



Sixth Waxman Memorial Lecture Sept. 10

Rabbi Gilbert Rosenthal to Address Jewish-Christian Relations



Rabbi Gilbert Rosenthal

The sixth annual Rabbi Mordecai Waxman Memorial Lecture will be held on Wednesday, September 10, featuring Rabbi Gilbert Rosenthal as the keynote speaker.

The lecture series, created in memory of Rabbi Mordecai Waxman, who served Temple Israel for more than 55 years, officially kicks off the congregation's year of lectures, activities, classes and more for members and the community.

The program is free and open to the public.

Rabbi Rosenthal will discuss the "Current State of Jewish Christian Relations: Progress, Problems, Prospects," a topic he knows well. He currently directs the National Council of Synagogues, a partnership of the Reform, Conservative and Reconstructionist movements dealing with interfaith matters on a national level. In this capacity, he was one of the official greeters of Pope Benedict XVI this spring when he visited the United States. In addition, Rabbi Rosenthal lectures and teaches widely throughout the country and teaches Judaism to Christian audiences and seminarians in both the Catholic and Protestant communities.

According to Rabbi Rosenthal, Christian-Jewish relations have been marked by bitterness, contempt and lethal hatred since the early centuries of the Common Era. "After the Holocaust, Christians have engaged in serious soul-searching and re-evaluation of their

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New Waxman High School Director Bringing a Love of Torah to the Job

By Marc Katz

Alan Antler, Temple Israel's new director of the Waxman High School and Youth House, just loves to study Talmud. One of his goals is to incorporate the teachings of the Torah into everyday courses that will interest the congregation's teens.

"Cooking in the Torah," for example, is one of the new classes he is planning. "The texts talk about eating and drinking," he explains. "Let's actually go in a kitchen, experiment and find out what they were eating and drinking."

Another new course he is planning, "What It Means To Be a Conservative Jew," will help prepare teens for ideas they will be exposed to on college campuses. It will be taught by the Temple's clergy.

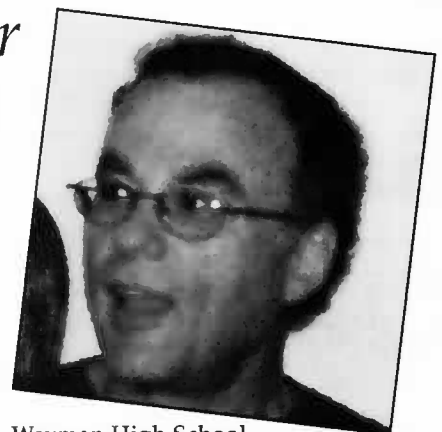
Still another course will look at calligraphy as used in the Torah.

"I want the Youth House to be fun," he said. "I want to hear laughter—and I want to teach Torah."

He said he just can't understand why a parent would not want their child to attend the Waxman High School. "If your kid came home after finishing the ninth grade and said: 'I'm done with school; I want to go and get a job,' would you let him? Then why let them say after their *Bar* or *Bat Mitzvah*: 'I'm done with my Jewish studies.' At that point, it's just the beginning.

"My goal as a teacher and administrator is to give students two eyes, one secular and one Jewish. You can't go through life blind in either eye."

Dr. Zina Rutkin-Becker, the chair of the Search Committee that recommended Mr. Antler for the position, said: "I'm enthusias-



Waxman High School
Director Alan Antler

tic about his chances for success. It will take time, but the high school is now on a rebound."

She said Mr. Antler has "a very rich Jewish background and a love of teens that really comes through. He has an enthusiasm for this kind of work and the Search Committee thought the Temple

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Morning Minyan Honors 'The Candy Man' Changing Synagogues

By Dr. Karen Lewkowitz

By Hon. Richard Kestenbaum

EDITOR'S NOTE: The "regulars" at Temple Israel's morning *minyan* recently surprised one of their own, Edward Goldfeder, as reported in this Voice Guest Column by Dr. Karen Lewkowitz.

Sung to the tune of "The Candy Man:"
Who sweetens up the *minyan*?
Showers us with treats,
A baseball cap of candies and a smile
that is so sweet,
The Candy Man,
The Candy Man can,
The Candy Man can 'cause he mixes it
with love and makes us all feel good.

Every morning after the Amidah is read, Edward Goldfeder greets everyone at the *minyan* with a smile and a cap filled with candies. It is very sweet to watch how Edward changes the spirit of so many people in the morning.

