God loves us as we are.

Imagine if we could say, and believe, that God loves us even though we are imperfect and that God believes that we have the ability to make positive changes in our lives.

I'll tell you something that I occasionally experience. Sometimes, when I say the words to the prayer *Sim Shalom*, I focus on the words that begin *b'or panecha*, in the light of your presence, God, you give us Torah and love. On occasion, in some way, I feel the warmth of God's light and the em-

*If we feel embraced  
by God,  
or by one another,  
or both, we are likely  
to want to embrace.*

brace of God's love when I say these words.

Now I have read numerous books about doubt in God and belief in God. I highly recommend Christopher Hitchins' "God is Not Great," about the downside to belief in God, and I also recommend Karen Armstrong's "The Case For God," giving a comprehensive overview of arguments and approaches in favor of the existence of God.

And I have personally felt disappointment and anger toward God for a variety of reasons regarding my own life and certainly regarding what I have seen in our congregation and beyond.

And I cannot explain rationally why reciting the words "*b'or panecha*," especially as the light shines in through the windows in our sanctuary, makes me feel embraced and affirmed, but they do. Not always, but sometimes, they really do.

And possibly, you have also had such moments when you have felt embraced and affirmed. You may associate them with God, or with the love of other people, or a little of both.

Why shouldn't we all get to wear some version of that t-shirt that the little boy was wearing in the park? We can decide what words to put on it, but the concept is the same. It's above feeling loved, embraced, affirmed.

There are so many today who invoke God's anger and hatred. Several years ago, I'm sure you remember, our community was paid a visit by members of the Westboro Baptist Church. They came into town holding signs that contain the phrase "God hates." One read "God hates gays," though using a more pejorative word. And another read "God hates Jews." It seems that hate is quite flexible.

I wrote an article for our bulletin at the time in which I said, for every sign that says "God hates" we have to hold up 100 signs that say "God loves." *Ki L'olam hasdo*. God's love lasts forever. God's love sustains the world.

Now, I can't prove my statement scientifically any more than the haters can, but which world would you rather live in? One in which we model our behavior on God's vengeance or one in which we model our behavior on God's love?

Today we are witnessing the intensification of militant Islam, the attempt of extremist groups like ISIS to reestablish caliphates that ruled centuries ago. Their enemies include Shia Muslims, Yazidis, Christians and Jews. Hate, as we know, can be quite flexible.

They are actively murdering as many of their enemies as they can, including non-combatants like journalists, women and children. Hopefully, the coalition against them will grow in size and strength. Some hate needs to be fought with power.

If we feel demeaned, we are likely to want to demean. If we feel destroyed, we are likely to want to destroy. On the other hand, if we feel affirmed, we are likely to want to affirm. If we feel embraced by God, or by one another, or both, we are likely to want to embrace.

My friend who cautioned me about this topic said, it's one thing to say "*Ahava rabba ahavtanu*" in Hebrew, but it doesn't work in English. Don't translate it, he told me. With tremendous respect for him and his insight, I'll take my chances. *Ahava rabba ahavtanu*.

God, you love us deeply. However we look, however much or little we possess, though we may often wonder about you, though we may doubt you, though we may be disappointed and angry with you, you love us. And that love is non-negotiable, part and parcel of our reflection of your image.

We deserve your love. And so do the people around us. We can and must love one another as a reflection of your love. May your love become contagious through us, shedding light on every one of your creations.

Why should the little boy in the park have all the fun? Especially considering that we had the idea of God's love long before Christianity and Islam emerged on the world stage. T-shirts for everyone, I say. God loves us!

