

TEMPLE BETH-EL OF GREAT NECK

# SHEMA

שְׁמָע

SHEMA HAS BEEN LOVINGLY ENDOWED BY SANDRA ATLAS BASS

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## EDITOR'S NOTE

The Salvador Dalí Theatre-Museum is in the Catalan town of Figueres, a day trip from Barcelona, between the Pyrenees and the sea. We visited it this summer, the Family Schiff, teasing meaning from its baffling collection of art and artifacts, ascending from the master's basement tomb to the crowning floor where the final exhibit caught us by surprise: *Aliyah*—Dalí's 1968 series commemorating the 20th anniversary of the founding of Israel.

It was stunning, but also appropriate. Lately, I feel like we're all wandering in some surreal and unfamiliar space, trying to understand our relationship with the Jewish State. There are plenty of people telling us what to think, how

to feel, how to treat her critics and what defines a "loyal" Jew. But, how do we make our own meaning?

In this issue of *Shema*, you'll find authors examining these very questions, celebrating the beauty of Israel and her people, wrestling with thornier issues of politics and identity, the meaning of being Jewish. You'll find calls to action and meditations on our own community, as our congregants explore the transformative power of Jewish values in troubled times. Also, you'll find a crossword puzzle.

We at *Shema* wish you a year full of health and joy, peace and adventure, provoking questions and provisional



Salvador Dalí's *Aliyah: The Rebirth of Israel* explores our relationship with the Jewish State.

answers. We are excited to join you on the journey. *L'shana Tova!*

Love,  
Len Schiff and the *Shema* Staff

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# GIVING BEGETS GOD

**R**abbi and Law Professor Yitzhak Breitowitz relates a funny story about the brilliant George Bernard Shaw and his actress friend, the beautiful Isadora Duncan. Duncan once suggested that they have a child together. On this she mused, “Imagine, our future child could have your brilliant brain and my beautiful looks.” And to this, Shaw replied, “But, what if, instead, the child has my looks and your brains?” Oh, the gifts we give to our children and receive from our parents.

It’s been 25 years since I left my life as a federal prosecutor and lawyer. As I began moving away from that life, I had no idea what I would become. I would have laughed at the person who described the life that I lead today as nonsense, ridiculous and impossible. But, 25 years ago, I found myself increasingly drawn to all things Jewish—big and small questions: Jewish text; ancient and new questions: Jewish prayer; and ultimate questions: Jewish mission, God.

While on this journey, I began asking myself, “How did I get here? How do I explain this new path? Can I trace it to my past? Is there a line I can discern—back to my childhood home, back to my parents?” My search was something like 23andMe for the soul. What is my spiritual genealogy? What have I taken from my mom—and what from my dad?

At this time of year, it’s meaningful to consider which of our parents’ qualities define us most? Which qualities do we cherish and which serve to undermine our well-being? My father’s powerful (although not particularly learned)

love of the Jewish people and his certainty that we Jews have a mission in the world and my mother’s tireless humanism and feminism, along with her passion for children and the environment (we had a composter and used a clothesline, not a dryer), are priceless gifts that I received from my parents. Obviously, there is so much more. But it feels important to look back, to take note, to record what we’ve received and to find the blessings.

The High Holy Days take us back to our childhood homes, to our founding moments and defining qualities. Rosh Hashanah is the beginning, the *rosh*, or head, of the year. On this day, we celebrate God’s great creative powers, but not only God’s. The Talmud says that during this season, we are reminded to be godly, and God’s defining feature is the power to create.

We look backward in order to move forward. We notice the past in order to envision the future. Every year, we make, or remake, ourselves. As if we are clay, we recreate ourselves, we turn ourselves into a *briah chadashah* בריאה חדשה—a new (*chadashah*) being (*briah*), a new creation.

God has a very specific way of helping us do this work. In the opening story of *Genesis*, God tells us, “It is not good for man to be alone.” When we are alone, we are takers, suggests God. When we are alone, we exist only in a state of taking. When we are largely in taking mode, God disappears. Only in relationship can we be givers. Only in giving of ourselves, will God appear, will we feel God’s presence.



BY RABBI  
MEIR FELDMAN

I’m guessing that over the years, you’ve wondered about the relationship between God and love. That curiosity is a sign of a serious student of Judaism. As I said, God’s presence is powerfully felt when we live lives of giving. When we give, we are never alone. So, too, is it with love. Love, in Hebrew, is *ahavah*—אהבה. (It’s not just a women’s beauty product.) The root of *ahavah* is *hav*. In the very middle of the word is the word *hav*—הב, which means to give. Giving is the root of love. Giving is at the heart of God—the root of God and love and giving.

May this be a season of giving. May we give thanks to our parents for the best of what they had to give to us. May we give deeply—to the world, to friends, to family, to our dearest love ones. May we give with generosity to ourselves. May our abundant giving help God to be ever more present in this world and may it make this new year, 5780, our sweetest year yet. 🕊



BY RABBI  
ELLE MUHLBAUM

**A**t this High Holy Days season, we join joyfully as a community, and we stand humbly in our beautiful Temple Beth-El sanctuary to welcome in the year 5780. As we offer our prayers and lift our voices in song, we may find some of the language unusual, or even alienating, particularly when it comes to how we talk to God.

Our Jewish tradition has countless names for God. Among them are these three: *Avinu Malkeinu*, our Father our King; *Avinu She'bashamayim*, our Father in the heavens; *Av Ha'Rachamim*, Father of Compassion. We imagine God as a parent, our law-giver and life-giver.

Throughout these High Holy Days, we recite the 13 divine attributes of mercy:   
יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד  
וְאֵמֶת נֹצֵר חֶסֶד לְאֵלִפִּים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאת  
וְנִקְיָה

“Adonai, Adonai, a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving

## HOW WE TALK TO GOD

iniquity, transgression and sin, and granting pardon.”<sup>1</sup>

As we recite these words, we think about God’s generosity of spirit. We have done wrong. We have hurt others. We have sabotaged ourselves. We have impacted our families with our decisions and our actions. And through it all, at this season, we return to this recitation of 13 attributes, reminding ourselves that God is compassionate and gracious, extending kindness and granting pardon.

As a child, I found great comfort in the image of God as a parent. Developmentally, this makes sense: The relationship between child and parent is one of the first of deep meaning for many of us. The idea that there was a force out in the universe to guide me and care for me brought me so much comfort.

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“We imagine God as a parent, our law-giver and life-giver.”

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As a new parent, I understand this symbol in a new, deeper way. If we understand God to be like a parent (at his or her best), then God is a steadfast presence, with fierce love and a deep desire to protect us and help us grow into the best possible version of ourselves. Our High Holy Days season is the time of year when we come before our parent and try to demonstrate how much we’ve learned over the last year.

We may find the God language of these High Holy Days to be challenging or uncomfortable. I expect we also find the hard work of standing before a parent, even a compassionate and forgiving one, to be a daunting and difficult task. It’s hard to stand before a parent and admit our faults and flaws.”

It happens that these 13 attributes are enumerated in a well-known passage of our Torah. In the book of *Exodus*, the Israelites are impatient. Moses ascends Mount Sinai to receive the Ten Commandments. Tired of waiting, the Israelites band together and melt their gold into the shape of a calf. In his anger, Moses smashes the tablets inscribed with the Ten Commandments. God threatens to destroy the people, rather than forgive them. However, shortly thereafter, Moses once again ascends the mountain, and takes a new set of tablets with him. God comes before Moses and announces these attributes, proclaiming God’s self to be a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression and sin, and granting pardon.

Even in this moment of our people’s egregious error, even in their lack of faith manifested in creating the golden calf, God is forgiving.

At this High Holy Days season, as we enter into the year 5780, may our efforts toward an honest *cheshbon hanefesh* (accounting of the soul) bring us with hearts open before a compassionate and forgiving Parent. 🕊️



# WHY BE JEWISH IN 5780?

In my last year as a cantorial student, I had the opportunity to serve as the coordinator of the summer *Kallah*, a three-day retreat in Connecticut that marked the beginning of the school year. Each August, students and faculty would gather to explore a theme that would supplement the academic curriculum; that year's theme was Why Be Jewish? Dynamic Visions for Liberal Judaism. It took months of conversations, research and debate to finalize this decision—perhaps that's why the *Kallah* ended up being exceptionally moving for three days, as rabbinical and cantorial students wrestled with why and how we should choose to be Jewish in the 21st century.

Entering the Jewish year 5780, I invite you to ask the questions that we struggled with at the retreat:

- Why be Jewish?
- How am I inspired by Jewish tradition?
- How is the Torah relevant in my life today?