A number of people are saying *Kaddish* and when you see a sad face turn into a smile, you can see the positive effect he has on everyone he touches. Edward's sweet gesture is very comforting and it was time to thank him for how he has touched so many lives in such a sweet and positive way. Cheryl Eisberg Moin and I wrote lyrics

to the old tune "The Candy Man," and one early Monday morning Mr. Goldfeder was quite surprised! The words were handed out to the *minyan* when Eddie was not looking. As he proceeded to go around giving out his candy, he was called up by Rabbi Stecker to receive his surprise.

The entire *minyan* started to sing to him the new words to the "Candy Man" and he

*The entire minyan
started to sing
to him...*

was presented with a *kippah* especially designed for him!

Of course, the morning would not be complete until we gave the Candy Man our
—Continued on page 4

FROM THE RABBI

Clarity Through Law

By Rabbi Howard Stecker

Notwithstanding the mandate to keep matters of church and state separate, the United States has always been a country where religious views have affected political discourse. We are well aware of the ex-

*If you'd like
to learn more
about how
Jewish law operates,
join me...*

tent of the role religious beliefs play in framing not just conversation, but policy, regarding issues like prenatal testing and abortion, the definition of family and the allocation of medical resources, issues that are germane even to the current presidential election.

Because Christianity predominates in

the United States in terms of numbers and influence, we have primarily been exposed to a range of Christian approaches on these issues. While there is diversity of opinion among Christians (as Senators McCain and Obama demonstrate), one element seems to characterize the Christian approach regarding ethical issues, as distinct from the Jewish one. Christianity is a religion based on doctrine, and so conversations about matters of life and death are rooted in theological doctrine. Abortion, for example, is problematic to Christians because it denies the fetus the salvation that baptism ensures.

Judaism doesn't work that way. While theology is implicit in Jewish conversations about most important matters, Judaism, since its Biblical origins, has been a religion based on law. That means that issues are considered using legal methods—source, precedent, weighing of competing factors. An examination of Jewish legal texts on abortion, for example, reveals a careful weighing of

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While I could write about how my oldest son, Jonathan, met a girl named Rachel while he was studying abroad in Israel, I think I'd better not. I could also write about how my middle son, Scott, is also dating a girl named Rachel and how my insensitive remarks about one being called Rachel No. 1 and the other Rachel No. 2 were not well received.

Or, I could write about how my youngest son, Matt, tried to find a "Rachel" also, but came up with a girlfriend whose name starts with an "R", but thankfully was not a Rachel. Three would have been too much! I know that they do this to drive us crazy, but thank God all the girlfriends are Jewish! So instead, I'll be serious for the moment.

Much of the discussion that your lay leadership has had over the last year or so is centered around our recognition of the changed reality in synagogues and other religious institutions. It appears that people don't want to come to Temple for the sake of coming; they want to come for something worthwhile, be it for prayer or a special program. They want to feel welcomed and transformed by the experience. They want to actively participate in something worthwhile. Our acknowledgment of this state of facts has caused us to re-examine our core vision in order to bring it in line with the new reality. However, these societal changes did not happen overnight. The relationship between congregants and their spiritual leaders and congregants

*people don't want
to come to Temple
for the sake of coming*

and their synagogues have evolved over time. We are only just beginning to recognize it.

These challenges are not unique to the Conservative movement. In fact, there is now a study about this new reality being done jointly between the Jewish Theological Seminary and the Reform movement's Hebrew Union College. It's not just our imagination.

Although we are at the very beginning of responding to these changed circumstances, at least it is on our collective radar screens. At the leadership level, we are trying to restructure how our Board functions; at the school level we are restructuring our school model through the ReImagine Program and our clergy are constantly trying to engage as many people as possible by innovative thought and a welcoming manner. Although the challenges are great, we are more than up to the task. Anyway, it is easier than remembering which Rachel is which.

IN MEMORIAM

Temple Israel extends condolences
to the families of:

ALFRED BROMBERG
husband of Mildred Bromberg
and esteemed member of Temple Israel

BETTY SIMON
mother of Judy Jacobs

BEVERLY WESTON
mother of Burton Weston

NORBERT WEINBERG
husband of Effie Apelast Weinberg
and esteemed member of Temple Israel

May their memories be for a blessing.

MAZAL TOV TO . . .

