



Rabbi Stecker Attends Interfaith Meeting With Pope

Finds Catholic Leader 'Very Down to Earth, Very Soft Spoken'



Rabbi Stecker took this photo of the Pope addressing religious leaders, including himself, at the 9/11 Museum last Friday.

By Marc Katz, Editor

Rabbi Howard Stecker was part of a select group of religious leaders invited to attend an interfaith service with Pope Francis during his recent visit to New York City.

The Pope, along with representatives of faiths including Islam, Hinduism, Buddhism, Christianity, and Judaism, conducted an interfaith service at their gathering at the 9/11 Museum in Downtown New York. Although Rabbi Stecker had to arrive very early for the late morning meeting for security purposes, the Pope was the last to arrive. "There was a hush over the crowd as we waited a full ten minutes for him to walk in, during which time political dignitaries including Governor Andrew Cuomo and Senator Charles Schumer were quietly escorted to their seats," Rabbi Stecker said.

The rabbi was invited to attend as part of a delegation from the New York Board of Rabbis. He currently serves as the secretary of the organization. Speaking for the Jewish delegation, led by Rabbi Joseph Potasnik, executive vice president of the New York Board of Rabbis, was Rabbi Elliot Cosgrove, senior rabbi of the Park Avenue Synagogue. Also in attendance at the meeting were a number of family members of 9/11 victims.

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Author of Book on Israel Becoming a Water Superpower to Speak Oct. 28

Without an adequate water supply, food prices can rise, economic growth can slow, and political instability can likely follow. In remarkable defiance of this water emergency stands Israel.

In defiance of this worldwide trend, Israel with its unforgiving terrain, rapid population growth, and low annual rainfall, is not only fending off a water crisis—it boasts a water surplus. It even exports water to the Palestinians in the West Bank and Gaza and to the Kingdom of Jordan.

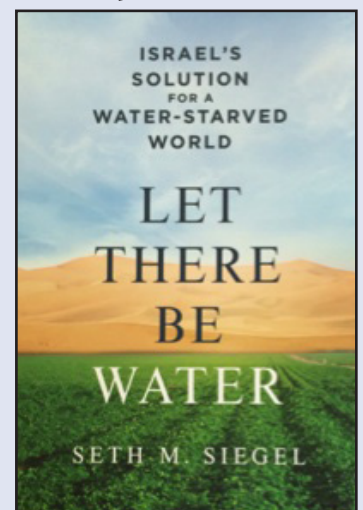
The author of a newly published book on Israel's growing global influence as a water superpower will detail how the nation's approach to water can help the rest of the world. His presentation is a special Temple Israel Lifelong Learning program open to the congregation at no charge on Wednesday, October 28, at 8:15 P.M., in the Crystal Ballroom. Author Seth M. Siegel will describe how water can help the rest of the world avoid disastrous water shortages in

his book, "Let There Be Water: Israel's Solution for a Water-Starved World."

As Israel continues to export its water technology and expertise around the world, the author explains how the unlikely resources of water and water know-how became Israel's primary tools for global engagement, from running the majority of Iran's water projects in the lead up to the Islamic Revolution, to using water development as a means to reverse China's long-standing diplomatic freeze against Israel, to Israel's current water projects throughout the developing world. This use of "hydro-diplomacy," a term Mr. Siegel coins in the book, has offered Israel a crucial vehicle for opening diplomatic relations with countries around the globe.

Israel's water mastery is decades in the making. Mr. Siegel dissects the nation's innovations in science and engineering, in areas such as drip irrigation, desalination and wastewa-

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"Let There Be Water" author Seth M. Siegel will speak at Temple Israel October 28.

We Rise Up Together

By Rabbi Howard Stecker

EDITOR'S NOTE: Below are excerpts from Rabbi Stecker's recent Rosh Hashanah Sermon. The entire sermon can be viewed online on his blog, Torah for Our Day.