In *All the World: Universalism, Particularism and the High Holidays*, Rabbi Lawrence Hoffman considers these questions:

*For some, it is enough simply to point to the Jewish way of life as humanly fulfilling, spiritually satisfying and personally engaging: synagogue life, the experience of community, the study of Torah and such cultural standbys as klezmer music and Jewish film festivals may be sufficient reason for Jewish identity.<sup>1</sup>*

For Hoffman, the answer lies in our celebrations of the High Holy Days, which proclaim “who we are at

our finest—and as we truly want to become.” Think of our own services—the beauty of the ark, the glorious voices of the choir, the wisdom of the rabbis, the shattering blast of the shofar: we are deep in ritual, surrounded by inspiration. When people ask me, “Why be Jewish?”, I immediately want to invite them to our High Holy Days services. For me, that's where one answer lies.

I also find an answer in thinking about the Jewish people as *Am Yisrael*—the people struggling with God.<sup>2</sup> This concept comes to us from the story of Jacob, whose struggle with the angel in *Parashat Vayishlach* (*Genesis* 32:4–36:43) earns him God's blessing and a new name: Israel. Our double-named patriarch has a double meaning as well, for throughout the Torah the names Jacob or Israel are used interchangeably to mean either the man Jacob or the people Israel.

The most recognized example of the latter comes in the *Mah Tovu*, Balaam's blessing in *Parashat Balak* (*Numbers* 22.2–25.9), which has become a part of our morning liturgy:

*Mah Tovu ohalecha ya'akov  
Mishkentecha, Yisrael!*

How goodly are your tents, oh Jacob,  
Your dwelling places, oh Israel!

In very profound way, Jacob/Yisrael is the collective us, and Jewish tradition identifies his struggles as our own. Like Jacob, we often struggle with God, but our history, our traditions, our rituals, our people continue to live and to thrive. We ask tough questions, support and love each other, pray, celebrate and weep with each other. Why be Jewish? Because



BY CANTOR  
VLADIMIR LAPIN

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“Through Judaism  
we find meaning in  
everything we do.”

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we model a spiritual peoplehood that values struggle and debate, unafraid to take God to task. Why be Jewish? Because our rituals connect us to the world that was and the world that will be. Why be Jewish? Because through Judaism we are given an incredible opportunity to find meaning in everything that we do, and everything that we are.

Why are you Jewish? At these highest of Holy Days, I invite you to challenge yourselves and look for answers. May we continue to find reasons at our beloved Temple Beth-El, and may the year be filled with inspiration, meaning, peace and most importantly love. אמן

<sup>1</sup> Jewish Lights Publishing, 2014. <sup>2</sup> From יָרִיב meaning “to contend, to struggle” and אֱלֹהִים meaning “God.”





BY RABBI  
TARA FELDMAN

**A**t the highest point in the mystical city of Tsfat is an ancient cistern, empty now aside from its cooling shadows. That was where we started our journey, standing in a circle of song, our voices echoing through the chamber. Led by the remarkable Chen Kazaz, an artist, musician and guide, we next visited Women of the Waters, a women's spiritual and educational program associated with the Tsafat Mikvah. There, we took the plunge and washed away the dust of the road both physical and metaphorical. This start in Israel's north, in the expansive beauty of the Golan, gave us perspective—not only about the existential threats faced by Israel, but it also provided a window into her astounding breadth and beauty. We dunked in the cold, clear waters of the Banias spring and then ventured south, listening at the shores of the Kinneret to the poetry of our matriarch Rachel and composing our own private prayers.

Our encounters, more than I can enumerate here, left us enriched, at

## CATCH THE SPARKS: RABBI TARA'S WOMEN'S TRIP TO ISRAEL

times almost dizzy with inspiration, contradiction and ever-multiplying questions. A small band of travelers, we were afforded many opportunities for intimate dialogue off the beaten track: in Jerusalem's historic Tmol Shilshom café, where many of Israel's greatest literary figures have found inspiration; around the kitchen table of Nurah, a Druze spiritualist and restaurateur; with Rabbi Bill Berk and his wife, Batya, for a home Shabbat; and on the Feldman balcony in Jerusalem to practice yoga and observe *Havdalah*. From across the religious and ideological spectrum, we met activists and educators, artists and entrepreneurs, people who have turned their ideas and ideals, hopes and grief into strength and kindness they share with others.

Israel calls upon the senses—from the explosive color, fragrances and frenzy of Jerusalem's Mahane Yehudah market on a Friday afternoon, to the embrace of ancient damp stone in a Western Wall tunnel excavation, to the

haunting melodies of a newly emerging Israeli Sephardic prayer experience, to the glory of a Mediterranean Tel Aviv sunset. Yet, of all these impressions and experiences, the one that shines the brightest for me was our first full day in Jerusalem. We began early, gazing from afar at the Old City from the Tayalet promenade. There, we raised our glasses in a *l'chayim* (yes, wine at 8 a.m.), offered a *shehechyanu* and headed to Robinson's Arch, where, we, as a circle of dear friends standing before the Western Wall, chanted Torah together, taking with us the stories of all of those who had brought us to this holy moment, reciting ancient words and adding the joy and hope of new voices—voices all our own.

If you're interested in traveling to Israel with Meir or me on a future women's, men's or family trip, please let us know at [tfeldman@tbegreatneck.org](mailto:tfeldman@tbegreatneck.org), [mfeldman@tbegreatneck.org](mailto:mfeldman@tbegreatneck.org) or at 516-487-0900, ext. 116. 🌟



We reflected at Rachel's grave on the Kinneret.



We will always have a connection with the *sefer Torah* from which we read.



## TEMPLE BETH-EL OF GREAT NECK



Reading from Torah together at the Davidson Center was unforgettable.



We approached the Old City through one of its many gates.



We delighted in the Friday afternoon energy of the Mahane Yehudah market in Jerusalem.



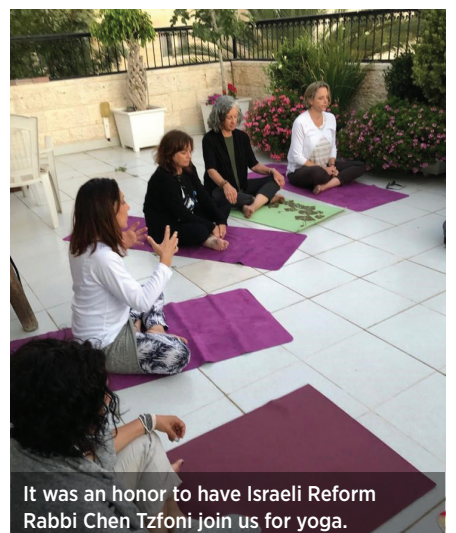
A highlight of the trip was observing Havdalah on the Feldmans' balcony.



Our amazing guide, Chen Kazaz, was a perfect match for our group.



We welcomed Shabbat with candle lighting before heading to Kehillat Zion for prayer.



It was an honor to have Israeli Reform Rabbi Chen Tzfohi join us for yoga.



# THE 4 QUESTIONS: TO BE, A PEOPLE, FREE, IN OUR LAND

BY RABBI MEIR FELDMAN

In the heart of every Jew is *tikvah* (hope): to be, a people, free, in our land. Four questions we must ask are: Are we a people? Secure? Free? In our land?

Sadly, Israel conversations are often defined by anger and accusation. Often, we simply don't listen. A TBE member once said: "Never explain yourself. Your friends don't need it and your enemies won't believe it." Too often, this quip is true. Enemies won't believe it. They don't care about objective truths or about truths that come from our personal experience.

On the other hand, it's not always clear if someone is an enemy. They haven't even decided for themselves. Moreover, all of us know that communication is the lynchpin to every relationship. Trusting relationships require so much explaining. Our friends and loved ones need it and want it, which reminds me of a different quip, "Conversation is the sex act of the soul."

The Jewish Agency of the State of Israel has devoted a decade to reshaping conversations about Israel. Yes, we have enemies who definitely won't believe it. But, we also have friends and loved ones who want to listen, learn and engage.

You've likely sung the last line of *Hatikvah* many times. For a moment, hum it to yourself—four dreams and obligations. The 4H (*Hatikvah*) questions are also the 4H values:

1. **To be**—*lihi'yot*, להיות—we have a right "to be" secure and safe.
2. **People of Israel**—*Am Yisrael*, עם ישראל—since our beginning we have seen ourselves as the People of Israel. We come from our Biblical

father, Israel/Jacob. Our spiritual ancestry—think 23andMe—is clear.