- Eileen Zarin on the birth of her grandson, Micah Harry Zarin.
- Susan and Dr. Dennis Brustein on the birth of their granddaughter, Renata Eve Firestone.
- Cheryl and Dr. William Ross on the birth of their granddaughter, Shoshana Ariele Ross.
- Bea and Dr. Fred Silvers on the arrival of their grandson, Carlos Noah Silvers.
- Nancy and Manny Alani on the birth of their grandson, Asher Davis Alani.
- Judy and Paul Litner on the *B'nai Mitzvah* of their grandsons, Joshua Stevens and Zachary Litner.
- Hannah Berman on the *Bar Mitzvah* of her great-grandson, Joshua Stevens.

DAILY MINYAN TIMES

Mon. & Thur.	6:45 A.M.	8:00 P.M.
Tues. & Wed.	7:00 A.M.	8:00 P.M.
Friday	7:00 A.M.	6:30 P.M.
Saturday, Aug. 2	9:00 A.M.	7:30 P.M.
Saturday, Aug. 9	9:00 A.M.	7:45 P.M.
Sunday	8:15 A.M.	8:00 P.M.

IN QUOTES

EDITOR'S NOTE: "In Quotes" calls attention to passages from Jewish prayers and writings frequently overlooked or said by rote, but profoundly written.

This issue's quote is from Siddur Sim Shalom, written by Rabbi Jules Harlow. What is your favorite quote? Send your suggestions to The Voice, in care of Temple Israel.

*“ The Torah is a tapestry
that can adorn the days in which we dwell.
Let us embrace it and make it our own,
weave its text into the texture of our lives. ”*

UPCOMING EVENTS AT TEMPLE ISRAEL

August	9	Erev Tisha B'Av	
	10	Tisha B'Av	
	19	"Summer Song and Dance" Beach Party & BBQ at Bar Beach in Port Washington	
	21	Temple Board of Trustees Meeting	8:15 P.M.

The Executive Board
and Board of Trustees
Invite All Temple Members
to a

WELCOME BACK BAR-B-QUE

Sunday, September 14
2 - 4 P.M.

in the Temple Parking Lot

R.S.V.P. by September 3
to Marion in the Temple Office
482-7800 Ext. 1106

or e-mail Marion at mstein@tign.org
with your name, number of adults &
number of children who will be attending

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



Maya Levy

Maya Levy will be celebrating her *Bat Mitzvah* on August 11 at Camp Ramah in New England. She is the daughter of Drs. Karen Mones and Daniel Levy and has a brother, Isaiah, 15, and four sisters, Sarah, 18, Yael, 16, Talia, 7, and Hannah, 5. In September, Maya will be an eighth grade student at Great Neck South Middle School. She visited Israel with her family in March, 2008. Maya will be attending the Waxman High School and Youth House in the fall.

TEMPLE LITES . . .

• **Philip Perlman**, a longtime Temple member and accomplished Judaic artist, has published a collection of his striking paintings depicting Jewish quotations. His new book is called "Prayer, Proverbs, Prophets, and Psalms. Paintings by Philip J. Perlman." A few of his works are on display in the hallway behind the Crystal Ballroom, between the Temple office and Accounting Office. Books, which can make a lovely gift, can be purchased on the Internet. For details, call Mr. Perlman at 466-9771.

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New Waxman High School Director Bringing a Love of Torah to the Job

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teens and their families will benefit from that." The Search Committee included Temple professional staff, congregants and three students of the Waxman High School, Jessye Waxman, Ben Ratner and Yael Levy, last year's president of the student body.

Mr. Antler grew up in an Orthodox family. Working as an energy consultant for several years, he said he came to some realizations. "What is the *tachlis* in what I'm doing?" he said he thought to himself. "Who is going to remember what I have done?"

Growing up, the importance of books was emphasized by his mother and the importance of Torah was emphasized by his father. Both helped him come to the realization that he should pursue a career in Jewish education.

"I decided I wanted to work with Jewish kids," he concluded. "I love studying Torah on a daily basis. I just find a topic of interest and read about it, or simply open to a page and study what it says.

"To me, studying about the Jewish people is like a giant crossword puzzle. Isn't it remarkable how we, as the Jewish people, have gotten to this point in history. We've gone through more than 2,000 years of exile—and survived. Mark Twain," he said, "called the Jewish people the most remarkable people in the world."

Enjoying Jewish study, he took on the role of facilitator in a Torah study group in his neighborhood. Later, he earned a full scholarship to the Davidson School at the Jewish Theological Seminary, where he earned a Masters in Jewish Education two years ago.

