

Have a **FANTASTIC** Summer

SHABBAT ON THE BEACH AT THE EDITH G. READ WILDLIFE SANCTUARY

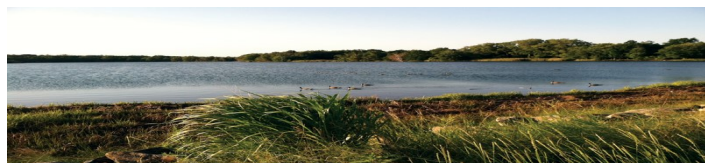
FRIDAY, JULY 15

6:30PM

Surround yourself with the sights and sounds of nature as we celebrate Shabbat on the beach at the Edith G. Read Wildlife Sanctuary, located on the sound shore along a migratory flyway.

Directions to the Edith G. Read Sanctuary

From I-95, take Exit 19 (Playland Parkway) to Playland. Pass through the Playland parking booths and continue straight past the parking area and to the right behind the Dragon Roller Coaster. There is a second gate here. Pass through the gate and continue straight down the road into the sanctuary.



RIDE WITH THE RABBI

SATURDAY, AUGUST 6

8:30AM

Spend Shabbat morning cycling on the beautiful roads of Westchester with Rabbi Goldsmith.

We will meet in the temple parking lot and ride up to Armonk for some coffee and muffins. We will then loop back down via Glenville before finishing up at the temple. The ride will be about 20 miles on moderately hilly terrain - best for experienced cyclists or people in good shape. Please feel free to invite friends along for the ride.

Please RSVP to Dan O'Connor at 914-967-4382 x11 so we don't leave without you, or just make sure to show up by our start time. Looking forward to riding with you!



AN INCLUSIVE TEMPLE COMMUNITY

Long before the North Carolina bathroom debates, long before the horrific events in Orlando, long before the Supreme Court legalized gay marriage nation-wide, long before any of this, our congregation stood with the LGBTQ community. As it says on our website: "We are a diverse congregation welcoming all who wish to participate in Jewish life: singles, couples and families in all their forms; interfaith couples; individuals with disabilities; all people regardless of age, race, sexual orientation, gender identity, or financial means." As written about in this bulletin, explored in our programming, described in our weekly emails, these are the values that we live every day.

In this spirit, we will introduce some new signage on some of our bathrooms in the coming months. The new signs will show that our single stall bathrooms are meant for anyone: woman or man, accompanied child or accompanied senior, transgender or gender nonconforming. Everyone should be entitled to privacy and respect and this signage will affirm that we're serious about being welcoming to all, whatever their gender identities.

As much as the signs will welcome people, they will also send an important message. Often children and teens wrestle privately – and painfully – with their sexuality or gender identity.

By placing these signs around the temple, we let these young people know that Congregation Emanu-El of Westchester supports them in their personal journeys; that we accept them as created *b'tzelem Elohim*, in the image of God. This message of support can be critical to people wrestling at a particularly vulnerable time in their young lives. It also reinforces the messages of acceptance and embrace that can stop painful bullying and instead lead children (and adults) to learn from one another's different perspectives and life experiences.

Each of us can take pride in this step that we're taking as a congregation to live the values that we hold dear.



HOLOCAUST MEMORIAL GARDEN

5th grade students planted flowers at the Anne Frank Memorial in the Garden of Remembrance in White Plains to commemorate the victims of the Holocaust and honor Mr. Misiuna, a Polish citizen who saved Jewish teenagers during that time.



CONFIRMATION CLASS PICNIC

The 2016 Confirmation Class picnic at Rabbi Goldsmith's home brought families and friends together to celebrate this vibrant group of teens' commitment to Judaism. Mazel tov!



2016 CAR WASH AND END OF YEAR CARNIVAL

Thanks to the families and kids who came out to make this year's car wash and carnival a blast!



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IN THIS ISSUE

FEATURE	PAGE	FEATURE	PAGE
Snapshots	2 & 16	Religious Educator's Message	10
Directory & Board Buzz	3	Youth Activities & Program Director's Message	11
Rabbi's Message	4	Acknowledgements	12
Cantor's Message	5	Calendar	13-14
Reflect & Elevate	6-7	Classifieds/Sponsors	15
Ritual Corner	7	Upcoming Services	16
Summer Announcements	8-9		

BOARD BUZZ

Dear Temple Family,

Since this is the last bulletin of our 2016/5776 program year, I want to fill you in on a few things.