3. **Free**—*chofshi*, חופשי—a fundamental value for every people on the globe.
4. **In our land**—*b'artzeinu*, בארצנו, not some other land. Like all others, we've dreamed of home, a place called Israel. We're not just "of" the man, Israel/Jacob, but "of" the place, Israel. Conversations about Israel must address these 4H values. Focusing only on one or two is a serious mistake.

**Bettering or battering?** What's the person's goal—to better or batter the Jewish state? The 4H values are a compelling measure.

Be clear, the 4H values will never eliminate disagreement. But, they will enable us to determine whether an Israel critic seeks to "better" or "batter" our Jewish home.

We disagree about so much: the U.S. embassy and Jerusalem; the Iran nuclear deal; the Nation-State Law, which makes Hebrew the official language and prohibits an entry visa to any person who has "publicly called for a boycott of Israel."

Try always to apply the 4H values. Share your thoughts in depth on each value. Moving America's embassy to Jerusalem does what to our right: "to be" (security); "a people"; "free"; "in our land"? One view, my view, is that acknowledging our historical capital "better" Israel on all four fronts.

Moreover, being serious about the 4H values will enable us to grapple with the rights of others as well. For me, Jerusalem as the capital of Israel in no way diminishes the aspirations of Palestinians to their own state and capital.

The 4H values will help us assess a determined critic. When two congresswomen reject the privilege to visit Israel with 41 other U.S. congresspersons, is their agenda to better or to batter the Jewish state? Are they striving to better or batter our security, our peoplehood, our freedom, our presence in the land?

When a President, a non-Jew, claims the right to lecture/divide Jews on who is a loyal Jew and Zionist, is he bettering or battering the Jewish people and state? We all know that criticism of Israel, and every nation, can improve it. We also know that criticism is often meant solely to delegitimize and, I dare say, destroy Israel.

When we treat the one who seeks to "better the Jewish state" as an enemy, we pave our way to tragedy. When we treat the one who seeks to "batter the Jewish state" as a friend, we pave our way to tragedy. Let us be discerning. Let's not treat family or friends as enemies. Let's work to transform those who are on the fence. Let's have the courage to call an enemy—an enemy. כי

TEMPLE BETH-EL OF GREAT NECK

# High Holy Days

2019 | 5780

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The reading of the Torah is central to our worship. Those called up for an Aliyah are honored by the congregation, even as they, by their participation, honor their faith and their people.

## Erev Rosh Hashanah Service Honors

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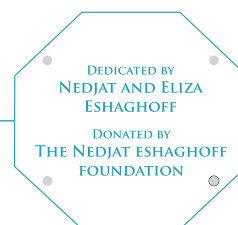


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 Ruth\* & Leonard\* Litwin  
 Nancy Lynn  
 Meryl & Michael Mann  
 Nancy Marks

Joyanna Marx  
 Susan Merinoff  
 Rona & Sidney A. Miller  
 Sue & Steven North  
 Laura\* & Steven Pegalis  
 Lois & Robert Pergament\*  
 Ruth\* & Myron\* Pomerantz  
 Hannah & David Rabinowitz  
 Beverley & Morton\* Rechler  
 Bonnie & Bennett Rechler  
 Linda P. Rice  
 Jane & H. Richard Roberts  
 Ellen Ross  
 Marvin Ross  
 Edie & Marvin H. Schur  
 Angela\* & Martin Schwimmer  
 Joan & Jerome Serchuck  
 Phyllis & Howard Silverman  
 Sisterhood  
 Sobelman-Siegel Family  
 Joan Sontag\*  
 Joan & Michael Harris Spector  
 Emily\* & Jerry\* Spiegel  
 Amy & Charles Spielman  
 Joan & Arthur\* M. Spiro  
 Ann Stanislaw  
 Louise\* & Michael\* Stein  
 Helene & Daniel\* Sterling  
 Susan & Mark Stumer  
 Rose Tilles\*  
 Jerry & Roger Tilles  
 Sandra & Howard Tytel  
 Jan and Michael\* Wallace  
 Barbara Packer & Ira Weinstein  
 Joanne Wolff  
 Michael Wolff  
 Renée & Michael S. Zarin  
 Jane L. & Ronald M. Zimmerman

*\* Of Blessed Memory*



## Rabbi Jacob P. Rudin Legacy Society

We stand on the shoulders of those who came before us: our leaders, our role models, our parents, our friends. To whom will the next generation look? Leaving a legacy gift to Temple Beth-El ensures our future. It tells our children that what we do at TBE matters.

We are so pleased to announce the Rabbi Jacob P. Rudin Legacy Society recognizing those who have promised or given a gift beyond their lifetime. Thanks to the generosity of the Nedjat Eshaghoff Foundation, and dedicated by Nedjat and Eliza Eshaghoff, the names of Society members are now beautifully displayed on the donor wall at the top of the main staircase.

Please be in touch to learn more. If you've already included the temple in your will or trust, please let us know so we can recognize you and show our appreciation.

Contact Stuart Botwinick, Executive Director, at [sbotwinick@tbegreatneck.org](mailto:sbotwinick@tbegreatneck.org) or 516-487-0900, ext. 107.

# PROJECT GREAT-F<sup>♥</sup>LL FEEDS SUMMER SCHOOL STUDENTS

BY SUSANNE MARCUS

For many in the Great Neck community, summer vacation is a welcome break from the everyday concerns of the school year. For other families, it means the temporary loss of a critical resource—the district's federally funded Free and Reduced Lunch program. This loss can be particularly acute among English as a New Language (ENL) students.

The Great Neck Public Schools district offers a robust summer program that includes not only enrichment classes and Regents review courses, but also a K–12 ENL program—formerly known as English as a Second Language (ESL)—for all levels of English proficiency.

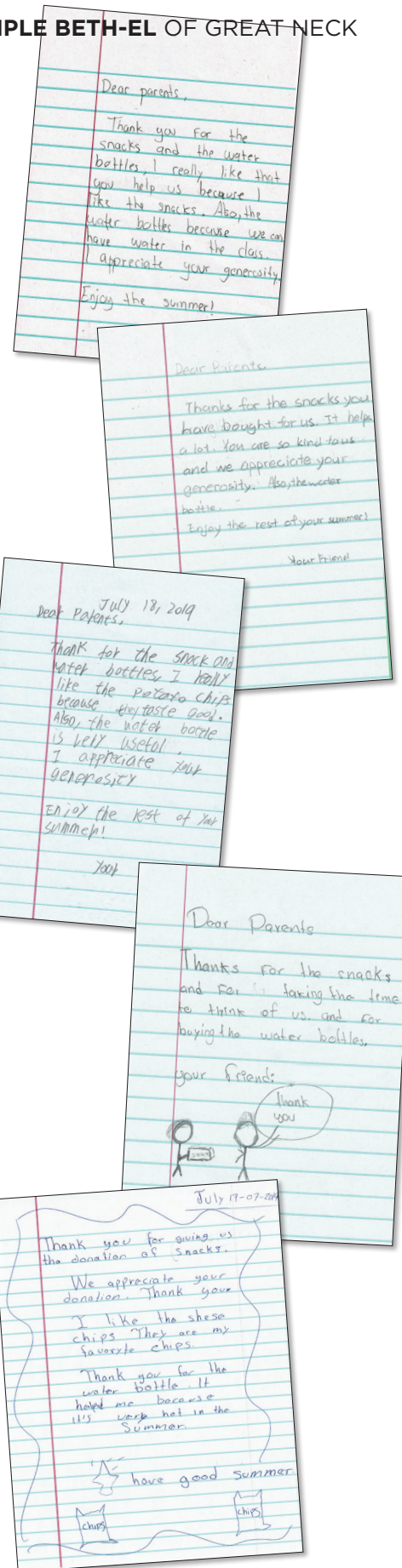
During the school year, many ENL students participate in the Free and Reduced Lunch program, however food service is not available for summer school classes. For many ENL students, this means that they cannot get breakfast at school—a terrible way to start the day—which can have cascading consequences, especially for young people.

In the spring of 2018, a few dedicated congregants met with TBE Executive Director Stu Botwinick and then-Community Outreach Coordinator Amanda Greenawalt to discuss how they could help during the summer months.

As an ENL specialist for the Great Neck Public Schools since 1984, I felt fortunate to be there, as well, and to experience the genuine concern for the students of our district.

To address this issue, congregants Jane and Gary Stone generously provided snacks for all students in the summer program. So as not to stigmatize those students who benefit from the Free and Reduced Lunch program, they purchased enough snacks for any student who was hungry during summer school hours.

Most beginning ENL students are not only new to English, but to Great Neck and the United States, as well. When our students learned that people in the community donated the snacks, their gratitude was deeply felt, as you can see in the letters they sent! ✨



From left: Summer school students enjoy the snacks during an outing at Steppingstone Park. The ENL students showed their gratitude through these thank-you notes.