Following study at the Seminary, he worked at the Forest Hills Jewish Center, where he was involved with the redesign of the religious school. He has also served as the assistant director of a congregational school in Manhattan.

Mr. Antler said he has spent three years in the field of Jewish education "and I hope to do it for at least the next 30," he said. "It was a radical change from what I was doing, but now I am so happy. I feel fulfilled."

He is one of 38 people from the metropolitan area currently participating in the Leadership Institute for Congregational School Educators, which fosters collegiality, leadership development and Jewish learning. It is backed by a \$2 million grant from UJA-Federation of New York, Hebrew Union College-Jewish Institute of Religion, and the Jewish Theological Seminary. During a two and a half-year period, participants will have participated in 12 day-long symposia, two

intensive summer seminars and a nine-day Israel seminar.

Mr. Antler said in a previous education position a student of his said he began putting on *tefillin* because of his study with Mr. Antler. Another told him she began keeping kosher only because she was his student. "That is exactly why I want to do what I do," he said. "When I talk Torah I'm in seventh heaven."

Eve Keller, who has just become the chair of the Waxman High School Education Committee, said the new school director "offers the perfect balance of exuberance and knowledge. He works fabulously with kids and has enviable energy for the job ahead."

What has he heard about Temple Israel? "I have observed that this is an intellectual congregation. The members—and the students—are incredibly bright and dedicated."

He has spent the summer revising the school curriculum, with the goal of offering fewer but better attended classes. He also plans to lead a seventh grade *tefillah* class twice a week, preparing students to lead their own *tefillah* service.

"I hope to see this school become a place where, in ten to 25 years, former students will want to have a reunion to talk about the impact the Waxman High School has had on their life," Mr. Antler said. "I'd like to hear them tell of how their love for Judaism came from here."

Guest Column: The Minyan Honors 'The Candy Man'

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candy! Present to share in this honor was Rabbi and Mrs. Paula Charry and Edward's wife Shirley. A packed morning *minyan* was in attendance, filled with our regulars headed by Terry Bernstein and two college students, Hilana Lewkowitz-Shpuntoff and Erica Moin.

Our small chapel is a very special place. The camaraderie, love and support for each other is quite evident.

Thank you Edward Goldfeder for giving us your love and support through the sweetness that you share everyday!

CANDLE LIGHTING TIMES

Kindle the Sabbath Lights!

Friday, August 1.....7:52 P.M.

Friday, August 8.....7:43 P.M.

Remember to Observe Tisha B'Av

'Tisha B'Av is the only day set aside to be deliberately, completely sorrowful.'

Tisha B'Av: A Day of Mourning

By Rabbi Seth Adelson

Tisha B'Av, the ninth day of the month of Av, will always be associated in my mind with Camp Ramah in New England, because it was there that I first experienced it. We were the kind of family for whom God took a vacation during the summer; Shavuot flew just under the radar, and the summer fasts were *terra incognita*.

So when I discovered, at camp, that there was a tremendously powerful holiday smack dab in the middle of the summer heat, I was smitten. Tisha B'Av was always a powerful production in camp even for the divisions that were too young to fast. From dinner, we were led in hushed, semi-darkness along a path of candles placed in paper bags filled with sand, to a basketball court where we sat in small circles. We *davened ma'ariv* without melody, and then the book of *Eicha*, Lamentations, was chanted in its mournful tune as we followed along by candlelight. Experiencing this for the first time as an 11-year-old was quite moving. Of course, had I been fasting, it might have been more miserable and less evocative.

As an adult, I have found that Tisha B'Av strikes me as planned communal pathos; it is a uniquely national observance of our collective losses. We have one day in the Jewish calendar to remember the low points in Jewish history, and specifically the destruction of the First Temple in 586 BCE, and the Second Temple in 70 CE. Although we have many holidays that are celebratory (*Shabbat*, the Three Festivals, Purim, Hanukkah, and so forth) and some that are solemn (the High Holy Days), Tisha B'Av is the only day set aside to be deliberately, completely sorrowful. It is the only fast day, other than Yom Kippur, that lasts from sundown to sundown, a full 25 hours.

There is an apocryphal story about Napoleon, who passed by a synagogue on Tisha B'Av, and heard the congregants wailing within. He inquired of one of his assistants, "What are they doing?"