I'm thinking of a place where African Americans are elevator operators and speak only when spoken to. Where gays are so deep in the closet they can barely see the light of day. Where women take dictation

*A human being
can only take so much
when marginalized...*

and sometimes harassment from their male bosses and continue to smile and bring their coffee. Where Jews are the objects of anti-Semitic slurs.

What place have I just described? Many places, I suppose. But specifically, I was thinking of a particular advertising of-

fice, the office of Sterling Cooper, in the early 1960s. Sterling Cooper, you may know, is a fictional ad agency depicted in the award-winning TV Show "Madmen."

We've made some progress since the early 1960s. Some progress. The reason we've made progress at all is only because each underprivileged group I mentioned made some noise and advocated for themselves.

The 60s were a turning point for each group I mentioned, including Jews. And slowly, painfully, to differing degrees and in different ways, over the next decades and up to the present, each group gained more equal footing in this country.

A human being can only take so much when marginalized or put down. There comes a time when we grow so fed up with

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FROM THE RABBI

Pope Francis and Temple Israel

By Rabbi Daniel Schweber

I majored in religion in college and enjoy learning about other religions. I believe the world's religions have a lot in common. The purpose of all religions is to provide ways to go beyond the empirical world and to access the mystery and transcendence we sense and know is present around us. Religions do this through ritual, symbols, holy text, community and many other ways. The symbols and the texts might differ between religions, but the goals are the same.

Another thing religions have in common are their challenges when confronting modernity. Most religions revere tradition as a way to connect to the past and to demonstrate the ideal that religions focus on timeless truths. The reality is more complicated. When these hallowed traditions developed, the social mores of the time were instituted into many practices. For example, until recently, women had different roles in society. Christian and Jewish rituals and rules both took gender differences into account.

The difficult question without one correct answer is what happens when tradition meets change and the changes ask for the tradition to adapt? We see change in Judaism and Pope Francis' recent visit to the

U.S.A. highlighted that the Catholic Church is also facing tradition and change.

I include myself among the many non-Christians who followed and enjoyed the Pope's visit. Like many, I was curious to hear how he approached this difficult but yet most important question about change. Both the claims for change and the claims for tradition are legitimate. In my opinion,

*...what happens when
tradition meets change
and the changes ask for
the tradition to adapt?*

he approached the question with great nuance. I believe the Pope's emphasis on embracing everyone without judgment, especially those for whom tradition doesn't fit, was in support of the side of change. On the side for tradition, the Pope continued to support the traditions and their value.

I think the Pope's nuance left the door wide open for continued conversation. The

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Why the Appeal?

By Rob Panzer

EDITOR'S NOTE: President Rob Panzer spoke of his recent trip to Europe during his Kol Nidre message to the congregation. This column contains excerpts from his message.

On Rosh Hashanah, I made the congregation an offer: if everyone made their Kol Nidre contribution early, I wouldn't be back on Kol Nidre tonight to speak. While many of you replied generously to our annual appeal, I wanted to reach those who were not present or who have not yet responded to our most important fund raising effort. These are the remarks I offered that evening:

This past summer, my wife and I were fortunate to join an adult United Synagogue Youth tour to Budapest and

*A strong Temple Israel
is crucial to the Jewish
future of Great Neck...*

Prague, exploring the sometimes glorious and often tragic history of the Jews in what is now Hungary and the Czech Republic. Our last day was spent in Terezin, or, as the Germans called it Terezinstadt. This town, about 30 minutes from Prague, was used as a prisoner transit camp and Ghetto by the Nazis. It was the one camp that was also used as a propaganda tool, so for a period of time the arts and cultural education flourished. The Red Cross was permitted to visit towards the end of the war, as it resembled a model village unlike the other concentration camps. Over three and a half years, 140,000 Jews were housed there, most perished when they were ultimately transported to extermination camps such as Auschwitz; 15,000 of these people were children—only 132 survived.

After the war ended, there was a trove of material left by the unfortunate residents of Terezin: drawings, music, and poetry depicting their struggles and dreams for a better life.