# THIS SMALL GROUP IS HELPING REPAIR THE WORLD

BY SHARON ROSS

The Social Action Small Group was started this year at TBE. The group's first initiative was to encourage our college students to vote in their college communities, where their vote has a greater impact. This new group also educated the Beth-El community about the Green Light Campaign and partnered with the Religious Action Center of New York (RAC-NY) in advocating for passage of Driver's Licenses for All in Albany.

Each member joined to offer concrete expression to a core teaching of Reform Judaism: *tikkun olam*, or repairing the world. The group's goals reflect and support the mission statement of Temple Beth-El, to "Inspire Through Purpose, Be Known by Love."

Consistent with the Social Action Small Group's purpose of furthering social justice, the group will participate in the

campaigns of Jewish organizations, including HIAS, Women of Reform Judaism and RAC, and hope to engage our temple community in some of this vital work.

The Social Action Small Group looks forward to the coming year and will meet the third Tuesday evening of each month. The first meeting was held on September 17.

The group began by considering the work of the aforementioned Jewish organizations and how we might best join in their efforts and develop our own action plan. We welcome all those who are interested in joining our congenial group to engage with us in this vital work.

For further information, please contact coleaders Andrea Krauss Prince at [akotrdsw@gmail.com](mailto:akotrdsw@gmail.com) or Sharon Ross at [cohros@yahoo.com](mailto:cohros@yahoo.com). 

# REFLECTIONS FROM THE HARTMAN INSTITUTE

Every June, the Shalom Hartman Institute (SHI) North America offers a weeklong Community Leadership Program in Jerusalem. Three congregants share their thoughts from a recent visit to SHI, a leading center of Jewish thought and education serving Israel and North America. Its mission is to strengthen Jewish peoplehood, identity and pluralism, enhance the Jewish and democratic character of Israel, and ensure that Judaism is a compelling force for good in the 21st century.



## ME, A NATIONALIST? BY ERICA GROSHEN

What did I learn at the Hartman Institute? Summarizing a jam-packed schedule on topics outside my profession is tough. I am still digesting—so, let me share my reaction to the very first lecture, Nationalism: Dilemmas of the Encumbered Self.

The speaker was Donniel Hartman, president of the Hartman Institute. In many ways, he set the stage for the whole week. Hartman is an engaging speaker, easy to listen to and follow. But, I admit that he annoyed and challenged me from his very first words: “I am a nationalist.” He went on to argue that the rest of us, about 250 American Jews, mostly liberal, were nationalists, too. Whew!

Happiness, Hartman explained, stems not just from satisfying our own individual needs, but also from having a sense of purpose—and that comes from addressing the needs of those to whom we are encumbered. Encumbrance, a favorite concept of Hartman, is a relationship that entails a level of obligation. Each of us has layers of encumbrance, first to ourselves, next to immediate family, then to extended family, communities and



The travelers included (from left): Deedee Friedman, Nina Koppelman, Susan Groshen, Dorothy Greenbaum and Erica Groshen.

onward in a series of concentric circles. These layers largely set our priorities—and when we help meet the needs of those to whom we’re encumbered, we begin to achieve happiness.

Nations are a part of this. Confounding some expectations, nation-states seem destined to persist for the time being, and each nation has its own narrative and goals.

As Jews, the Torah explicitly describes our ties of obligation to other Jews. As Americans, we also have a national story and obligations to our fellow citizens. These mostly peaceful encumbrances coexist—but sometimes they can be complicated to balance.

To recognize as legitimate an encumbrance to a people or nation, Hartman argues, is to be a nationalist.



He's not without his critics, but Hartman believes that the liberal community, including academics, have ceded the definition of nationalism to the most reactionary among us. Certainly, some forms of nationalism are racist, authoritarian or otherwise evil, but nationalism itself is not evil—it simply recognizes one's encumbrance to one's people or nation-state. Liberals need to offer clear alternative national narratives

that embrace national identities and egalitarian values.

During the Q&A, I asked Hartman why he chooses to call himself a nationalist rather than a patriot. Why does he claim the mantle of the loaded term? His answer was such that it evades the question, as patriotism is just a more palatable synonym for nationalism. Hartman wants to force us to struggle with explicitly defining

our encumbrances, and not to cede such obligations to those with less pure intentions.

So, me, a nationalist? I don't know—but I'm closer to saying yes than I ever expected. Certainly, I am grateful for a new framework with which to consider issues that seemed intractable before. The following speakers added more and more new perspectives. What a week!

## CHALLENGED BY DIFFICULT QUESTIONS

BY NINA KOPPELMAN



Nina Koppelman and Dorothy Greenbaum saw the Chagall window at the chapel in the Hadassah Medical Center.

For a decade, I have dreamed of attending the SHI event, but this summer my dream became a reality.

I was one among 200 participants from across the United States, from college students to rabbis to lifelong learners, who would embark on a mission to challenge the mind and enrich the soul—and what made it even more inspiring was the chance to share it with four exceptional women I am blessed to call my friends.

This was my fifth trip to Israel, and as soon as the plane touched down at Ben Gurion Airport, I felt like I was home. My love for Israel is at the core of who I am as an American Jew—but that doesn't mean it's a simple love. So, it was that this year's topic, *Between Loyalty and Imagination: Nationalism and Tribalism in a Global Era*, was particularly compelling to me. I struggle with the concepts of loyalty and nationalism, both as an American and as a Zionist, and I am looking for answers—ones that are grounded both in geopolitical realities and Torah.

It was a beautiful Jerusalem morning as we walked from the hotel to the Machon for the introductory lecture given by Donniel Hartman, president of SHI. He began by stating that he was a nationalist, going on to explain that a

purposeful life is one where one must sometimes prioritize others' interests over one's own. (See *"Me, a Nationalist?"* on page 15 for further elaboration on Hartman's theory of encumbrances.)

Hartman turned to the Torah to support his thinking: Several references were made to biblical passages, including Noah setting out with his family to a new land and Abraham's encumbrances with family and the people when God instructed him to go forth to create a nation.

Our Torah teaches us that we must both love our neighbor and care for the stranger—but what if those values are in conflict? Rather than giving answers, Hartman posed a series of questions: How do we define neighbor? Are the neighbor and the stranger moral encumbrances? If the primary goal is only increasing security, prosperity and happiness, are we in danger of gaining more while becoming less?

These huge questions were a challenging way to begin our study. Hartman's lecture was just the beginning of a week of intense learning. It left me with profound questions rather than pat answers. What better compliment can a student can give to a teacher?

# EXPERIENCING ISRAELI LIFE

BY DR. DOROTHY GREENBAUM

During our course of study at the Hartman Institute, we each had the opportunity to experience day-to-day life in settings where Israelis of every sort come together. Our task was to explore how the stresses of living with each other affect relationships between people.

As a physician, I was immediately drawn to the Hadassah Medical Center visit. The staff, Muslims, Jews and Christians, Israelis and Palestinians, work seamlessly side by side. Medical practitioners hold themselves to a high standard of behavior, never letting prejudice or personal politics interfere with the doctor-patient relationship. I expected to encounter that level of professionalism—but, what I saw was so much more.

We took some pictures at the Abell Synagogue at the Hadassah University Medical Center, where some of the magnificent Marc Chagall windows encircle the *bima*. In 1967, four were broken during the Six Day War. The master himself returned to repair the windows, now incorporating red streaks into the repair, to represent scars.

One of the pictures in front of the windows contained a young man, who at 13 years old stepped on a land mine planted on the path toward his school bus. The blast destroyed much of his pelvic region and both of his legs, injuries thought impossible to heal. But so moved by his youth and injuries were the Hadassah physicians that they dared attempt the impossible. Over 20 years, the boy endured more than 30 surgeries, virtually living in the hospital for a decade and often struggling


with rage and depression. But gifted surgeons pieced together the puzzle of his fractured bones, while nurses, doctors and counselors helped heal his psyche. Like Chagall's windows, his broken body and soul were nurtured back to health. Now he is a liaison in the hospital, particularly skilled at helping victims of terror. He carries his scars with him, but he is also married and a father of two.