At the Annual Meeting on June 2, 2016, we voted on and passed the new slate of trustees. I was asked to stay on as board president for another year. As many of you already know, I have accepted. It is an honor to continue to serve. My fellow Executive Committee officers are: Stuart Sternberg, Vice President; Todd Siegel, Vice President; Lawrence Griff, Treasurer; Karen Quinn, Secretary; and John Carton, Immediate Past President.

The temple office will be open throughout the summer. While you all know Abbie Levitt, Temple Administrator, please stop by and meet Dan O'Connor, Administrative Assistant and Ilene Schwartz, Accountant/Bookkeeper.

Here's a quick update:

- The temple is 384 congregant families strong.
- 25 new families joined us this past fiscal year and collectively they have 47 children. 11 families resigned. This represents a net gain of 14 new families - a wonderful accomplishment for a congregation of our size.
- Membership will be a major focus of this year's board agenda.
- We had 20 B'nai Mitzvah Ceremonies which includes three sets of twins and one set of triplets.
- 13 high school sophomores were confirmed at the Shavuot Shabbat Service.
- During our 43 Shabbat Services since Labor Day 2015, we have joined together as a temple family to pray, sing, learn, cry and laugh.

On behalf of the board of trustees, I wish everyone a healthy, happy and safe summer.



President, Board of Trustees

PRAYING FORWARD

When I was confirmed at Temple Beth-El of Northern Westchester about 21 years ago, I received an autographed copy of the Reform Machzor (High Holy Day prayer book), Gates of Repentance.

Rabbi Chaim Stern, editor of the book, was my rabbi growing up. I took great pride in that machzor, and used it at the High Holy Days until I left for college a few years later. Each time I opened the machzor I had the feeling that I was connected to it in some special way because I knew the editor; the prayers resonated more because it was MY book; the words seemed to be more sacred because I felt some sense of ownership.



When I first led High Holy Day services on my own, I used a different copy of Gates of Repentance. My High Holy Day student pulpit that year was in Laramie, WY. The small Jewish Community Center of 50-some-odd families always flew out a rabbinical student from NY to help lead these services since they had no rabbi of their own. They used an older edition of the machzor that was not gender neutral, so I had to get my hands on a copy. Preparing for those services, I read every word of that machzor a hundred times, chose passages that were most meaningful, deciding where to skip and, frankly, practicing the Hebrew – I was only a second year student and my Hebrew still needed some work. I spent so much time with that book that it became like an appendage complete with coffee stains, rips in some pages, lots of dog ears, and pencil marks throughout.

Meredith and I spent weeks preparing for my first High Holy Days at Emanu-El nearly six years ago. We went over each service in the machzor, the cues for the musicians, the ways that congregants were honored with readings, the choreography – every detail scrawled in pencil in the margins of the book and printed on separate sheets of paper for good measure. Each year we've changed a thing or two, skipped this section or that, supplemented with a reading or reflection, switched from Hebrew to English or visa versa, but the machzor has remained constant.

So why, with all of these connections and memories, am I so excited that this fall we will change to the Reform movement's new machzor, Mishkan HaNefesh? Because, in spite of my personal history and feelings, Gates of Repentance is no longer suitable for our current needs. We need a machzor that: 1) is gender neutral, 2) contains transliteration for every Hebrew prayer, 3) offers translation in a contemporary idiom, 4) presents poetry and meditations that speak to our time and place, 5) incorporates a wide array of theological perspectives that reflect those of our congregants, and 6) has a right to left orientation and other features which mirror our Mishkan T'Filah Shabbat Prayer Book. Mishkan HaNefesh does each of these.

In the pages of this bulletin you will find short articles about each of these features: what they are; why they matter for Congregation Emanu-El of Westchester; and how they will impact our experience of the High Holy Days. Take some time this summer to consider the ideas presented here, to think about how they may make your High Holy Day worship more meaningful as well as some of the stumbling blocks they may present. Feel free – as always – to reach out to me with any questions, comments, or concerns. Discussions of prayer and tradition are some of my favorite ones to have.