We had a small memorial service by the Ohre River. At this Terezin Memorial site to the Holocaust we read poems that were written by some of these children. As we read them aloud a thought occurred to me: Nobody asked if they were Orthodox, Reform, Conservative, or where they or their parents, or their grandparents, came

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IN MEMORIAM

Temple Israel extends condolences
to the families of:

MELVIN DUBIN

esteemed member of Temple Israel

BELLE WARSHAVSKY FRIED

esteemed member of Temple Israel

DR. JOSEPH SHAHMOON

husband of Yvonne Shahmoon,
father of Carol Shahmoon Seidenberg
and Linda Young,
and esteemed member of Temple Israel

SHIRLEY FEIERSTEIN

sister of Hannah Berman

DORIS RIVILIS

sister of Estelle Nadler

May their memories be for a blessing.

MAZAL TOV TO . . .

• Laurie and Gary Damast on the birth of their granddaughter, Zoey Brooke, daughter of Lindsay and Michael Sondak.

• Susan and Robert Lopatkin, on the engagement of their daughter, Allison, to Gregory Wood.

CANDLE LIGHTING TIMES

Friday, October 2.....6:19 P.M.
Friday, October 9.....6:07 P.M.

DAILY MINYAN TIMES

Mon. & Thur.	6:45 A.M.	8:00 P.M.
Tues. & Wed.	7:00 A.M.	8:00 P.M.
Fri., Oct. 2	6:30 A.M.	6:30 P.M.
Fri., Oct. 9	7:00 A.M.	6:15 P.M.
Sat., Oct. 3	9:00 A.M.	5:55 P.M.
Sat., Oct. 10	9:00 A.M.	5:45 P.M.
Sun., Oct. 4	8:00 A.M.	8:00 P.M.
Sun., Oct. 11	8:15 A.M.	8:00 P.M.

Congregation Thanks Kiddush Sponsors

Appreciation is expressed by the Temple Israel officers and Board of Trustees to members who have generously sponsored and enhanced the Sabbath *kiddush*.

Contributions toward the *kiddush* on August 1 were made by Sima and Fereidoon Rafii in honor of the *Auf Ruf* of their son, Daniel, and Tiffany Rafii, and by Eileen and Mickey Putterman in honor of the *Auf Ruf* of their granddaughter, Mollie Leora Pearlman, and Christopher Joseph Correia.

Contributions toward the *kiddush* on August 8 were made by Susan and Dennis Brustein on the birth of their grandson, Gideon Andrew Brustein, and by Gilbert Berookhim in memory of his father, Najatollah Berookhim.

UPCOMING EVENTS AT TEMPLE ISRAEL

Oct. 2	Temple Israel Sukkot Service and Dinner	6:30 P.M.
3	TI Bonds Dinner: "Shalom Schwebers"	8:00 P.M.
5	<i>Shemini Atzeret</i>	
6	<i>Simhat Torah</i>	
7	Sisterhood Board Meeting	10:00 A.M.
11	New Member Dinner	5:00 P.M.
15	Golf, Tennis and Games Outing	
18	Family <i>B'nai Mitzvah</i> Workshop Led by Rabbi Schweber	10:30 A.M.
19	Board of Trustees Meeting	8:15 P.M.
25	Family <i>B'nai Mitzvah</i> Workshop Led by Daniel Mishkin	10:30 A.M.
28	TILL presents Seth M. Siegel, author of "Let There Be Water: Israel's Solution for a Water-Starved World"	8:15 P.M.

Outreach to College Students Attention All Parents, Grandparents & Family Members

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Committee for the college mailing program includes
Marlene Handelman, Randy Navo, Brenda Kopelowitz,
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For further information and to obtain a mailing form, call:
Marlene Handelman at 570-0037
or the Temple Israel office at 482-7800

New TILL Course: Bible Study of the Book of Samuel with Rabbi Schweber

Jealousy, love, power struggle, loyalty, justified war, civil war, faith, skepticism, monotheism, polytheism...all of these and more can be found in the Book of Samuel, part of our sacred history and literature. The lessons we derive and the text itself are just as important as the facts contained therein.