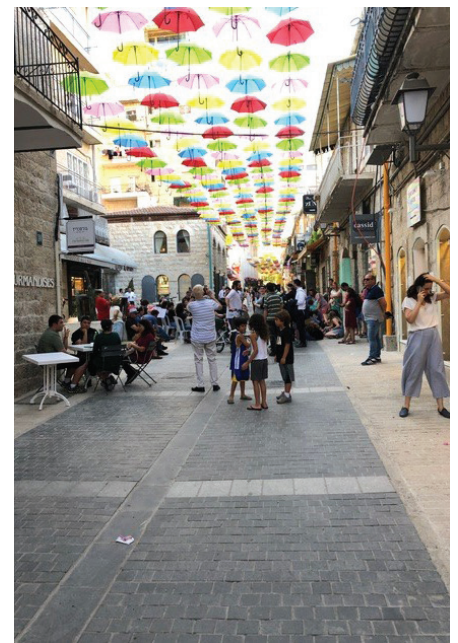
The artistry of his care reminded me of the last lines of Yehuda Amichai's poem, "Tourists."

*"You see that man with the baskets?  
Just right of his head there's an arch  
from the Roman period. Just right of  
his head."*

*"But he's moving, he's moving!"*

*I said to myself: redemption will come  
only if their guide tells them, "You  
see that arch from the Roman period?  
It's not important: but next to it,  
left and down a bit, there sits a man  
who's bought fruit and vegetables for  
his family."*

There are so many stories to share about the men and women of Hadassah hospital. It's tempting to say that these people are extraordinary, but in truth I think they're simply representative of the healers of Hadassah, good people committed to the dignity and well-being of all. Even in this era of tension and tumult, there's a place where politics is left by the door—where medicine is inseparable from *menschlichkeit*, and healing can conquer hate. It's not a dream: it's Hadassah hospital. 



From top: Dvir Musai, a survivor of a terror attack, is with Barbara Sofer, a tour leader at Hadassah Medical Center. The group took a trip to Yoel Moshe Solomon Street.





# TAKING STEPS TO HELP

BY SHERI ARBITALJACOBY

One of Temple Beth-El's small groups, Moms Organizing, Volunteering, Encouraging TBE (MOVE TBE), decided to embark upon a worthwhile cause that would enlist the efforts of our community as well as help people throughout the world on several levels. The members came up with the idea to collect shoes that would not only help Holocaust survivors in need, but also assist families in developing nations.



"Our small group's mission thus far has been to help support local causes in our community and incorporate our children in our efforts," says Sara Kane. "We have helped pack food for the children of Great Neck during school breaks, had a tag sale which raised money for Temple Beth-El, held Dance Party for Parkinson's and organized a Safer Streets Run in Great Neck, which we also volunteered for."

The group, comprised of members Amy Boshnack, Mary Cohen, Beth Hochstein, Sara Kane, Jivanna Okolica, Olivia Pinsley, Melissa Slobin, Melinda Smith, Jenni Spirits, Helene Trontz, Gabrielle Verkman and Michelle Yates, was looking for a meaningful new project.

"One of our members, Gabby Verkman, brought to the group's

attention an organization called Funds2Orgs, which gives money in exchange for collecting gently used shoes," explains Sara. "Gabby was the force behind the entire project."

Gabrielle discussed how she became aware of the organization.

"I previously was involved at a shoe drive at my workplace to 'do good' and raise funds toward a scholarship for a colleague who passed away," says Gabrielle. "I thought the organization Funds2Orgs ([www.funds2orgs.com](http://www.funds2orgs.com)) would be a rewarding experience for our community."

Funds2Orgs sends shoes collected through drives to developing nations, where microenterprise vendors sell them in their communities to create much-needed commerce opportunities.



**The  
Survivor  
Mitzvah  
Project**

The organization also sends a check to a charity that local shoe drives designate.

MOVE TBE selected the charity Survivor Mitzvah Project ([www.survivormitzvah.org](http://www.survivormitzvah.org)), which helps elderly Holocaust survivors in Eastern Europe and the former USSR, to be the recipient of the money raised.

"Folks in our small group were talking about this situation—and it was just





**Volunteers rubber banded the pairs and put batches into bags during shoe drive.**

heartbreaking to hear that Holocaust survivors were having a difficult time making ends meet,” notes Gabrielle.

The small group, volunteers from the temple community, Temple Beth-El Religious School students and many of MOVE TBE members’ children helped sort the shoes.

“The students were amazing,” says Gabrielle. “They had to go through all the shoes, make sure each had a mate and was in good shape, tie rubber bands on each pair and then count 25 to put in each bag.”

Getting the children involved was an invaluable experience.

“A few years ago, I spent time getting to know a Holocaust survivor, so it is important to me to engage in continuing to work with and help survivors,” says Ethan Kane. “This particular project is extra rewarding because we also helped provide shoes to people who need them. Knowing that by giving some of my time, I may help make someone else’s life a little easier is extremely fulfilling.”

The mitzvah kept giving as the volunteers learned lessons about giving.

“After a long 12-hour day of school and soccer practice, I was about to tell my

mom that I couldn’t go to The Survivor Mitzvah Project event that evening, because I was hungry for dinner,” explains Parker Cohen. “Before I could speak the words, I realized that it was far more important to continue my work in this mission, so that a Holocaust survivor could have food on their dinner table.”

With the help of generous congregants cleaning out their closets and plenty of volunteers, 71 bags of footwear were collected, which translated to 1,775 shoes. A check for \$437.20 was ultimately donated to The Survivor Mitzvah Project.

“Our group went on a mission to collect as many shoes as possible, and over the course of two months we packaged up more than 1,700 pairs of shoes—with the help of additional temple volunteers and some Hebrew school students,” notes Sara. “It is incredibly rewarding to work with a group of like-minded women who not only take the time to help others, but are eager to have their children experience what it’s like to give back, as well. Our shared values push us to find the time in our busy lives to stay connected and we’re thrilled to be able to donate our time and energy for causes we believe in.”



funds**2**orgs™




# WELCOMING THE STRANGER: NEW SANCTUARY COALITION OFFERS HELP AND HOPE

BY SHARON ROSS

Immigration. It seems as if every day brings to light a new story about those struggling to enter the United States. But, what about those who have already crossed the border and live in constant anxiety as they await their hearings in immigration court? Who will be paying attention when our collective focus goes elsewhere? Organizations like the New Sanctuary Coalition, which advocates for immigrants and offers training sessions at many locations around New York City.

A group from Temple Beth-El, along with approximately 150 others, attended a training session offered by New Sanctuary Coalition in mid July to learn how they could assist immigrants facing deportation.

The group met at Anshe Chesed Synagogue, a venerable Conservative congregation in Manhattan. In a compelling two hours, trainer Ambien Mitchell taught attendees how to take part in the “accompaniment program,” in which volunteers offer their presence and support, and bear witness, for refugees going to immigration hearings or check-ins with ICE (Immigration and Customs Enforcement).

The TBE attendees will continue to share other opportunities to support immigrants. To learn more about this and other ways to volunteer, please contact The New Sanctuary Coalition at [www.newsanctuarynyc.org](http://www.newsanctuarynyc.org). 



From left: Steven Weinberg, Martha Hirsch, Andrea Krauss Prince, Jenn Still-Schiff, Len Schiff and Sharon Ross attended a training session offered by New Sanctuary Coalition in mid July.





# NEW DIRECTIONS FOR SISTERHOOD

BY JENNIFER STILL-SCHIFF




**F**ew organizations are as synonymous with temple life as Sisterhood. That's why leadership meets from time to time to discuss new directions to explore and ways to keep this essential group responsive to the community and the times.

This summer, the female clergy and lay leaders held such a meeting. Subsequently, Judi Rosenzweig hosted a meet-and-greet at her home for those interested in learning more about the organization.

In the coming year, Sisterhood will focus on three key areas: education, service and community building.

Programs already planned include regular book clubs, learning opportunities with our clergy, a much-anticipated overnight retreat in May and a renewed focus on Jewish ethics and social justice. Additional events being considered include museum trips, dancing and cooking sessions.

Members, and those considering joining, are encouraged to share their questions and ideas at [sisterhoodtbegn@gmail.com](mailto:sisterhoodtbegn@gmail.com). 



Sisterhood leadership held a meet and greet to discuss new directions. Photos by Barbara Herman



# L'SHANAH TOVAH U'METUKAH

BY VICKI PERLER, DIRECTOR OF EARLY CHILDHOOD EDUCATION



From left: Preschoolers sing with Cantor Lapin. Early-childhood students enjoy a Shabbat celebration with parents.

As the New Year unfolds, we are working hard to create environments that help our Early Childhood Education Center children make new discoveries and construct knowledge. As early-childhood educators, our goal each year is to activate within children the desire, will and great pleasure that comes from being the authors of their own learning. This takes form in many ways, both in the classroom and outdoors.

What happens in our Early Childhood Education Center is transformative to both the children and their families. We are a center for early-childhood education, as well

as the beginning of many families' Jewish journey. Working together enhances our experiences at home and at school, and also enriches the Jewish community at Temple Beth-El, in Great Neck and beyond.