In the end, a prayer book is only a tool we use to observe and celebrate our most important days. You'll recognize the music, the prayers will be familiar, and, most importantly, we'll be together. With the change to Mishkan HaNefesh, we will have a machzor that reflects the values that we hold dear as a congregation and allows every person who enters our sanctuary to feel welcome and included in our beautiful High Holy Day worship.

A handwritten signature in dark ink, appearing to read 'Howard'.

Howard J. Goldsmith, Rabbi

YIZKOR: THE POWER AND MEANING OF REMEMBERING

During the High Holy Days, one of the most frequent questions people call the temple about is to ask the time of the Yizkor service. This service on Yom Kippur afternoon – the main Yizkor observance for our community – is the service many people feel most connected to and drawn to, a spiritual magnet for those who may not come to anything else all year. Why is it so important?



Unlike other services, Yizkor doesn't have a set liturgy, and is relatively recent, dating back to Germany in the 1800's. At that time, only two prayers and a few psalms and readings were recited. Yizkor was expanded when it came to American shores because the immigrants who left behind not only their families, but also their family graves, needed a way to connect with their history and memories.

Judaism recognizes that grief and remembrance are not simply personal. Our tradition shows great wisdom in teaching us to gather for services of remembrance, Yizkor, four times a year: on Yom Kippur and on the three festivals — Sukkot, Passover, and Shavuot. These services which mark the seasons of our year – the seasons of our lives – can awaken strong memories of relationships that shaped us, sustained us, and sometimes challenged us; and of holy days we shared with loved ones.

In addition, once a year we also pay homage to our deceased on the *yahrzeit*, the anniversary of their passing. Saying Kaddish with others in a community of comfort and care is a powerful way to process loss, and to move from mourning to memory.

The human need to move through the stages of death and mourning is so deeply embedded that it can be disorienting when ritual is lacking. When Maria, my 89 year-old voice teacher died recently, she had insisted there be no funeral or memorial service. As per her request, her family hosted a party, with the usual food and background music. While it was good to gather in her apartment to connect with her students, it was upsetting not to have had the opportunity to process this sad loss in a more traditional way. On a few occasions during the party, one of the sons even reprimanded some

students for weeping. It is fine to celebrate someone's life, but it did not feel right without first having the chance to publicly acknowledge and grieve communally.

Judaism balances mourning the dead and comforting the mourner; both are major *mitzvot*. Unfortunately, they are sometimes in tension. When a person dies, the main focus must be on the deceased. As soon as one leaves the cemetery, however, the focus is supposed to then shift to the mourner. It is important to honor what the deceased wanted, but also to acknowledge what the mourners need. Whether one is or isn't "religious" doesn't in the end make a difference. Memorial services, religious or not, give us the chance to affirm the beautiful and lasting values we learned from our deceased, and remember them in all their humanness.

The editors of our new High Holy Day machzor, *Mishkan HaNefesh*, put tremendous thought and effort into the creation of a newly designed, moving Yizkor service. Traditional prayers that we are accustomed to are still there, along with the music that is familiar. The other elements are beautiful poetry – both classic and contemporary – new prayers, silence, and personal reflections that center on relationships, loss, and healing.

Like the rest of this ground breaking prayer book, the Yizkor service is not meant to be read in its entirety; chosen passages might be read alone in silence, aloud, responsively, or in unison. Rest assured that Rabbi Goldsmith and I are making many mindful decisions in our careful planning so that worshipers will find meaning within, and derive strength from the shared voice of the congregation.

A handwritten signature in cursive script that reads "Meredith".

Meredith Stone, Cantor

MISHKAN HANEFESH: What our new High Holy Day prayer book will bring to our worship

Gender Neutral Language

Mishkan HaNefesh, our new machzor (High Holy Day prayer book), is gender neutral in two important ways.