Join us as we read and discuss this fascinating piece of our tradition with Rabbi Schweber.

This class meets on Thursday, alternating between 9:30 A.M. and 7:30 P.M.

EVENING CLASSES BEGIN OCTOBER 22
MORNING CLASSES BEGIN OCTOBER 29

Guest Column: We Rise Up Together

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the way we are being treated, fed up with the status quo, that we demand a change.

We say, “This time will be different.” And then, if we are courageous and persistent, we take the steps necessary to ensure that things will be different for us, that we will be treated decently—equally.

I’m going to reflect on that, but I won’t stop there. It’s not right to stop there and our tradition demands that I go on. I will go on to urge us to consider that the sense of justice which demands “this time will be different for me” also cries out for “this time will be different for you.”

Thank God, as Jews, we have grown increasingly comfortable demanding our rights, ensuring our security, protecting our freedoms. But to be Jewish is also to ask, “what about everyone else?” So join me on a New Year’s journey to explore the importance of two related resolutions that have the power to change the world for good: “This time will be different for me.” And “This time will be different for you.”

As Jews we have come a long way when it comes to advocating for ourselves. To illustrate my point, let me paint the following comparison.

Deanna and I recently toured the Roosevelt home museum in Hyde Park, New York. I paid careful attention to the parts of the museum that dealt with World War II and particularly careful attention to the exhibits about the response of President Roosevelt to the murder of Jews in Europe. Multiple documents preserved from this period demonstrate that the president was informed that Jews were being murdered in Europe. On January 16, 1944, Secretary of the Treasury Henry Morgenthau told the president that he and others in his department discovered evidence that the members of the State Department were not only inefficient in rescuing Jews, but were taking deliberate actions to prevent the rescue of Jews.

The president urged that these charges be looked into and suggested possible avenues of escape for Europe’s Jews from that time on. Of course, by 1944 it was too late for far too many who had already been killed. Historians by and large have not judged Roosevelt favorably regarding his response, or lack thereof, to the atrocities of the *Shoah*.

But I want to focus on Secretary Morgenthau, a Jew. I imagine that he thought long and hard about what to say to the president. I imagine him saying to himself: “Generations of Jews who came before me were afraid to approach their leader. This time it will be different. This time I’ll say what I feel needs to be said.”

His approach, however, was behind closed doors, noted in a confidential memo

but not revealed to the outside world until decades later when the memo was declassified. Consider, by contrast, the response of the Jewish community nowadays to situations that impact the Jewish people and the State of Israel. It is loud and relentless and unapologetic.

Seventy years after Henry Morgenthau delicately offered a critique behind closed doors to President Roosevelt, we as a people are not afraid to criticize loudly and publicly. Over time, we said, first to ourselves and then to the rest of the world, this time will be different. This time we will cry out when Jews are the targets of violence, wherever that may be. This time we will criticize loudly when we disagree with public policies that impact Israel and the Jewish people.

We’ve heard again and again that Rosh Hashanah and Yom Kippur are about making changes. I think that the biggest motivation to change is when we, ourselves, are suffering. We decide that we are not going

*I cry out
and you hear me.
You cry out
and I hear you.*

to stand for things the way they are because we’ve had it with the way we’re being treated. If we think we are being persecuted, or dismissed, because of our religion. Or our color. Or our size. Or our gender. Or our sexual orientation. Or our ethnicity. Or our economic status. We can only take so much. There comes a point that we say: “Enough!”

First, we say it to ourselves. That may be the hardest part, believe it or not. We say to ourselves that we don’t deserve to be put down or cast aside. I think that’s the most important step, actually, the real “turning of the corner.”

Then we are likely to say it to those who are in the same situation. We gather support from our peers.