As a Jewish school, we emphasize the richness and joy of Judaism and love of Israel within a diverse and multicultural world. Love, joy and connection to Jewish values and Jewish life, Shabbat, holidays and weekly visits from our Cantor Lapin are fundamental parts of our school's curriculum. We value each ingredient that has been thoughtfully and intentionally created to have a lasting impact.

As a well-known song, which we use as our yearly pre-K graduation song, states: "I believe the children are our future." We need to teach our children and grandchildren how to be knowledgeable Jewishly, so that they can promote Jewish peoplehood. We need to teach our children and grandchildren Jewishly, so that they can carry on and help lead the way into the future. This, I believe, is the greatest gift we can give to our Jewish children and grandchildren.

I look forward to a wonderful year of growth and new learning, and I am grateful for the opportunity to continue to help our young children and their families begin their Jewish journey. A new year offers new possibilities. May your new year be filled with sweetness, good health, blessings and time to explore, create and rejoice. 🕍

# GROW WITH US

BY DAVID WOOLFE

## PLANTING THE SEEDS

Temple Beth-El's Religious School is growing in exciting ways—from a student-tended vegetable garden to meaningful new programs and educational opportunities for our students and families.

## INCH BY INCH, ROW BY ROW

I'm no farmer, but as the Religious School Director I can't wait to get to "work the fields" with our students in our new garden, located in the Feldmans' backyard. Following the planting, which was part of our September 10 opening-day activities, classes will take turns tending to our crops. We hope our harvest will be bountiful and become a regular part of Temple Beth-El's ongoing food contributions.

I'll be sending updates from the "farm."

## OUR LEARNING PROGRAM

We're growing more than vegetables this year—our curriculum is growing, too. Merkaz Ivrit is now incorporated into our new Tosefet ("more") program, allowing us to build on the success of Merkaz Ivrit in measurable ways. Students participating in Tosefet will benefit from learning Hebrew songs, games, conversational Hebrew and vocabulary, as well as greater reading and prayer skills.

This year, all grades will use textbooks to help strengthen student learning. Some books will be classroom copies; others will belong to the students, traveling between home and temple. From time to time, I hope you'll explore these texts with your children and discuss what's going on in class.

## PANIM

We are reimagining FACetime, beginning with a new name: "Panim," the Hebrew word for "face." The fourth-to-sixth-grade program will continue to meet about once a month on Friday evenings for dinner and a learning program designed to be shared together by parents and students.

Our kindergarten-to-third-grade Panim combines our Religious School program with our temple's Tot Shabbat. Families will meet one Shabbat morning each month from 10 to 11:15 a.m. for an age-appropriate, song-filled family service. A delicious kiddush meal will follow our service. Then, students will enjoy a craft and learning experience, and parents will have the opportunity to engage in content discussion or simply schmooze.

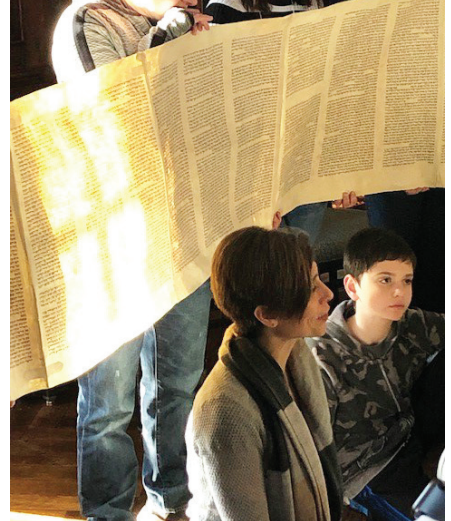
We look forward to many families with young children participating in this welcoming Shabbat program.

## MAKOM


We are proud to continue our Makom program, which provides meaningful Jewish learning for children with special needs. In addition to the Religious School learning experience, when it is the appropriate time, students and parents will work with clergy toward a Bar/Bat Mitzvah ceremony that will be significant, meaningful and successful for all.

## MAKE OUR GARDEN GROW

We have so much to be proud of at Temple Beth-El—and so much to be excited about. I look forward to my sophomore year at Beth-El. Our gifted staff has planted seeds of success, and we are excited to watch our garden grow.



From top: Students receive their Torah portion at the sixth-grade retreat. Religious School students design their own menorahs.

So, come and grow with us! If you know of any families who might be interested in our vibrant and developing program, please refer them to our Religious School office. 



# TEMPLE BETH-EL WELCOMES OUR NEWEST MEMBERS

BY JAQUI McCABE



Ester and Joseph Musheyev joined Temple Beth-El with their sons, Zachary, Ethan and Liam, in June.



Linda Zelkha, pictured with her daughter Sarvenaz, joined the temple in June because she loves Cantor Lapin.

**Ester and Joseph Musheyev** and their three sons, Zachary, 10; Ethan, 7; and Liam, 1, joined Temple Beth-El in June 2019, after searching for a Reform Jewish affiliation and a place where the family could learn, grow and feel comfortable. Joseph is originally from Uzbekistan, and Ester grew up in Boston. Their children are enrolled in the Temple Beth-El Religious School and Early Childhood Education Center. As a family, they love to travel and be active. Ester says that, with three boys, being active is a must!

**Linda Zelkha** joined Temple Beth-El in June of 2019, because she loves Cantor Lapin. Though she is of Iraqi descent, Linda is one of four siblings born in Iran. Before emigrating to New York in 1984, she had moved from Iran to Ramat Gan in Israel for two-and-a-half years, then returned to Iran. She says that living in Israel turned her life around. Living there helped her blossom, find her voice and give her confidence. She often wonders what her life would be like if she had stayed in Israel. While in Iran, Linda had a daughter, Sarvenaz, who was the reason she moved to the United States. Linda wanted her daughter to have every opportunity possible, something she wouldn't have living in Iran. Sarvenaz has become a teacher. In Linda's spare time, she loves biking, going to the movies, swimming during the summer, socializing and dancing.

**Ellen and Steven Lux** have rejoined Temple Beth-El, and we are so excited to welcome them back! During their time away, they found that they really missed spending the High Holy Days with the TBE community and being part of the TBE family. Now that their children are grown, the couple enjoys traveling and spending time together as a whole family.

**Phil Perlman** says he joined Temple Beth-El, because it is a wonderful and heartwarming experience with a wonderful, happy, smiling staff and congregation. He has been overwhelmed with the experience and has already immersed himself in Temple Beth-El life!

We also are thrilled to welcome all of our new members, who have joined Temple Beth-El during the 2018-19 membership year, including Odelia and Adam Harel, Maura and Alan Rutkin, Amanda Gilad, Barbara Margolis, Jade and Charles Frederick, Alexandra and Daniel Roubeni, Debbie Delshad and Daniel Trinidad, Anna and Darren Kaplan, Deb and David Groshen, Elizabeth and David Sion, David Bakish, Ellen Wisawsky, Miki and Eric Cataldi, Sheri and Ernan Roman, Jane Bernstein, Jessica Goldring, Jonathan DeCristofaro, Karen Ehrlich, Kate and Keith Sazer, Lauren Pomerantz, Marni and Mark Lessing, Mark Bartner, Anat and Michael Reznik, Lori and Michael Shwartz, Nancy Campagna, Nancy Levinson, Francine and Neil Hendelman, Pat Leib, Rachelle Epstein, Sandra and Richard Berney, Nadine and Scott Goldstein, Naomi and Stanley Lipper, Stephanie Krugman, Roberta and Stuart Cohen, and Stuart Frederick. ✡

# JOIN US AT THE URJ BIENNIAL

BY ELLIOT ROSENZWEIG

My wife, Judi, and I are looking forward to attending the 2019 Union for Reform Judaism (URJ) Biennial in Chicago from December 11 to 15. Held every other year, we've attended previous ones, including the 2017 Biennial in Boston and the 2013 Biennial in San Diego.

This December, for four days, from Wednesday to Sunday, we will have the opportunity to participate at the Chicago Convention Center with 6,000 Reform Jews from around the world.

The event will include:

- Shabbat dinner on Friday night.
- Shabbat services on Saturday morning.
- A time to renew old friendships.
- The opportunity to reunite with former clergy and congregants.
- Hundreds of classes to choose from throughout the weekend.
- Nationally prominent speakers.
- The chance to be inspired by what other congregations are doing.
- All kinds of fun programs to participate in.
- Time to visit the many Judaica shops.
- Bands and a cantorial concert.
- The chance for schmoozing or sharing a meal or two with our temple staff and friends.

As a result of the 2017 Boston Biennial, Temple Beth-El has eliminated the use of all single-use plastic.

