



CONGREGATION SHEARITH ISRAEL  
The Spanish & Portuguese Synagogue

2 West 70th Street  
New York, NY 10023

SUMMER  
2015

קיץ תשע"ה

CONGREGATION SHEARITH ISRAEL  
The Spanish & Portuguese Synagogue



*This June will mark the 181st consecration anniversary of Shearith Israel's third synagogue building on Crosby Street, built in 1834. The cornerstone for this building was the same one that had been used in the first Mill Street synagogue.*



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## FROM THE RABBI'S DESK MADRID, AMERICA, AND THE "HOMBRE DE FE"

Rabbi Dr. Meir Y. Soloveichik



Jonas Phillips



I recently had the unusual experience of speaking in Madrid to several hundred students at the Universidad Francisco de Vitoria, a Catholic university in Spain, about Rabbi Joseph Soloveitchik's *The Lonely Man of Faith*, which had just been released in Spanish translation as "La Soledad del Hombre de Fe." In this work, Rabbi Soloveitchik describes two types of personalities, "Adam 1" and "Adam 2." Adam 1 is engaged in the world; he "builds, plants, harvests, regulates rivers, heals the sick, participates in state affairs, is imaginative in dreaming, bold in planning, daring in undertaking and is out to 'conquer' the world." The other Adam is devoted to loving God with all his soul and heart. Both personalities, Rabbi Soloveitchik argued, are essential part of ourselves; we are both people of faith and partners with the rest of humanity in world affairs: "the task of covenantal man is to be engaged...in uniting the two...where man is both the creative, free agent, and the obedient servant of God." Being successful students and adults, I suggested in my speech, does not mean leaving faith behind; Rabbi Soloveitchik has presented us with a vision that unites religion and worldly endeavors.

As I reflected on this, I realized that it was our synagogue's founders and fathers who first embodied, in the modern era, the possibility of combining Adam 1 and Adam 2. Having left a Europe that required the shedding of Jewishness at the price

of entering society, they demanded the right to contribute to America while remaining loyal to what made them different. This was perhaps best embodied by Jonas Phillips, who lived in a state where members of the state legislature were required to affirm the truth of Christian scripture. Writing to George Washington when he presided over the constitutional convention, Phillips complained that this was "absolutely against the religious principle of a Jew, and it is against his conscience to take any such oath." Phillips then asked that the convention create a country in which "all religious societies are on an equal footing," meaning where all faiths were able to serve in the legislature while remaining true to their beliefs. We might have expected Phillips, already a wealthy Jew, to be satisfied with his lot; but he thought it vital that he be allowed, as a proud Jew, to contribute to the state affairs of his new country. Phillips writing such a letter in Europe was unimaginable; this was especially true in Spain, where Judaism remained illegal. It was therefore a remarkable, and religiously significant, moment for me to represent our synagogue in Spain, speaking about the Jewish vision of loyalty to faith and engaging the world, in the presence of Catholic priests and Spanish students. May we, heirs to the Adams—both 1 and 2!—who founded our "Spanish and Portuguese Synagogue," strive to be worthy of our forefathers' example.

Meir Y. Soloveichik

# THE MELDADURA: AN ANCIENT AND UNIQUE CUSTOM

Rabbi Dr. Richard Hidary, Distinguished Rabbinic Fellow



Nearly every Shabbat afternoon after *minha*, our synagogue continues a unique and treasured custom of conducting a *meldadura*, a Ladino word meaning a study session of Hebrew Scriptures.

The word may derive from Hebrew לימוד or from Greek μελετώ, “studying.” The Hazzan reads a section from the *parashat hashabua*, from the *haftarah*, and a psalm—thus including parts of all three units of the Bible: Torah, Neviim, and Ketubim. In a longer form of the *meldadura* that is recited on the night of the *nahalah* of an important person, the entire *parasha hashabua* is read. In Holland, this is also called a *leizing*.