First, it does not refer to God with the masculine pronoun (i.e. He) or with explicitly masculine metaphors (e.g. King). Avoiding this masculine bias, first and foremost, reinforces the humility that we ought to feel when addressing God. It acknowledges that we cannot hope to truly understand what God is and that we cannot hope to squeeze God into a category as narrow and mundane as masculine and feminine. That said, we will still acknowledge the attributes of God that are commonly associated with masculinity: strength, power, justice, etc. But, eliminating the gendered language will help us to connect with the traditional metaphors for God that speak to God's more traditionally feminine attributes: love, compassion, healing, etc. This shift allows for a broader, more inclusive understanding of the Divine.

Second, Mishkan HaNefesh does not speak of people using exclusively masculine language. For example, instead of "mankind", it says "humankind"; instead of "man", it says "people". The importance of this cannot be understated; our congregation is not made up exclusively of men. We need to ensure that the language of our machzor, the tool we use to worship on our holiest days, reflects the diversity of our congregation. Our commitment to egalitarian ideals demands that we include women in the language of our communal prayers.

The gender neutral language of Mishkan HaNefesh makes our worship more inclusive: inclusive of a wider array of theology and inclusive of each member of our congregation.

Transliteration of our Hebrew Prayers

The publishers of Gates of Repentance did not include transliteration in the machzor as a way of encouraging people to learn Hebrew. It didn't work. Instead, it left clergy struggling to distribute and refer to transliteration handouts. Even worse, it sent a message that those who did not know the Hebrew did not fully belong, could not be fully part of the worship experience.

Mishkan HaNefesh includes transliterations for every Hebrew prayer. The Hebrew words are written with English characters right next to the Hebrew words themselves. This makes it easy for those who are trying to follow the Hebrew to move back and forth. And, for those who don't know Hebrew, they can nevertheless fully participate. With this important addition, the Reform Movement has assured that everyone in the congregation, regardless of their Hebrew proficiency, can fully engage in the entire service.

At Congregation Emanu-El of Westchester, a congregation of people who come from diverse backgrounds and with different levels of Hebrew literacy, this important innovation will help assure that everyone feels included in our worship.

Translation in a Contemporary Idiom

Language evolves, changing from generation to generation and even from year to year. Listening to newsreels from the mid-20th century reveals a stylized form of speech that seems unnatural today; that kind of newscast would convey the events, but could distract from the message. In much the same way, the translations that we use for our prayers ought to reflect the language of our day. Stilted translations threaten to distract from the important messages conveyed in the original Hebrew. Thus, Mishkan HaNefesh offers translations in a contemporary idiom, a contemporary style and rhythm and form. This allows us to more easily connect with the essential messages and metaphors of our traditional prayers.

That said, and this is important, we always need to keep in mind that there is no such thing as a literal translation. Words in one language always have slightly different meanings than the "same" word in another language. This is even more true with the Hebrew of the machzor, much of which was composed 1000-2500 years ago. Each word is laden with its meaning in all contexts in





which it appears, the stories and prayer, psalms and proverbs of our people. Thus, the English translations in Mishkan HaNefesh are better described as “faithful translations” rather than “literal translations.” The editors sought to capture the essential meaning of the prayers, always balancing a desire to translate a word as closely as possible with the need to convey the meaning of the whole.

The results are highly readable translations of our Hebrew prayers, translations which sound contemporary but still reverent, rooted in the past but still relevant. In other words, Mishkan HaNefesh’s translations mirror the worship style for which we strive at Emanu-El.

Poetry and Meditations

Meditations in poetry and prose make up much of Mishkan HaNefesh. Throughout our services we will occasionally opt to read a poem which speaks to the theme of a particular prayer rather than read the prayer itself.

In Gates of Repentance, the editors chose to include poetry or interpretive readings for prayers on a somewhat arbitrary basis. The different service options presented English that was either poetry or translation. The worshippers rarely knew which they were getting. In Mishkan HaNefesh, you’ll always know if we’re reading a translation (right side of the page) or an interpretive poem or prose piece (left side of the page).

Also, like the translations, the poetic and prose meditations speak to our time and place, using contemporary metaphor and poetic forms that resonate more clearly with a 21st century aesthetic and sensibility. As with any poetry, worshippers’ individual senses of taste and style will dictate if they enjoy any given poem. But each reading – no matter our tastes – will challenge us to consider the essential themes of the High Holy Days.