"They are mourning the loss of their Temple," replied the assistant. Napoleon thought about this, and then asked, "For how long have they been weeping?" "More than 1,700 years." To which Napoleon fa-

mously replied, "Any people that mourns the loss of its Temple for so many centuries will surely see it rebuilt."

We have one day in the Jewish calendar to remember the low points in Jewish history.

Did this happen? Probably not. There are many variants of the story available on

Tisha B'Av Commemorates the Destruction of Jewish National Life and Both Temples

The service reflects the mourning of exile as well as other tragedies of Jewish history—including the Holocaust—but also serves as a reminder that the Jewish tradition of renewal is alive in Israel and in America.

Saturday, August 9

7 P.M. *Seudah Shelishit*

7:45 P.M. *Mincha* in the Chapel

8:45 P.M. *Ma'ariv* and *Eicha* in the Crystal Ballroom

Rabbi Seth Adelson and Cantor Raphael Frieder and others will lead the service. Participants will join in readings from the Book of Lamentations and other selections.

Sunday, August 10

8:15 A.M. *Shacharit* in the Chapel (without *tallit* and *tefillin*).

Including Torah reading and *kinot*
(special prayers for Tisha B'Av)

Sunday, August 10

1 P.M. *Mincha* in the Chapel
(with *tallit* and *tefillin*)

the Internet. However, the sentiment is beautiful: one day every year, we fast, sit on low seats, read *Eicha* and chant mournful piyyutim (liturgical poems) called *kinot*, take upon ourselves mourning rituals, solely for the sake of remembering what we once had. And although we in the Conservative Movement are not necessarily seeking bids from building contractors to start work on the Third Temple (certain political obstacles at present will surely prevent that), we still look forward from destruction to redemption, with the hope that even if the Temple is never rebuilt, at least we will soon see a flourishing State of Israel at peace with her neighbors. If that were to happen, speedily, in our days, *dayyenu!* It would surely be enough.

Meanwhile, we continue to mourn on the ninth day of the month of Av.

Annual Waxman Memorial Lecture Sept. 10 Will Highlight Rabbi Gilbert Rosenthal

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relationship to the Jewish people and their faith. The Second Vatican Council (1962-65) produced the landmark document *Nostra Aetate* that formulated a new attitude to Judaism and the Jewish people. It proved to be revolutionary in Catholic circles and led Protestant denominations to reevaluate their relationship to Judaism," Rabbi Rosenthal said.

Over the past 40 years or so, dialogue has been opened between Jews and Christians as never before in our troubled histories. For the first time, clergy of the various faiths sit down and talk to one another with a sense of trust and respect. A number of important documents have been issued by the Christian community indicating its remorse for past oppression and persecution aimed at Judaism and espousing the need to set a new course for relationships.

The discussion will also focus on centuries of existing problems and points of friction, which Rabbi Rosenthal said cannot possibly be resolved in a mere 40 years.

How are Christians teaching their young people about Judaism? Do Christians still believe they have superseded or replaced Judaism? Is Judaism viewed as a relic of an ancient faith and merely a prologue to Christianity? How do Christians relate to the State of Israel? Do Christians believe that they alone possess the truth and the way to salvation?

"These issues remain very much alive and contentious as we seek to deepen our relationship and build bridges of understanding in this 21st century," concludes Rabbi Rosenthal.

Rabbi Rosenthal is a familiar face on Long Island, where he served as a pulpit rabbi for 33 years, most notably at Temple Beth El of Cedarhurst, and has presided over High Holy Day services with Temple Israel's clergy from 1993-2001. From 1990-2000, he served as the executive vice president of the New York Board of Rabbis.

He was educated at Yeshiva University, Columbia University and the Jewish Theological Seminary of America, where he was the Cyrus Adler Scholar. He did postgraduate studies at Bar-Ilan University and Hebrew University in Israel. Ordained in 1957, he received his M.H.L., D.H.L. and D.D. degrees from the Seminary and his M.A. from Columbia.

Rabbi Rosenthal has edited and authored 11 books and several hundred articles, essays and reviews in English and Hebrew that have appeared in *Judaism*, *Conservative Judaism Magazine*, *The Journal of Religion*, *Midstream*, *Tarbitz*, and others. His books include: "Four Paths to One God,"

"The Many Faces of Judaism," "Contemporary Judaism," "Maimonides: His Wisdom for Our Time," "The American Rabbi," and "The Jewish Family in a Changing World." His latest volume is, "What Can a Modern Jew Believe?" published by Wipf and Stock in 2007. He hosted the television show, "Point of View," for 11 years on WWOR-TV and Telecare and nationally on the Odyssey cable network.