Then we may say it to those who can help us. We gather support from potential allies, often those who are privileged, whose influence can benefit our cause.

And finally, we say it to our tormentors, to those who are putting us down—this time, starting now, will be different for us. Sometimes we’re the ones being tormented and we need to find the strength to say “Enough.” Sometimes we’re the ones doing the tormenting and we need to own that when it gets pointed out. And sometimes we’re the potential allies. Others reach out to us and in some fashion ask for our support.

With the help of social media, people the world over are now focused on the Syrian

refugee crisis. The picture of a little boy’s body washed up at shore went viral. People the world over have seen the picture of three-year old Aylan Kurdi and leaders the world over are being asked by their own people, what do we plan to do? The Gulf Kingdoms? Qatar? United Arab Emirates? Not so interested in absorbing refugees. Turkey, Lebanon and Jordan have already taken in many refugees. Europe is divided, some countries willing, others not willing.

How should a Jew respond? When people were being killed in the Darfur region of Africa in 2003, a survivor of Auschwitz got up at a Darfur rally and said: “If people around the world had cared enough to speak up about us 60 years ago, things might have turned out differently. We can’t just sit quietly today.” It’s clear that this current crisis is complicated by political factors that cannot be ignored or easily resolved. We are obligated to help, but not at the expense of our own safety. I don’t pretend to have easy solutions. But we can’t ignore the crisis.

I’ll tell you how Jews are already responding to the current refugee crisis. The Jewish Coalition for Disaster Relief has a special campaign devoted to the Syrian Refugee crisis. In the recent past this coalition has provided disaster relief for victims of natural disasters in Nepal and the Philippines. And now there is a separate initiative devoted to the Syrian refugees, specifically those that have found a home in Jordan.

“This time will be different for us” is an authentic Jewish response. If we feel that Jews are in danger, we’re supposed to advocate for change and that has to start from within. But we can’t forget the next step: “This time will also be different for you.”

This is not a new concept for us. We left slavery in Egypt where, for hundreds of years, we were on the bottom of the heap. Again and again, Moses told us to remember that we were slaves and that our memory of slavery needs to sensitize us to the needs of others when they find themselves at the bottom of the heap. If we weren’t enslaved personally, the memory becomes part of our spiritual DNA, passed on from generation to generation.

So we can’t look the other way at refugees because we were once refugees from Egypt thousands of years ago and more recently from many other places.

And if we are specific in saying that Jewish blood isn’t cheap, which we should be, because much Jewish blood has been spilled over the centuries, then why would we question the specificity of Black Lives Matter? We ought to recognize, and support, the specific claims of other groups that experience marginalization and discrimination.

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Don't Mess With Their Lulav and Etrog!



Three year old students in Temple Israel's Beth HaGan Nursery School got ready for Sukkot with paper lulav and etrog they made themselves.

Why the Kol Nidre Appeal?

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from. To the Nazis they were just Jews.

I read a poem called Birdsong, written by a Jew in 1941. The fate of the author is unknown. It was difficult for me to read.

Every day Temple Israel of Great Neck affirms that 70 years later we are here, very much diverse and alive—keeping with our traditions in a changing world. There are few synagogues that try to give special attention to our Sephardic and Ashkenazi heritage. Take, for example, how the Ritual Committee has taken the extra time to acknowledge that there are physical differences in Torah covering material and how one displays and covers a Torah after reading on *Shabbat*. Here, members can learn the "How-To-Procedure" for both and can experience regular use of both the Torah in a mantle and the Torah in a case.

We do this in addition to providing educational programs, the *Shabbat* and High Holy Days services and all Jewish lifecycle needs. All these efforts collectively cost more than any of our individual

membership dues together. This is why we fundraise; to ensure the continuity of our beliefs, rituals and sense of community. I ask that you give meaningfully.