As a result of the 2013 San Diego Biennial, Temple Beth-El ran a Yom Kippur bone marrow registration drive.

The approximate cost for Judi and me to attend the 2019 Biennial will be approximately \$3,300.

So, for us, the underlying question is: Is it worth it? The answer is a resounding, "Yes!"

Judi and I always leave the conventions reinvigorated—and proud to be a member of the Union for Reform Judaism.

If you have questions about the 2019 URJ Biennial this December, please feel free to contact Judi or me at 516-603-7239 or [elliotr516@gmail.com](mailto:elliotr516@gmail.com). I hope to see you in Chicago. 🌳



From top: Temple Beth-El family members enjoyed Shabbat dinner with Rabbi Jerome Blum from Temple Isaiah of Great Neck (right) at the event two years ago. Elizabeth Warren was a keynote speaker at the last event. Elliot and Judi Rosenzweig flank former Temple Beth-El Associate Rabbi Morris Barzilai, with whom they had the opportunity to take a class. Elliot and Judi Rosenzweig had fun taking selfies with former TBE Director of Education Michael Witman. Former Temple Beth-El Cantor Barbara Ostfeld, who's flanked by Elliot and Judi Rosenzweig, will be honored at the 2019 Biennial for being the first female cantor ordained by Hebrew Union College. Attendees at the last event spent time with our temple clergy and staff.



**URJ BIENNIAL 2019**  
DECEMBER 11 - 15 • CHICAGO, IL





# Rosh Hashanah

## TABLE DECORATING

BY SHERI ARBITALJACOBY

Make your celebration extra special with some creative ideas for your holiday table from congregant Dr. Sheryl Silverstein.

The dentist incorporates traditional foods, like apples and honey, which symbolize the hope for a sweet and happy year ahead, along with honey cake, in her unique table settings.

“You have to incorporate traditional items, but I’m always coming up with new ideas,” she explains.

Her favorite place setting was made from small Winnie-the-Pooh

characters she bought from the Disney Store, which were each adorned with a homemade *kippah*. On each plate, Pooh sat in front of a bowl of honey, reimagined from a witch’s caldron she found at a craft store before Halloween, with apple slices fanned around Pooh’s honey pot.

Sheryl has also carved apples and used cookie cutters to make decorative fruit, surrounded by honey sticks, for each place setting. To prevent browning, she suggests dipping cut apples in lemon juice.

The apple theme has also been incorporated through elaborate centerpieces, placemats and even apple ribbon tied to each chair.

Beautiful, practical—and delicious—centerpieces have been constructed from honey cake in the shape of a bee hive or apple cake on a decorative stand. She has also used carved apples filled with tea lights to illuminate the festive table.

For a modern twist on apples and honey, Sheryl set up an apple bar. Guests had fun dipping slices into their favorite toppings.

“The apple bar was really a big hit,” Sheryl says. “It can be displayed better. This was a last-minute addition—and well-worth the effort.”

To create your own special additions to the table this holiday, be inspired by Sheryl’s original creations or look online for further inspiration. 🍏





Mrs Prindables Gourmet Caramel Apples are not only great party favors, but they double as a centerpiece.



Use apple paper from a craft store to mount a picture describing your apple-dipping bar or your menu; use leftovers to make place cards.



Buy cheap plastic shofars from a Judaica shop for each place setting to decorate your Rosh Hashanah or Yom Kippur table.

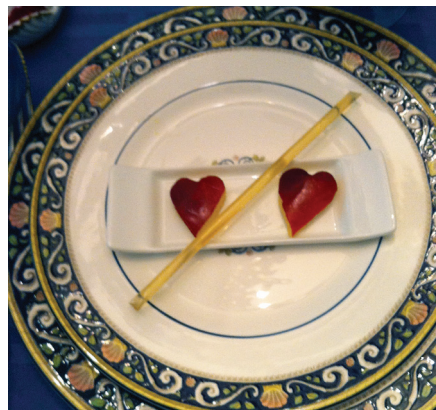


Purchase candy bees at Lazar's Chocolate in Great Neck, order bags from Nashville Wraps and make tags with the message, "May it bee a sweet year."



Look online for dish towels with pictures of different kinds of apples that double as placemats and party favors.

Facing page, from left: Fill big bird cages with apples for dramatic centerpieces or put one apple in a tiny bird cage for each place setting. Complete the table with apple napkin rings and beehive candles. Be creative. The honey with the gold bow was repurposed from a New Year's party favor. Look online for dish towels with pictures of apples that double as placemats and party favors.



Use cookie cutters to make decorative apples for each place setting—and adorn each one with a stick of honey.



Put tea lights in real apples to illuminate the Rosh Hashanah or Sukkot table. If you don't have the gadget to cut out perfect circles, Sheryl says it's super easy to make apple lights by hand.



# HIGH HOLY DAYS MEMORIES

The High Holy Days always bring special memories to mind. Our clergy members share their fondest remembrances.

## RABBI MEIR FELDMAN



Rabbi Meir's dad, Bobby Feldman

"When I was young, I never cared to be in shul on the High Holy Days. My dad often bribed me—with candy. I remember getting to play with the tassels (*tzitzit*) on his *tallit*. He knew fairly little, but he aspired to know so much. 'Just love 'em,' he always said, speaking about my kids. 'Just love 'em'—that's a great High Holy Days theme."

## RABBI TARA FELDMAN



Rabbi Tara and her brother, Justin, observe *Tashlich* in a canoe on the Charles River in 1984.

upon the water with my brother from a canoe on the Charles River."

"Growing up, our *havurah*—a small circle of families from my synagogue—was my Jewish family. We shared so many moments. Among my most treasured memories are Shabbat dinners, Passover seders and *Tashlich* on the afternoon of Rosh Hashanah. I have especially fond memories of casting bread

## RABBI ELLE MUHLBAUM



Rabbi Elle Muhlbaum with her dad, Steve, at her student pulpit in Texarkana, TX, in 2013

the carrier of *Deuteronomy*. That may not sound like much, but as the carrier of *Deuteronomy*, my dad essentially rerolled the whole Torah scroll! As a kid, I was so impressed by the strength it took to do that (Torah scrolls are so heavy!) and as a rabbi, I'm even more impressed by the symbolism of what he did. He and my mom, Jan, continue to teach me the importance of Torah in so many ways, and I'm so grateful to both of them."

"Growing up, one of my favorite High Holy Days moments was joining with my congregation for Simchat Torah. Just as we do here at TBE, we would unfurl an entire *sefer* Torah in our chapel. My family was involved in the synagogue throughout the year, but one of my favorite memories is of the role my dad, Steve, played at Rockdale Temple on Simchat Torah. He was

## CANTOR VLADIMIR LAPIN



Cantor Vladimir Lapin with his mom, Maya, and dad, Yakov

"As a child, I attended Conservative and, later, Orthodox services for Yom Kippur with my dad. While he was very much present during the service, he didn't follow the *machzor* closely and was always happy to connect with his friends who also came to pray. I will never forget the words he said to me after attending the Reform services where I served as cantor for the first time, 'I can finally pray here.'"



# NEFESH MOUNTAIN WILL BRING BLUEGRASS TO TBE



As part of the Music at TBE program, Cantor Vladimir Lapin will bring the group Nefesh Mountain to TBE this fall.

Nefesh Mountain is the place where bluegrass and old-time music meet with Jewish heritage and tradition. Husband-and-wife team Eric Lindberg and Doni Zasloff are the pioneers of this new blend of spiritual American music. The couple shares its unique knowledge and passion for these beautiful worlds, incorporating songs in English and Hebrew.

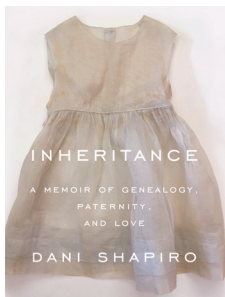
Temple Beth-El is excited to host Nefesh Mountain as part of its Music at TBE Series and hopes you attend this special musical Shabbat service on Friday, November 15, at 7 p.m.

Learn more about Nefesh Mountain at [www.nefeshmountain.com](http://www.nefeshmountain.com).

## BOOKS YOU WON'T WANT TO MISS

BY JENNIFER STILL-SCHIFF

***Inheritance: A Memoir of Genealogy, Paternity and Love***  
by Dani Shapiro



What happens if you find out your personal story has been built on a mistaken narrative? Are you still the same person? What is your connection to the beloved ancestors with whom you share...only a story?

It's no spoiler to say that Shapiro's foray into genealogy yields a surprise that shifts the axis of her world.

This memoir explores her astonishing discovery about her paternity and the detective work that, with a lot of luck, connects her to her biological roots.