According to Temple Israel President Richard Kestenbaum, "This year's topic is one which was very important to Rabbi Waxman as he was generally regarded as a seminal leader working toward improved interfaith relations."

Cardinal William H. Keeler of Baltimore, the liaison between American Roman Catholic bishops and the organized Jewish community, called Rabbi Waxman "a major

force in the improvement of relations between the Jewish people and the Catholic Church worldwide."

Rabbi Waxman's contributions in this area were recognized in 1998 when he was presented with the highest recognition given by the Catholic Church to non-church clergy and was named a Knight Commander of St. Gregory the Great. He was the first rabbi and the fifth Jew to receive this honor.

The Waxman Memorial Lecture begins at 8:15 P.M. in the sanctuary. A dinner with the speaker will precede the event. An invitation to the congregation to attend, along with an opportunity to become a program sponsor or patron, is now in the mail. For further information about the program and dinner, call the Temple office at 482-7800.

From the Rabbi: Clarity Through Law

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relevant laws from Biblical times to the present in light of a host of real-life considerations. Not surprisingly, different conclusions are reached for different situations, and there are differences of approach among rabbinic scholars. The whole process involves wrestling with various factors that include the well-being of each involved party, the status of the fetus and the value of human life.

When I study Jewish law, I am amazed at the range and depth with which our leaders, over the centuries, have confronted the complexity of ethical and ritual dilemmas.

Congregation Thanks Kiddush Sponsors

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

A contribution toward the *kiddush* on June 14 was made by Minoo and Jack Hay in honor of the baby naming of their granddaughter, Roxana Hay.

The congregational *kiddush* on June 21 was cosponsored by Amy and Mitchell Kase in honor of the baby naming of their daughter, Liana Alex Kase, granddaughter of Ruth and Harold Nelkin, and by Harriet Seiler in honor of celebrating 37 years of membership at Temple Israel. A contribution toward the *kiddush* was made by Sherry and David Aminzadeh in honor of the baby naming of their daughter, Sophia Aminzadeh.

At times, the legal approach can seem frustratingly detailed at the expense of the larger picture. For example, I often struggle to ascertain the theological and moral dimensions within the legal argument. To put it starkly, I sometimes wonder if the conclusions reached in Jewish legal arguments are fair and reflect the will of God.

In that regard, I'm not alone. Rabbinic scholars have often criticized one another when their conclusions appear unjust or divorced from basic morality. These critiques, which appear in legal responsa as well as Talmudic stories, are themselves a crucial part of the process. Taken in totality, Jewish law certainly considers doctrine and morality; but to my understanding, it does so in a way that generally leaves greater latitude for individual circumstances than the Christian approach.

As American Jews, we have much to bring to national debates on ethical matters precisely because our tradition, like the American tradition, appreciates the capacity of law to bring clarity to each issue. In order to participate most fully in discussions of areas of national import as well as issues that pertain solely to the Jewish community, we should understand how Jewish law works as best we can.

Toward that end, I will be offering a summer class called "Issues and Process in Jewish Law." If you'd like to learn more about how Jewish law operates, join me for three consecutive Wednesday nights, August 20 and 27 and September 3. Together, we'll delve into the nuts and bolts of how Jewish law works, hopefully gaining some helpful clarity along the way.



Fall 2008

Find Your Jewish Voice...Enter the Conversation!

FALL 2008

Temple Israel of Great Neck, 108 Old Mill Road, Great Neck

Tuesday evenings, 7:30 p.m. – 9:15 p.m.

Torah Yoga

The ancient practice of yoga uses breath and movement to enlighten body, mind, heart, and soul. Torah Yoga offers an experience of Jewish wisdom through classic yoga instruction, coupled with the study of traditional and mystical Jewish texts. The Torah Yoga approach encourages the student to learn and grow holistically. The meditative aspects of yoga help the student reach a deeper, more spiritually satisfying place in their life. Students acquire wisdom that inspires and guides by studying with the whole self. Take

a journey toward health, vitality and peace while connecting more deeply with the hidden essence of Torah- the Divine. Methodology is influenced by the insights of Torah Yoga creator, Diane Bloomfield.