Both in the tragedy of the *Shoah*, in the pride of the existence of the State of Israel and in our diversity, we share in community. The things that bind us together are far greater than those that might tear us apart. Strong Jewish organizations are critical to our future as a people. A strong Temple Israel is crucial to the Jewish future of Great Neck, so I ask you now to consider your Kol Nidre contribution. If you have contributed in the past, we thank you for your generosity and ask that you consider increasing your contribution. If you have not participated in the past, please consider making your first contribution now. This appeal is to seal Temple Israel in a year of good financial health.

My family and I would like to wish each one of you *G'mar B'chatima Tova*. May we all be inscribed for a year of health, peace, happiness, and meaning. Thank you for your thoughtfulness.

Pope Francis and Temple Israel

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calls for change in gender equality and sexual practices in the Catholic Church are legitimate. It seems that the Pope wants to find a way to include these changes while paying homage to the long held traditions.

While the topics are different at Temple Israel, the conversation about tradition meeting change is essentially the same. As many of you know, the synagogue has begun the process of putting together a strategic plan to address this very question, among others. The discussion door is most certainly open as we explore what changes need to be made to our community so that Temple Israel will continue to thrive and be strengthened as we head into the third decade of the 21st century.

Bringing about change will require creativity and flexibility. All religions have changed over time, so we know that traditions are more flexible than we think. However, when traditions change, homage must be paid to the past. A great example is the transition from sacrifice to prayer that the ancient rabbis instituted after the destruction of the second Temple in Jerusalem. Prayer is nothing like sacrifice, but yet our prayer times are connected to the occasions when communal sacrifices were offered. The rabbis worked hard to make their radical changes look like seamless developments from the past.

I hope that you are as excited for the strategic plan as I am. Please join us in the conversation.

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



Zoe Mahfar

Zoe Mahfar, daughter of Ronit and Benhour Mahfar, will be celebrating her *Bat Mitzvah* on October 10. Zoe is an eighth grade student at Great Neck North Middle School and enjoys painting, swimming, kickboxing, and playing volleyball. Zoe looks forward to traveling to Israel and visiting holy sites and historical places in the near future.



Kayla Monahemi

Kayla Rachel Monahemi will be called to the Torah as a *Bat Mitzvah* on October 17. She is the daughter of Sepideh and Elyas Monahemi and has a sister, Jessica, 17, and a brother, Levi, 16. Kayla is an eighth grade student at Great Neck North Middle School and enjoys playing lacrosse and tennis, as well as swimming and skiing. Kayla plans to attend the Waxman High School and Youth House and visit Israel following her *Bat Mitzvah*.

Water Author Oct. 28th

—Continued from front page

ter treatment. In addition, he explores Israel's highly effective public policy approach to water, which includes real water pricing, public ownership of water, government control of consumption patterns, and a centralized and depoliticized water authority.

Rabbi Stecker Attends Meeting With the Pope

—Continued from front page

"A highlight for me," Rabbi Stecker said, "was when Rabbi Cosgrove and New York University Islamic Center Imam Khalid Latif offered a shared invocation. No one said it explicitly, but the murders of 9/11, of course, were done in the name of Islam. It was powerful to have a young charismatic rabbi and a young charismatic imam sharing the stage and collaborating on a prayer for peace."

"For me, the optics suggested an important, if fraught, next chapter in interfaith dialogue," Rabbi Stecker said.

The Pope, speaking mostly in Spanish which was simultaneously translated, told of the dangers of fanaticism and the value of dialogue and peace. "Each person who died is a world," the Pope told the attentive audience. "The intimacy of each person has to be acknowledged. How can you set a limit on refugees when each person is a world unto his or her own."

Reflecting on the Pope's speaking style, Rabbi Stecker said, "He was very down-to-earth, very soft spoken. There is nothing intimidating about his presence, he exudes warmth."