Each section of reading is surrounded by introductory and concluding verses. (See David de Sola Pool, *Daily Siddur*, pages 283-87.) The *meldadura* thus begins:

*Our help is in the name of Lord, maker of heaven and earth (Psalms 124:8). May our Torah be our vocation, and God Almighty bless us (based on Bavli Berakhot 16b and Genesis 28:3). Moses charged us with the Torah as the heritage of the congregation of Jacob (Deuteronomy 33:4). Blessed are You, O Lord, train me in Your laws (Psalms 119:12).*

We then chant the first few verses of the *parasha* using the Dutch *te'amim* (cantillation). The Torah portion then concludes with: “Blessed is the Lord forever, Amen and Amen” (Psalms 89:53). These verses substitute for the blessings that we normally recite before and after reading an Aliyah. Next, the portion of Haftarah from the Nevi'im begins with these verses (Gaguine omits the last verse from Isaiah):

*I spoke to the prophets for I granted many visions and spoke parables through the prophets (Hosea 12:11). Indeed, my Lord God does nothing without having revealed His purpose to His servants the prophets. A lion has roared, who can but fear, My Lord God has spoken, who can but prophesy? (Amos 3:7-8). I have placed My words in your mouth and sheltered you with My hand; I, who planted the skies and made firm the earth, have said to Zion: You are My people (Isaiah 51:16).*

The first three verses of the Haftarah are sung with *ta'amim* reserved for the study of the Prophets and different from the tune normally used in the morning service. This portion concludes with the verses of consolation (Pool has two more verses here that are omitted in Gaguine): “Zion shall be saved in the judgment, her repentant ones in righteousness. For instruction shall come forth from Zion, the word of the Lord Jerusalem. (Isaiah 1:27 and 2:3).”

Next, the section from the Ketubim is introduced by Psalm 95:1-3: “Come, let us sing joyously to the Lord...” The Hazzan then can choose any psalm that he feels is appropriate, although Gaguine prescribes Psalm 134. During the two weeks before Passover, the Hazzan replaces the psalm with three verses from the Song of Songs, which will be read on Passover. From Lag la'Omer until Shabu'ot, we recite three verses from Ruth here. The Ketubim section is again concluded by words of consolation (only in Pool, omitted in Gaguine): “The deliverance of the righteous comes from the Lord, their stronghold in time of trouble.

The Lord helps them and rescues them, rescues them from the wicked and delivers them, for they seek refuge in Him” (Psalms 37:39-40). The recitation of all of these biblical verses concludes with the mourners reciting Kaddish Yehe Shelama.

At Shearith Israel (though not in London), the Hazzan then proceeds to recite Mishnah Sanhedrin 10:1: “All of Israel merits a portion of the World to Come...” and continues with three *mishnayot* of his choice, usually from *Pirkei Abot*. The mourners complete the *meldadura* with Kaddish de'Rabanan.

Rabbi Shem Tob Gaguine in his magnum opus *Keter Shem Tob*, which documents the development of the prayers and customs of the Spanish Portuguese rite compared with other communities, analyzes the origins for the *meldadura* (vol. 1 pp. 458-61). Strangely, he is unable to find any reference to the custom before the siddur of Rabbi Moses Gaster in 1906. Nevertheless, Gaguine writes, “Surely, this formula was a tradition of the cantors in London from antiquity.”

Gaguine continues to note that there was an ancient but now defunct custom to read a haftarah during the Shabbat Minha service right after the Torah reading and before the Amidah (Bavli Shabbat 24a). In the Persian city of Nehardea in Talmudic times, there was also a custom to recite a portion of Ketubim during Shabbat Minha as well (Bavli Shabbat 116b). The Geonim write that these customs ceased during persecutions by the Persians.

Nevertheless, many midrashim praise those who gather on Shabbat to study Torah. There



is a widespread custom at the start of Shabbat Minha to recite Isaiah 59:20-21: “A redeemer shall come to Zion...” Gaguine traces the origin of this liturgy to the public speakers who would conclude their afternoon lectures with words of consolation, just like the verses from Isaiah. The fact that we even now whisper the Aramaic translation (some communities replaced this translation with Ladino) of these verses shows that the origins of *uba le-Sion* are from a study session. Natrunai Gaon (9th cent. CE) in fact records a custom to read chapters from the *parasha* and *haftara* on Shabbat afternoons, after which the congregation would immediately continue with the *kedusha* prayer, *ve-ata kadosh* at the start of *minha*.

Gaguine concludes that the Spanish Portuguese custom, now upheld only in New York and London, to read the weekly *meldadura*, “has its foundations in the heights of holiness. However, rather than the custom to perform this learning before *minha*, they decided to push it off until after *minha* when all of the congregation were gathered since the glory of the King is in a multitude of the nation.” We can be proud that we have succeeded in continuing this ancient and holy practice to infuse our Shabbat with the gamut of Torah study. I invite each of you to join us every Shabbat afternoon to participate in this beautiful tradition.

## CONGRATULATIONS

**Mazal Tob to:**

Ashley Ferguson on becoming a Bat Mitzvah. Congratulations to her parents Daniel and Matide Ferguson.

Avigail Friedman on becoming a Bat Mitzvah. Congratulations to her parents Gadi Friedman and Sarah Lehrich.