Andrew Kahn is certified by the Yoga Alliance as an ERYT (Experienced Registered Yoga Teacher.) Mr. Kahn has extensive training in Yoga from the Kripalu Center for Yoga and Health in Massachusetts, where he studied and taught as a resident for four years. He was the Holistic Health Director of the DeSisto School in Massachusetts and an athletic supervisor at the JCC on the Palisades in Tenafly, NJ. Andrew graduated Magna Cum Laude from Ramapo

College's Honors Program with a BA in Psychology and studied clinical psychology in Fordham University's PhD program before shifting his attention to yoga and holistic healing.

MONTH	DATE	CLASS NUMBER
September	9	1
	16	2
	23	3
October	7	4
	28	5
November	4	6
	11	7
	18	8
December	2	9
	9	10

For further information contact Temple Israel at 516 482-7800.

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Registration is limited. Classes are filled on a first-come, first-served basis. We reserve the right to cancel class if minimum enrollment is not met. If Temple Israel cancels class, full refund will be issued. A course refund may be requested by student prior to second class. No credit will be given after second class. Bank fee for returned checks will be applied to tuition balance.

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Abner Ohebshalom

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In appreciation of:

The support given during
the funeral of their mother,
Leah Harpaz

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Rabbi Stecker officiating at
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Moallem

Rabbi Stecker's spiritual
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Rabbi Adelson's time

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The birth of Renata Eve
Firestone, granddaughter
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Nancy and Manny
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In memory of:

Muriel Karasik
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D'var Torah

By Rabbi Marim D. Charry

Mase

Saturday, August 2

With the portion Mase, we conclude Sefer Bemidbar, the Book of Numbers. Here the Torah turns its attention to the conquest and apportionment of the Promised Land. First, we find a detailed account of the wilderness itinerary. Next the boundaries of the land are laid out, and instructions are given for setting up the committee of tribal leaders who will oversee the apportionment. Each tribe is to be assigned a territory, and each family within the tribe will receive an amount of land. (This is the first of several accounts in the Bible of the boundaries of the land of Israel, and they differ at different historical periods.) The Levites are given special mention. As religious functionaries, they will not be assigned a specific territory. However, to provide for permanent residences and pasturage for their livestock, 48 cities with their surrounding fields throughout the land are set aside for them. In addition, provision is made for six cities of refuge - three on either side of the Jordan - where someone who commits accidental homicide can find asylum from the blood vengeance of the victim's family. The final chapter deals with an adjustment to the inheritance law in light of the apportionment of the land. Moses had ruled in the case of Zelophehad's daughters that daughters may inherit in the absence of sons. The leaders of their clan point out, however, that if the women marry outside the tribe, the tribe's land holding will be diminished. The law is established, therefore, that heiresses must marry within their tribe.

Devarim

Saturday, August 9

In this portion, we begin the Book of Deuteronomy. The entire book takes place while the Israelites are camped in the plains of Moab, on the banks of the Jordan River, ready to cross over into the Land of Canaan. At this point, Moses reaching the last weeks of his life and his ministry. He takes this opportunity to deliver three farewell discourses and two poems before he takes his leave of his people. Since these people are not, for the most part, the ones who left Egypt, Moses begins his first discourse with a review of the

SABBATH SERVICES		
	Friday, August 1	
Evening Service		6:30 P.M.
•		
	Saturday, August 2 <i>Rosh Hodesh Av</i>	
Morning Service		9:00 A.M.
	Weekly Portion: <i>Mattot-Mase</i> Numbers 33:1-36:13; 28:9-15 <i>Haftarah:</i> Jeremiah 2:4-28; 4:1-2; Isaiah 66:1 & 23	
•		
	Friday, August 8	
Evening Service		6:30 P.M.
•		
	Saturday, August 9 <i>Shabbat Hazon</i> <i>Erev Tisha B'Av</i>	
Morning Service		9:00 A.M.
	Weekly Portion: <i>Devarim</i> Deuteronomy 1:1-3:22 <i>Haftarah:</i> Isaiah 1:1-27	

events from the time of leaving Sinai to the present and the lessons to be learned from them. Thus, he does not merely recount history, he interprets it. Specifically, he emphasized that the people's fate depends on their response to God's commands and promises. The original command to proceed to the Promised Land was disobeyed when the Israelites took the negative advice of the ten scouts. This led to the wilderness wandering. The second command to proceed to the Promised Land is about to be obeyed.

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