***The Ice Cream Queen of Orchard Street***  
by Susan Jane Gilman



Lillian Dunkle may style herself the Queen of Soft Serve, but she's no sweet Carvel twist. By the time she remade her immigrant image and became a TV star, Lillian has all but forgotten her roots. But, as addiction pulls her down, her grandson is her only lifeline.

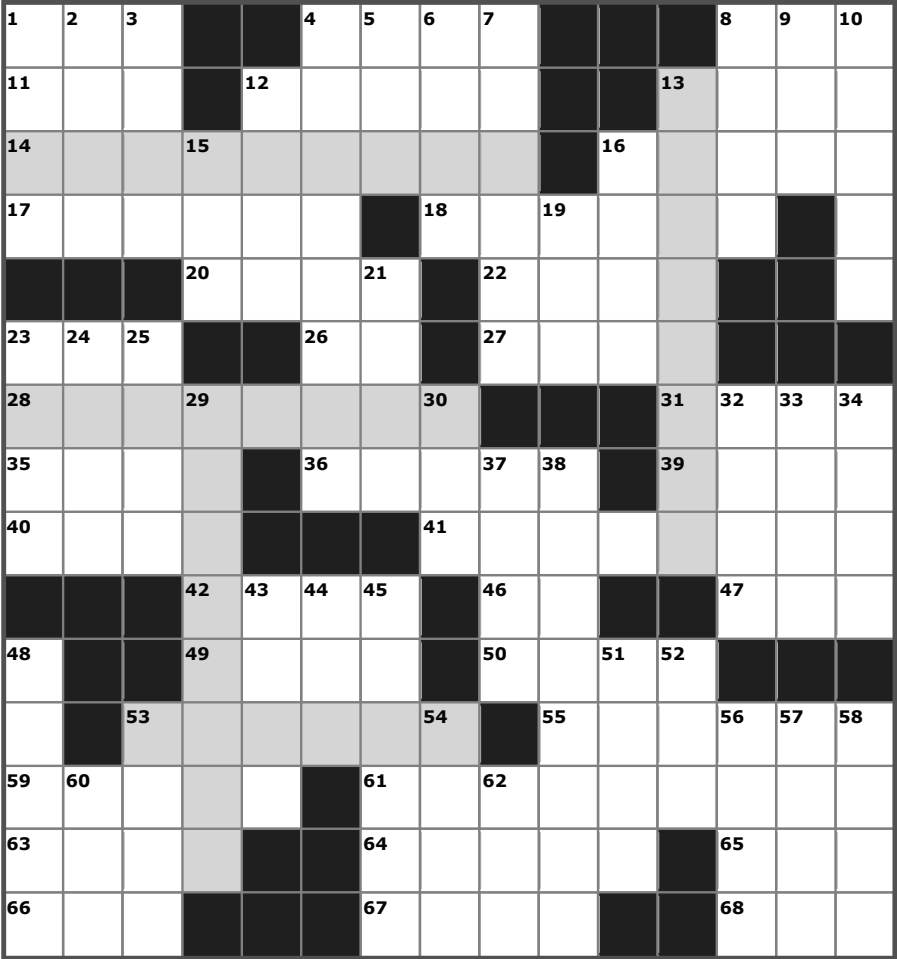
This well-researched historical fiction takes readers from Lower East

Side pushcarts to diamond-dripping uptown—and back again. Gilman will convince you that the ice-cream truck has a Jewish grandmother.



# Measure for Measure

Doctor Abulafia



**Across**

- 1 \_\_\_ Jovi
- 4 Spilled ink
- 8 \_\_\_ Paul, guitarist
- 11 Scrape together
- 12 Roe boat
- 13 Jedi or Picture Show
- 14 Like Cointreau
- 16 Not a window seat
- 17 Joya, etc.
- 18 Little boats
- 20 Man in Black
- 22 Foil alternative
- 23 Gardner
- 26 Pronoun
- 27 Drags
- 28 Between supper and bed?

**Down**

- 1 With 64 Across, and 34 and 56 Down, home for the holidays
- 2 Gumbo pod
- 3 Writer Gaiman
- 4 “\_\_\_ heart!”
- 5 Bingbing, Na and Po
- 6 Little bills
- 7 Hard to get Hamilton’s
- 8 Glasgow Gal
- 9 Immigration education?
- 10 Stages
- 12 Drac attack cry
- 13 From womb to tomb
- 15 Kind of tubing
- 16 \_\_\_ Good Men, 1992 film
- 19 How to go public
- 21 Bloody prefix
- 23 Somewhat
- 24 Fill for flowers
- 25 “\_\_\_ boy!”
- 29 They’re high in September
- 30 North pole laborer
- 32 Too
- 33 Fish trap or dam
- 34 With 64 Across, and home for the holidays
- 37 New Rochelle Catholic college
- 38 Greek coins
- 43 Oxford or Cambridge profs
- 44 Can be white or noble
- 45 Agitate
- 48 “\_\_\_ tova!”
- 51 Lunch spot for babes
- 52 Chinmoy or Lanka
- 53 With up, to ante
- 54 Bright and open
- 56 With 64 Across, and 1 and 34 Down, home for the holidays
- 57 Kind of sandal
- 58 Hymns
- 60 e.g Attila
- 62 Food Network’s Drummond

- 64 With 1, 34 and 56 Down, home for the holidays
- 65 Karl \_\_\_ Knausgård, writer
- 66 “\_\_\_ day now”
- 67 Potato protrusions
- 68 Long, long ways to run

**Down**

- 1 With 64 Across, and 34 and 56 Down, home for the holidays
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Answers on page 31



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## THE TIME IS NOW



In our tradition, when saying “Happy Birthday,” people may wish their loved ones the blessing that they live to be 120 years old. Few will see this age, and everyone will one day face the reality that our earthly journey will come to an end.

The sages of the Midrash, the early interpreters of the Torah, had important wisdom for thinking about our end of days. In fact, they advise us to purchase a burial plot even while we are still alive and well. It is sometimes said that doing so will actually bless one with a long life. On a more practical level, purchasing a grave avoids a burden for a loved one. Sometimes this is a parting gift to those around us.

Our Temple Beth-El family is blessed to have its own sections of the Beth Moses Cemetery in Farmingdale. In the coming year, the purchase price for our plots will increase as we continue investing in care and upkeep of the property.

Please consider purchasing graves for your family. Plots are only available for purchase by temple members, but can be used for your extended family. Single graves are available, and there are also plots for any number of graves, including 20+. Stuart Botwinick, our Executive Director, is happy to tour the grounds with you.

For additional information, please contact Joy Palevsky in the main office at 516-487-0900, ext. 115, or [jpalevsky@tbegreatneck.org](mailto:jpalevsky@tbegreatneck.org).

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Temple Beth-El is Great Neck's **first** synagogue and the **largest** home to liberal Judaism in our community. Our synagogue is **changing lives** now and building toward a strong future.

## Today

Our **Annual Fund**, the Eternal Light Initiative (ELI), is vitally important to the temple, ensuring the delivery of our day-to-day programs and wide-ranging services throughout 2019-20.



**1,000+**

calls and visits from clergy to our congregants in need



**5,000+**

meals arranged by 200+ volunteers for those in need in Great Neck



**150+**

live-streamed services and events for home-bound congregants



**100+**

new temple families found a home at TBE in the last 2 years...and more.

## Tomorrow

Rabbis Tara and Meir and our leadership launched our Campaign to Celebrate the 90th Anniversary of Temple Beth-El, and members have been making special gifts to help ensure a promising future for our Jewish community and home. The campaign is designed to buttress our stable financial base, create new and significant programs, initiate essential capital projects and offer Jewish learning at its best. We hope you will continue join us in this major effort.

רחמנא ליבא בעי — *Rachmana Liba Ba'ey*—God Desires the Heart.



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## Naming Opportunities

Consider the possibility of seeing your name or the name of a loved one added to a temple space, a meaningful program or the title of a clergy position at TBE. A gift to the temple can ensure the perpetuation of our Jewish community and tie each name to something sacred.

## Legacy Giving

What will be your legacy?

As part of our campaign, we look beyond ourselves.

In the Jewish tradition, on the Yahrzeit date, the anniversary of the death of a loved one, we remember and read the names of those who came before us.

Beyond a Yahrzeit, we are so honored that every year members of our Temple Beth-El family make a pledge to be remembered for their ongoing impact, beyond their lifetime.

As we look beyond our 90th anniversary and start the next 90 years, make a pledge to our Jewish community.

## Every Gift Matters, Can We Count on You?

Learn more by contacting Stuart Botwinick, Executive Director, at 516-487-0900.