Several of the religious leaders offered teachings from their respective traditions. Rabbi Stecker said that towards the end of the program "it was announced that we should rise for a memorial prayer in memory of the victims, at which point Park Avenue Synagogue Cantor Azi Schwartz chanted the El Malei Rachamim. A written translation was provided to all, but it was striking to me that the sole memorial prayer offered was a Jewish prayer."

Guest Column: We Rise Up Together

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And then there are all the small ways that we look down on each other—men toward women, straights toward gays, thin people toward not so thin people, one Jew toward another due to observance or background or how recently the other person's family came to the United States as compared with your own.

We're constantly sizing each other up and sometimes we give ourselves license to put down other people for whatever reason. It may be human nature, but Judaism urges us to fight our human nature in this regard, as it often does, by looking within, at our own past, at our own soul.

Who among us isn't feeling uncertainty and despair at the growing violence abroad and in our own country? I believe that the journey that I have described, the journey toward "different for me" and "different for you" is our best hope in our deeply troubled world.

This past summer I met someone named Naftali Avraham. He is a Jew born in Ethiopia who immigrated to Israel. He is about 5 foot 8 and dark-skinned. He works with an organization called Olim b'Yahad, "Making *Aliya* Together," and its mission is to provide professional and personal support to Ethiopian immigrants to Israel to help them toward full integration into Israeli society. The words *olim b'yahad* also have a deeper meaning that I'll get to very shortly.

Naftali Avraham spoke to a group of rabbis I was with. He told us that as a teenager, he left his family behind in Ethiopia hoping they would eventually join him, and most of his family eventually did. He

walked across the desert in Sudan like many Ethiopian Jewish refugees. Despite not having his parents with him during his teen years, he was very successful academically at the boarding school he attended.

During his senior year of high school he applied to college. He showed up for an interview at a small local technical college. The professor conducting the interview took a look at him when he walked into his office, looked down at his file and back up at him and asked: "Where is Naftali Avraham?"

And he said, "I am Naftali Avraham." And the professor said, "No really, where is Naftali Avraham?" A week later, Naftali Avraham found out that he wasn't admitted.

Fortunately, that's not the only place he applied to. He also applied to the Technion, Israel's premier, internationally known Institute of Technology and he got in. He did very well first semester. And, when he got his transcript, the first person he sent it to was the professor at the local college that rejected him.

He did even better second semester. And sent the transcript to—you guessed it. Finally, he discovered he was graduating with honors and who do you think received an invitation to the graduation? He asked us, why do you think I sent the professor all those things?

And someone said, "You wanted to get back at him." And he laughed. But he said, "That's not the real reason."

And someone else said: "You wanted to make sure the same thing didn't happen to someone else." And he said: "Precisely. I wanted to make sure that the next time the

D'var Torah

By Rabbi Marim D. Charry

Bereshit

Saturday, October 10

In this portion we begin the reading of the Torah anew. The creation of the world is described in two accounts. The first account focuses on the creation of all the elements of the physical universe, including humanity, and comes to a climax with the establishment of a day of rest. The second account focuses on the creation of humanity and comes to a climax with Adam and Eve in the Garden of Eden. As a result of transgressing, a strict prohibition on eating of the fruit of the tree of knowledge of good and evil, Adam and Eve are banished from the Garden. God proclaims that henceforth they will get their food by hard toil and women will bear children in pain. Adam and Eve have two sons, Cain and Abel, who become a farmer and a shepherd, respectively. As a result of anger when God accepts Abel's offering, but not his own, Cain kills his brother. Adam and Eve have a third son, Seth, from whom Noah ascends.

professor interviews someone who looks like me, he'll act differently."

That's *teshuvah*, by the way—repentance, which is the essential goal of this time of year. The definition of repentance is that we find ourselves in a similar situation where we once messed up and this time we get it right.

Back to the name of the organization Naftali Avraham is involved with, Olim b'Yahad. It means making *aliya* together, but the words convey something much deeper. *Olim b'yahad* also means "We rise up together."

What a shame when we view the world as a zero sum game. If I help you, there may be less for me. If I address your under privilege, it threatens my privilege.