Diverse Theology

Old Man on a Cloud, Unmoved Mover, Spirit of the Universe, Good-Feeling-When-We-Do-Right, Eternal Empathy... so many theological concepts are reflected in our tradition, so many ways that the members of our congregation conceive of God. Prayer books are filled with metaphors which try to capture one sense of God or

another. Mishkan HaNefesh does a particularly good job of expressing the variety of theology inherent within Jewish tradition, the variety of beliefs held by congregants in Reform synagogues.

This commitment to diverse theological perspectives encompasses not only God’s essential nature, but also the role that God plays in our world and in our lives. For example, in the Avinu Malkeinu prayer we ask for God to answer us and be gracious with us *ki ain banu ma’asim*, literally: for with us there are no (good) deeds. The ambiguity of the Hebrew leaves room for interpretation. In Mishkan HaNefesh we find this translated in various ways demonstrating a theology that evolves from Erev Rosh Hashanah through the close of Yom Kippur: “... for we have no merit.” “... for we have little merit.” “... when we have little merit.” Each of these valid translations speaks to a different perspective on the human condition and the ways that we imagine God views and relates to us.

Specifics aside, this machzor embraces the fact that within each Reform congregation there exists a huge variety of belief. And, further, that each theological perspective has a valid and important place in our High Holy Day worship.

RITUAL CORNER

The summer is filled with natural wonders. Deer in our backyards, beautiful flowers blooming, vistas from mountain tops, quiet moments by peaceful ponds. These moments fill us with a sense of awe and serenity. Jewish tradition provides us with words to express this wonder, a simple one line blessing that captures the beauty and mystery of creation. Using it joins us with thousands of years of our people who have offered this blessing upon experiencing the wonders of nature:

ברוך אתה יי אלהינו מלך העולם עושה מעשה בראשית.

Baruch Atah Adonai, Eloheinu Melech Haolam Oseh Ma'aseh B'reishit.

Praised are You, Adonai,
Our God, Sovereign of the
Universe, Source of creation
and its wonders.



ADULT TRIP TO ISRAEL WITH RABBI GOLDSMITH THIS JANUARY!

January 17 - January 27, 2017



Explore our historic, religious and contemporary relationship with the land and people of Israel. We'll move through Israel's history, from ancient times to today, discovering our people's deep roots in our ancient homeland. At the same time, we'll gain context and knowledge about the issues we see daily on the front pages of the newspaper. From the Negev Desert, to the Golan Heights, from the sanctity of Jerusalem to the excitement of Tel Aviv, *this will be a trip you'll never forget.*

Join us for this trip of a lifetime!

Highlights Includes:

Negev Desert

Ben Gurion's home

Masada & the Dead Sea

Jerusalem's Old City

The Western Wall

Israeli Reform Synagogue

Christian Jerusalem

Yad Vashem

Israel Museum

Ramallah & the West Bank

Safed

Golan Heights & the Syrian Border

Tel Aviv & the Start Up Nation

Call Rabbi Goldsmith at 914-967-4382 x13 for more information
or visit: <http://tinyurl.com/CEWIsrael>



SUMMER WHITES: WINE TASTING & TOUR FOR PROSPECTIVE MEMBERS

THURSDAY, AUGUST 4
7:00PM



Know anyone looking for a synagogue home for their family?

Let them know that they are invited to learn about Emanu-El and enjoy a summer whites wine tasting with Rabbi Goldsmith and some of our congregants.

RSVP to Dan O'Connor at 914-967-4382 x11 or doconnor@congregationemanuel.org.

This event is geared for prospective members and friends. Babysitting services available upon request.

WJCS 2016 ANNUAL BACK TO SCHOOL DRIVE NOW THROUGH JULY 30

Congregation Emanu-El of Westchester is proud to partner with the Westchester Jewish Community Services (WJCS) 2016 Annual Back to School Drive.

Last year WJCS helped over 500 children get the gear they needed for the first day of school with the help of generous individual and community donors.

Help now by sponsoring or donating a new backpack, new school supplies, or a \$50 Old Navy Gift Card. Filled Backpacks may be dropped off in the temple lobby by July 30.

For more information visit www.wjcs.com and click on the "Back to School Drive" button, or call Rebecca Sigman, WJCS Volunteer Services Coordinator at 914-761-0600 ext. 222.