Adam Freilich on becoming a Bar Mitzvah. Congratulations to his parents, Dr. Benjamin and Phyllis Freilich, and grandparents, honorary trustee, Dr. Dennis and Estelle Freilich.

Andre and Maggie Guenoun on the marriage of their daughter Rebecca Guenoun to Michael Hagler. Michael is the son of Amy and Zalman Hagler of West Hempstead, NY, and a great-nephew of Dr. Norman Lamm.

William Herlands upon his engagement to Natalia Emanuel. Congratulations to his parents Rachel and Jonathan and to the entire extended Neumark, Herlands and Emanuel families.

Leonardo Kaplan on becoming a Bar Mitzvah. Congratulations to his parents Thomas Kaplan and Daphne Recanati Kaplan.

Brian and Chava Maccaba on the birth of a grandson.

Samuel Neumark upon his engagement to Liz Uretsky, daughter of Murielle and Steve Uretsky of Los Angeles, CA. Congratulations to parents Susan and Avery Neumark and grandparents Debby and Melvin Neumark.

Melissa Pearlman on her recent marriage to Bruce Cohen.

Ruth and Irwin Shapiro on the wedding of their granddaughter.

Alana Shultz (Program Director) on her engagement to Slava Rubin.

Rabbi Meir and Layaliza Soloveichik on the birth of a baby boy. Congratulations to the whole Soloveichik family.

Emma Sage Stonehill on becoming a Bat Mitzvah. Congratulation to her parents, Robyn Price Stonehill and David Stonehill.

Marvin and Aviva Sussman on the birth of a grandson born to their children JJ and Aliza Sussman in Jerusalem and on the bar mitzvah of their grandson, Yoav, son of their children Rina and Avi Sussman in Ra'anana. Mazal Tov to great-grandmother Els Bendheim in Ra'anana.

## HAZAKIM U'BERUKHIM

**Special Achievements:**

Sara Goldstein and Lia Solomon for representing Shearith Israel in the UJA-Federation of New York PovertySLAM under the mentorship of Esther Hiday. The Shearith Israel team was awarded a grant to implement their ideas.

Rabbi Hiday and Dr. Morris Shamah for their participation in the HODS Race.

Janet Kirchheimer whose project, in collaboration with Aliza Augustine, "How to Spot One of Us," an exhibit detailing the experiences of Holocaust survivors through poetry and film, was on display at the Human Rights Institute Gallery at Kean University.

Trustee, Michael Lustig who was selected to receive the Seixas Award, annually given by Columbia-Barnard Hillel, for service and dedication to Jewish life at Columbia University and Barnard College.

Aharon Soloveichik, who studied all of Mishnayot Seder Kodashim and celebrated a siyyum at Shearith Israel on the Fast of the Firstborn.

Rabbi Meir and Layaliza Soloveichik for being honored by Nishmat at their 25th Anniversary Gala Dinner.

Hannah Vorchheimer who was awarded 3rd prize for Best Documentary Film for her iMovie "Menachem Begin and Anwar Sadat: Making Peace Takes Courage" at the 2015 National History Day New York Regional Competition.

## NEW MEMBERS

**We welcome the following individuals to the Shearith Israel Family:**

Morton Denn and Vivienne Roumani Denn  
Marty and Judith Grumet  
James Kahn and Janegail Orringer Kahn  
Aaron and Jill Katz  
Dr. Craig Moskowitz  
Nicole Robles  
Mildred Green Shinnar  
Michael and Marlene Sperling

## IN MEMORIUM

**We mourn the loss of our members:**

Jeanine Franco Deutsch. We express condolences to her children Allan Deutsch and Colette Ebert.

Sarita Haddad. We express condolences to her daughters, Marcie Sillam, Donna Haddad, and, Lisa Haddad Hoke.

Herbert Rudnick. We express condolences to his children Judith Rudnick and David Rudnick.

## CONDOLENCES

**We extend sincere condolences to:**

Raanan Agus upon the passing of his mother, Dr. Saul Agus.

Gilda Angel upon the passing of her mother, Dorothy Schuchalter.



Ninna Funari with Rabbi Hiday

Debbie Sable upon the passing of her father, Ambassador Yehuda Avner.

Joyce Saleh Roberts upon the passing of her father, Maurice Albert Saleh.

Janine Soleymani Greenberg on the passing of her father, Dr. Sion Soleymani.

Michael Sperling on the passing of his father, Paul Sperling.

## IN APPRECIATION

**Thank you to:**

Harriet and Isaac Ainetchi for sponsoring a Tuesday Morning Women's Class.