We don't have to look at the world that way. Judaism urges us to look at the world differently. I cry out and you hear me. You cry out and I hear you. Imagine if all human beings of good will would rise up together to combat and confront those who seek to oppress and destroy through violent words and actions. Imagine people of good will from all races and ethnicities, all genders and orientations, all religions and those of no religion joining together to fight the violence and barbarity that comes from intolerance run amok. What a remarkable response that would be in a world that grows crazier by the minute.

Imagine if we as Jews, at the beginning of this New Year, would take more and more seriously our mission to deliver the following message to the world: From now on, things will be different for me and for you.

So that all of us can rise up together.

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From Generation to Generation



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The engagement of Allison Lopatkin, daughter of Susan and Robert Lopatkin, to Gregory Wood
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For the recovery of:

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SUKKOT, SIMḤAT TORAH AND SHABBAT SERVICES

Friday, October 2 - *Hol Hamo'ed Sukkot*

Morning Service 6:30 A.M.
Torah Reading: Numbers 29:23-31
Minḥa and *Ma'ariv* 6:30 P.M.
followed by a festive Congregational Dinner

Saturday, October 3 - *Shabbat Hol Hamo'ed Sukkot*

Morning Service 9:00 A.M.
Torah Reading: Exodus 33:12 - 34:26
Maftir: Numbers 29:26-31; *Haftarah*: Ezekiel 38:18 - 39:16
Sabbath Service Officers and Greeters:
Mark Putter, Jeffrey Englander, Sima Taeid and Deanna Stecker
Junior Congregation 10:30 A.M.
Toddler Service 11:00 A.M.
Minḥa 5:55 P.M.
Se'udah Shelishit 6:25 P.M.
Ma'ariv 7:00 P.M.
Havdalah 7:17 P.M.

Sunday, October 4 - *Hoshanah Rabbah*

Morning Service 8:00 A.M.
Torah Reading: Numbers 29:26 - 34
Leil Shemini Atseret
Minḥa and *Ma'ariv* 6:30 P.M.

Monday, October 5 *Shemini Atseret*

Early Morning Service 6:30 A.M.
Morning Service 9:00 A.M.
Torah Reading: Deuteronomy 14:22 - 16:17
Maftir: Numbers 29:35 - 30:1; *Haftarah*: I Kings 8:54 - 66
Yizkor Memorial Services - Dedication of Memorial Plaques
Junior Congregation 10:30 A.M.
Toddler Service 11:00 A.M.

Leil Simḥat Torah

Minḥa, *Ma'ariv* and *Hakafot* in the Sanctuary 6:15 P.M.
for school-age children, teens and adults
Celebration in the Crystal Ballroom 6:00 P.M.
for pre-school and kindergarten children and their families

Tuesday, October 6 - *Simḥat Torah*

Morning Service 9:00 A.M.
Torah Reading: Deuteronomy 33:1 - 34:12; Genesis 1:1 - 2:3
Maftir: Numbers 29:35 - 30:1
Haftarah: Joshua 1:1 - 18

Toddler Service 11:00 A.M.
Minḥa and *Ma'ariv* 6:25 P.M.

Friday, October 9

Evening Service 6:15 P.M.

Saturday, October 10

Morning Service 9:00 A.M.

Weekly Portion: *Bereshit*
Genesis 1:1 - 6:8; *Haftarah*: I Samuel 20:18 - 42
Sabbath Service Officers and Greeters:
Brent Greenspan, Adam Covitt,
Irene Tanenholtz and Rachel Geula
Bat Mitzvah
ZOE MAHFAR
daughter of Ronit and Benhour Mahfar

Havurah Service 10:00 A.M.
Junior Congregation 10:30 A.M.
Toddler Service 11:00 A.M.
Minḥah 5:45 P.M.
Se'udah Shelishit 6:15 P.M.
Ma'ariv 6:50 P.M.
Havdalah 7:05 P.M.