OPENING DATES FOR RELIGIOUS SCHOOL & HEBREW SCHOOL

Religious School Opening Day

Sunday, September 11
(Parents invited to participate)
9:30 - 11:45am

Hebrew School Opening Day

Tuesday, September 13
3:50 - 5:45pm

Shabbat BBQ Dinner & Family Musical Shabbat Service

Friday, September 16
6:30pm Dinner/7:30pm Service

STILL NEED TO REGISTER YOUR CHILD FOR SCHOOL?

Are you enrolling your child in Religious School for the first time?

School registration forms are available on our website and by contacting Religious Educator Marcie Aiuvalasit at 914-967-4382 x15 or maiuvalasit@congregationemanuel.org.

ONLINE CONGREGANT PORTAL: MORE FEATURES LAUNCHING THIS FALL

We hope that you have had a chance to login to our new online congregant portal launched this May.

There are a couple of other features launching in the fall/winter that we would like you to know about:

1. Online Congregant Directory - This directory is accessible only to other congregants who have created an online portal account. We respect your privacy, so we will give each family the ability to control which phone numbers, email addresses, and home addresses are visible to other congregants through the portal. We hope that communicating with one another will be made easier with the new directory. The online directory may only be used for personal communication between congregants; an opt-out option will be available by contacting the office.
2. Event RSVPs - when logged in, you'll be able to RSVP for events directly through your online account. A history of events you've attended will be saved to your account so you can see what you've signed-up for, and what still needs an RSVP.

If you have not yet logged in to your account and would like some assistance in doing so, please contact Abbie at alevitt@congregationemanuel.org or 914-967-4382 x18.

RELIGIOUS EDUCATOR'S MESSAGE

TZEDEK, TZEDEK TIRDOF...

"Justice, Justice you shall pursue."
Deuteronomy 16:18

For over twenty years, I have taken our high school students to Washington, D.C. to participate in the L'Taken Political Action Seminar sponsored by the Religious Action Center of Reform Judaism. You may be thinking, "What is the RAC?" Under the auspices of the Commission for Social Action of the Reform Movement, it is the hub of Jewish Social Justice and Legislative Activities in Washington, D.C. It advocates for contemporary issues that are voted on at our Biennial. Both the 1964 Civil Rights Act and the 1965 Voting Rights Act were drafted in the RAC's conference room.



My students, their parents and all who work with me at the temple know how passionate I am about the accomplishments of RAC staffers and the quality of the weekend program that they provide for our students that culminates in a day of lobbying on Capitol Hill. Involvement in the political process may be frustrating but it invigorates me. I still believe that we cannot "stand idly by" but must use all of our resources to pursue justice and systemic change to make our world fair and just for all of its citizens.

This past September, I made a decision to take my idealism to the next level when I applied for and was accepted onto the Commission for Social Action, the

governing board of the RAC. Needless to say, I was overjoyed!

Last April, I attended my first meeting of the Commission during which we heard speakers on justice for farm workers, criminal justice reform including the "school to prison" pipeline and economic justice. On our last day, I was able to do what my students have been doing on their weekend trips – lobby on Capitol Hill. I spent time in the offices of Congresswoman Esty and Senators Blumenthal and Murphy lobbying on Criminal Justice Reform. I felt like I was back in my twenties protesting the war in Vietnam, thoroughly believing that my actions would make a difference.

I still believe that and my Jewish values support my efforts. We are commanded to perform *mitzvot*, to do Tikkun Olam and to make our world a better place in which to live. When Righteous Gentiles were asked why they risked their lives to save Jews during the Holocaust, many answered that it was not a choice – just the right thing to do. I hope that during my years as your Religious Educator, I have instilled these values into my students and led by example. I am so excited to have the opportunity to further pursue justice not only as an individual but as part of the dynamic Reform Movement.

Have a wonderful summer.