**TEMPLE ISRAEL FUND**

*In appreciation of:*

Receiving a High Holy Day honor

Evan Cooper and Sandra Geller  
Annette and Leonard Bloom

Shahram Delafraz for organizing the Sukkah caravan  
Rebecca and Sassan Sassouni

*In honor of:*

Renee and Elliot Fleischer's 60th wedding anniversary and Renee's special birthday  
Bela and Melvin Schoenfeld

Rabbi Adelson and his family  
Patricia and Leonard Adelson

Receiving a High Holy Day honor

Gita Rose  
Carol Seidenberg  
Sophia Askari, daughter of Eleanor and Kaveh Askari, becoming a *Bat Mitzvah*  
Susan and Robert Lopatkin  
Joyce and Burton Weston  
Madelyn and Robert Gould

The birth of Aviva Olivia Zinger, granddaughter of Ronni Birnbaum and Wally Kopelowitz  
The birth of Maya Taylor Koenig, granddaughter of Rhoda and Craig Smolow  
The birth of Noah Ethan Glade, grandson of Leslie and Martin Handler  
Joyce and Burton Weston

The birth of Lucy Annabel Taitz, granddaughter of Emily and Isaac Taitz  
The birth of Drew Jack Sahn, great-grandson of Thelma Sahn  
Harriet Seiler

Simhat Torah honorees  
Iris and Charles Adler,  
Sharon Bernstein, Alicia Lev,  
Leonard Seskin, Sima Taeid,  
Irene Tannenholtz-Marcus  
Rebecca and Sassan Sassouni

Brenda and Natie  
Kopelowitz's 50th wedding anniversary

Simhat Torah honorees Iris and Charles Adler  
Karen and Donald Ashkenase

Simhat Torah honoree Irene Tannenholtz-Marcus  
Cynthia Berman

Simhat Torah honoree  
Alicia Lev

Rhona, David, Sharon and Amy Byer  
Karen and Donald Ashkenase

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# From Generation to Generation



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## Temple Israel Gratefully Acknowledges The Following Contributions

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The birth of their granddaughter, Rachel Bina Ludwig-Brown

Donna and Lawrence Ludwig

All the happy family occasions for Ellen and Milton Rosen

Bela and Mel Schoenfeld  
Ana Maria Salit's special birthday

Marsha and Gerry Heyman

The birth of Liv Harper Salomon, granddaughter of Steven Fleischer

Diane and Warren Glasner

*For the recovery of:*

Paul Burstein  
Michele and Skip Rosenmutter  
Sonia Hochman  
Lucy Gerstein

*Contributions:*

Marion Zahler  
Elle and Michael Becker and family  
Roberta Delson  
Arnold M. Gussin

*In memory of:*

Arthur Abrahams  
George Abrahams  
David Salzberg  
Barry Salzberg  
Linda Cherney Blake  
Claire Cherney  
Sarah Schattman  
Perry Winston  
Charlotte Davis  
Robert Davis