Marcie Aiuvalasit, Religious Educator

2016-17 YOUTH GROUP UPDATE

We are busy planning a fun and meaningful 2016-2017 Youth Group Calendar. We will have a dance/benefit for our teens grades 9-12. Our Student Rabbi Jade Sank will be organizing some fun junior youth group events for grades 5-7. Some of our planned activities are:

Sunday, 10/9: Midnight Run
Sunday, 10/16: Breast Cancer Walk
Monday, 1/16: MLK at Afya with JTeen
1/8 - 2/5: The Giving Guys Food Drive
Sunday, 2/12: NFTY event
Sunday, 3/12: Purim Carnival
Sunday, 3/19: Midnight Run-Brunch Run
Friday, 4/28: Youth Group Service
Sunday, 5/21: Schools Out Carnival

I am grateful that we have so many dedicated teen's that will organize and run these events.

YOUTH GROUP EXECUTIVE BOARD

Co-Presidents: Karen Bender & Alex Kaplan

Co-Vice Presidents: Sarah Birnbaum & Ben Stein

Teen Social Action Chairs: Ari Daniels, Becca Daniels, Shoshi Daniels & Maddie Gaynor

Junior Youth Group Chairs: Karen Bender, Josh Cooper, Matthew Cooper, Spencer Gordon & Ella Sternberg

Social Action and Afya Chair: Rachel Schmaier

Midnight Run Chairs: Caroline Antonacci & Maddie Gaynor

Giving Guys: Justin Marks, Noah Malin, Reese Patashnik, Justin Groothuis, Matt Griff, Cole Wyman, Sam Glaser, & Jimmy Hefter

Carnival Chair: Ben Alpert

Dance & Fundraiser Chairs: Sarah Birnbaum & Ben Stein

Congregation Emanu-El Board of Trustees Liaison: Justin Groothuis

Publicity Chair: Jimmy Hefter

YOUTH ACTIVITIES AND PROGRAM DIRECTOR'S MESSAGE

OUR 2016-17 PROGRAMMING FOCUS: STORYTELLING

"Without our stories, how will we know it's us? Without the stories of others, how will we know who they are?"

Dudley Cocke, Roadside Theater

This coming year, we've decided to weave the idea of "telling our story" into our programming. What role does Judaism play in our lives? How did it shape our childhood or enter our lives as adults? How does our Judaism express itself in our work of Tikkun Olam, study, or celebrations?



Through the study of Torah, we learn many valuable and defining stories including; Adam & Eve, Cain & Abel, Noah, Moses, our patriarchs and matriarchs, and the Prophets and so many others. Beginning in Genesis, we explore these stories and draw connections and parallels with how we live our lives today. We look at the leadership of Moses. We see how the prophets sought social justice. We see their strengths and their flaws, and we often see ourselves in these stories. These stories are timeless and still resonate.

Our own stories will enrich our community by making us laugh, making us think, and making us wonder. Storytelling is a dialogue; shared stories create more understanding, and bring people closer together as a community.

Our students will share their hopes and their parents will look at the hopes and dreams they have for their children. Our empty nesters will reflect on who they are now that their children are independent. Our L'Chaim group will think about what they will give to the future.

When we share our stories, we learn more about one another, and deepen our connections to each other. We will learn our stories and the stories of others through film, literature, experiential events. Our community will develop a greater understanding of who we are, our goals and the significant role Judaism plays in our lives. Storytelling is a shared experience, and shared experiences are the basis of all relationships.

By focusing on our stories, we will feel a stronger connection with each other and our temple community. Individually and as a community, it will have an impact on how we see ourselves as we explore who we are. We will find new meaning in who we are as Jews. Our stories will bring strength to our community.

I look forward to hearing your stories and learning more about you in the coming year.

Shalom,



Jane Dubro, Youth Activities and Program Director

FAREWELL FROM CHASE FOSTER, OUR RABBINIC INTERN

To the Congregation Emanu-El Family,

For the past two years, I have had the honor and pleasure of serving as Rabbinic Intern at Congregation Emanu-El. During those two years, I have met dozens of congregants - parents, children and teenagers, teachers and learners, new members and regulars, celebrators and mourners, singers and meditators, and so many more. In every one of these interactions, I have learned so much that I will carry forward with me as I finish my schooling and enter the rabbinate.

I learned about the family histories and important artifacts of my sixth grade students.

I was challenged by the thoughtful ideas of the participants during Torah Study and Adult Ed.

I laughed and learned with the 8th and 9th graders during MNP.