Carol and Richard Winston

Fannie Rosen  
Carolyn Fried  
Susan Tomback

Edwin Chasnow  
Maxine Chasnow

Eshrat Nejat  
Iraj Nejat

Rhoda Gessin  
Harvey Gessin

Max Anderman  
Arthur Anderman

Leo Herrmann  
Ruth Zielenziger

Sam Binik

Barbara Rachman

Warren Rodnick

Harriet and Eugene Becker

Anna Paul

Arlene Paul Caitung

Irving Wallach

Frieda Wallach

Gloria DeLott

Norman Yellin

Paul Yellin

Louis Szanto

Anne Hirsh

Bernard Blum

Molly Blum

Nathan Stein

Lori Freudman

Khalil Monassebian

Jeff Monassebian

Pesia Lis

Thelma Sahn

Madelyn and Robert

Gould

Eleanor Glass

Lori Citak

Jessie Freedman

Harold Freedman

Donna Ludwig

Ruth Schwartz

Francine Spilke-Epstein

Norman Nager

Annette Nager

Jack Sahn

Rena and Jonathan

Horwitz

Samuel Dyckman

Brenda and Lance Greiff

and family

Irene Kanfer

Brenda and Lance Greiff

and family

Susan and Mark Cwern

Fayth Krieger

Allan Fried

Leiber Katz

Vivian Brash

Jacob H. Schulman

Naomi Schulman

Vivian Ruth Schultz

Leonard Schultz

Michael Silverstein

Stanley Silverstein

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Gross

# TEMPLE ISRAEL VOICE

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## D'VAR TORAH

By Rabbi Marim D. Charry

### Toledot

Saturday, November 22

In this portion, we follow the events in the lives of Isaac and Rebekah. Twin sons, Esau and Jacob, are born and their struggles before birth foreshadow later conflicts between the nations they are to find. Although Jacob is the younger, he tricks Esau out of his birthright. Isaac, like Abraham, meets a number of challenges and is assured by God that he will have many descendants and possess the land of Canaan. When Isaac feels his end approaching and arranges to pass the blessing of succession on to Esau, Rebekah connives to have Jacob trick his father and have the blessing for himself. Jacob must then flee to the ancestral homeland to escape Esau's wrath, but before he leaves Isaac intentionally passes on to him the blessing of Abraham. This action attests that the leadership of the Jewish people depends on God's plan, not an accident of birth.

### Vayetse

Saturday, November 29

We follow the fortunes of Jacob as he leaves the land of Canaan to travel to the ancestral home in Mesopotamia, spends 20 years there and leaves to return to Canaan. In this portion Jacob, fleeing for his life, stops for a night at a place near the border and has a dream in which the angels ascend and descend a ladder to heaven. God confirms the blessing of Abraham for Jacob, and Jacob, upon awakening, names the place Beth El, the House of God. Arriving in Mesopotamia, Jacob encounters Rachel, his cousin, at a well and falls in love with her. He negotiates with his uncle, Laban, for Rachel's hand, is tricked by Laban, and then decides it is time to return home. He leaves with two wives, two concubines, 11 sons, one daughter, and much livestock. These events show how Jacob begins to become worthy of the blessing he has been given and of being a successor to Abraham and Isaac.

### Vayishalch

Saturday, December 6

In this portion we conclude the independent stories about Jacob. In the remainder of the Book of Genesis his life is intertwined with the biography of Joseph. Jacob prepares to encounter Esau by dividing his camp as a safety precaution and sending a large gift of livestock to his brother. He

—Continued on page 5

## SABBATH SERVICES

Friday, November 21

N'Ranenah / Evening Service 6:30 P.M.  
Kabbalat Shabbat Service and Dinner 7:30 P.M.

Saturday, November 22

Morning Service 9:00 A.M.

Weekly Portion: *Toledot*; Genesis 25:19 - 28:9

*Haftarah*: I Samuels 20:18 - 42

Sabbath Service Officers and Greeters:

Brian Zeitlin, Zina Rutkin-Becker, Gail Zahler & Leonard Seskin

*Bar Mitzvah*

JORDAN SEIDENBERG

son of Carol and Marc Seidenberg

*Havurah* Service 10:00 A.M.

Junior Congregation 10:30 A.M.

Toddler Service 11:00 A.M.

*Minhah* 3:55 P.M.

*Se'udah Shelishit* 4:25 P.M.

*Ma'ariv* 4:59 P.M.

*Havdalah* 5:14 P.M.

Friday, November 28

Evening Service 4:15 P.M.

Saturday, November 29

Morning Service 9:00 A.M.

Weekly Portion: *Vayetse*; Genesis 28:10 - 32:3

*Haftarah*: Hosea 12:13 - 14:10

Sabbath Service Officers and Greeters:

Gary Noren, Ofra Panzer, Deanna Stecker, and Hal Rothbaum

Junior Congregation 10:30 A.M.

Toddler Service 11:00 A.M.

*Minhah* 3:50 P.M.

*Se'udah Shelishit* 4:20 P.M.

*Ma'ariv* 4:56 P.M.

*Havdalah* 5:11 P.M.

—Continued on page 5

Worship at Temple Israel This Week!