I celebrated with many and mourned with others.

I changed the culture of the Madrichim program.

I prayed with countless numbers of congregants and guests during our Shabbat Services.

I fine-tuned aspects of my Rabbinic "voice."

I questioned my own ideals to hone who I want to be as a Rabbi.

I was inspired by the work of Cantor Stone, Marcie, Jane, Abbie, Enrique, Oscar, Kathy, and every other member of the staff who makes CEW so special.

I developed an unending friendship with Rabbi Goldsmith who provided so much time, support, helpful feedback, challenging discourse, an open mind, a warm heart, and a bright smile.

For all that and more, I thank you. Emanu-El will always hold a special place in my heart.

Chase Foster, Rabbinic Intern

ACKNOWLEDGEMENTS

CONDOLENCES TO

Margot Linton on the death of her husband, Robert Linton
Karen Ptashnik on the death of her father, Robert Lev
Debra Romanoff on the death of her brother, Bruce Edward Freidman
The Silton Family on the death of Alice Silton
David Hirschberg on the death of his mother, Joan Hirschberg
David & Ginny Rowen on the death of their daughter, Meredith Rowen

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Maj Wickstrom in honor of Sarah Birnbaum's Confirmation

*All donations processed after June 15 will appear in the next bulletin.
Please contact Abbie Levitt at 914-967-4382 x18 or
alevitt@congregationemanuel.org if you have any questions about the
donation listings.*

CALENDAR: JULY & AUGUST 2016

JULY

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Office closes at 1:00PM 6:45PM Lay Led Shabbat Service with Jane Meryll	2
3	4 Office Closed	5	6	7	8 6:45PM Lay Led Shabbat Service with Irving Beitler	9
10	11	12	13	14 2:00PM Board of Trustees Retreat	15 6:30PM Shabbat on the Beach (details on pg. 1)	16
17	18	19	20	21	22 6:45PM Lay Led Shabbat Service with Jane Meryll	23
24	25	26	27	28	29 6:45PM Lay Led Shabbat Service with Arlene Cole	30
31						

AUGUST

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4 7:00PM Summer Whites Wine Tasting & Tour for Prospective Members	5 6:45PM Lay Led Shabbat Service with Terry Schwarz	6 8:30AM Ride with the Rabbi (details on pg. 1)
7	8	9	10	11	12 6:45PM Lay Led Shabbat Service with Diana Schaefer	13
14	15	16	17	18	19 6:45PM Lay Led Shabbat Service with Jane Meryll	20
21	22	23	24	25	26 6:45PM Lay Led Shabbat Service with Diana Schaefer	27
28	29	30	31			



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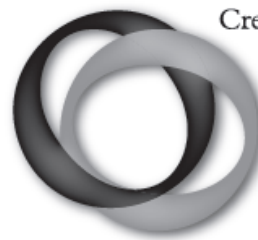
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SNAPSHOT: 5776/2015-16 IN PICTURES

Take a stroll with us through the last year — a year of exciting events for congregants of all ages; projects we worked on together, holidays we celebrated, and strong bonds built within our community. Here's to a great year!



JULY - AUGUST SHABBAT SERVICES

July 1	Lay Led Shabbat Service 6:45 Service
July 8	Lay Led Shabbat Service 6:45 Service
July 15	Shabbat on the Beach at Edith G. Read Sanctuary 6:30 Service
July 22	Lay Led Shabbat Service 6:45 Service
July 29	Lay Led Shabbat Service 6:45 Service
August 5	Lay Led Shabbat Service 6:45 Service
August 12	Lay Led Shabbat Service 6:45 Service
August 26	Lay Led Shabbat Service 6:45 Service

HIGH HOLY DAYS 5777/2016

This year's High Holy Day observances begin in October. A full schedule of our High Holy Day events and services will be published and distributed over the summer; tickets will be mailing in early fall. Below is a list of important dates to note:

Sunday, October 2	Erev Rosh Hashanah
Monday, October 3	Rosh Hashanah
Tuesday, October 4	Rosh Hashanah Day II Nature Walk & Tashlich
Saturday, October 8	Shabbat Shuva
Tuesday, October 11	Kol Nidre
Wednesday, October 12	Yom Kippur