Harriet and Isaac Ainetchi for sponsoring a week of Hebrew Classes.

Fiona Amiel for contributing her time and talent to our successful Indian Cooking Night.

Ninna Funari for donating an exquisite antique menorah from Livorno, Italy, as well as many Spanish prayer books in Italian and French from the early 19th century.

Jordana Levi for donating new prayer books in memory of her father, Dr. Bezalel Levi.

Lewis Paleias, our beloved Tai Chi teacher, for his seven years of helping to strengthen, balance, and de-stress our congregation.

Neighborhood volunteers William Radacinski and John Clarke, for their magnificent efforts to beautify the historic 21st street cemetery.

Massimiliano Szulc for sponsoring a Tuesday Talmud class in memory of his father, Leon Szulc.

**Kiddush Fund Sponsors:**

Paul and Rae Beispiel during Passover in memory of Semah Franco and of Gabriel Aaron Franco.

Norman Benzaquen during Passover in memory of Maimun Olivar.

Doina and Larry Bryskin in honor of Rabbi Soloveichik and in memory of her mother, Hermina Levi.

Jack and Karen Daar in honor of Liz Hauser and in honor of Maurine McCabe.

Simonetta Di Cori and Marco Morselli Cassuto in honor of Congregation Shearith Israel and the Aufzien and Haberman families who hosted their son David Meir Morselli.

Gadi Friedman and Sarah Lehrich in honor of Avigail's Bat Mitzvah.

Hebra Hased Va'Amet

The Julis family during Passover in memory of Maurice R. Julis.

Mr. and Mrs. Ronen Korin in memory of his father Yaakov Korin.

Deborah Skaler-Labendz and Asher Labendz in honor of the birth of their daughter Nessel Florence.

Melissa Pearlman and Bruce Cohen in honor of their wedding.

Mary Ellen and James Rudolph in memory of M. Louis and Helen Elias Rudolf and in memory of Leon and Dina Sebag.

Alan and Carol Schechter in memory of her father, Matityahu bar Koeppel.

The Sisterhood in memory of Mona Oppenheim.

The Solomon Family in honor of Liz Hauser and in honor of Maurine McCabe.

**Kiddush Fund Contributors:**

Rabbi Meir and Layaliza Soloveichik in honor of Liz Hauser and in honor of Maurine McCabe.

Rabbi Richard and Esther Hidary in honor of Liz Hauser and in honor of Maurine McCabe.

Rabbi Shalom Morris in honor of Liz Hauser and in honor of Maurine McCabe.

Rose and Henry Edinger in honor of Liz Hauser and in honor of Maurine McCabe.

Z. Edinger in honor of Liz Hauser and in honor of Maurine McCabe.

Jonathan de Sola Mendes in memory of his wife, Mary Ellen.

Joshua de Sola Mendes in honor of Liz Hauser and in honor of Maurine McCabe.

The Bengualid-Goldstein Family in honor of Liz Hauser and in honor of Maurine McCabe.

Alana Shultz in honor of Liz Hauser and in honor of Maurine McCabe.

**Purim Festivities Sponsors:**

The Solomon Family  
L. Stanton and Madelene Towne  
Marc Wiznia and Rivka Shoulson

**Pre-Pesah Dinner Sponsor:**

The Solomon Family

**Young Members Dinner Sponsor:**

Beth Shapiro

**Spinoza Event Sponsors:**

Louis Arias  
Emy Cohenca  
Sharon Dane  
Laury Frieber  
The Julis Family  
Edward Kerson  
The Solomon Family

**Young Women's Reading of Shir Hashirim Sponsors and Contributors:**

Anonymous in honor of the Young Women's Shir Hashirim reading.

Banin Family in honor of the Young Women's Shir Hashirim reading.

Clifford and Minna Felig in honor of The Solomon Family.

Diana Newman and Isaac Corre in honor of the Young Women's Shir Hashirim reading.

**Baseball Game Sponsors:**

John Lewin

**Police Fund Sponsors:**

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**Professor James Diamond Lecture Sponsors:**

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**Professor Yair Lorberbaum Lecture Sponsors:**

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**Halakhic Dinner Patrons and Sponsors:**

**Patrons**

Nicole and Raanan Agus  
Jonathan Berland  
Gail Propp  
Ruth and Irwin Shapiro  
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Orrin and Carolyn Feingold  
Leonard Groopman  
Robert and Ellen Kapito  
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Lawrence and Ruth Kobrin  
Michael Lustig and Rachel Brody  
Brian and Chava Maccaba  
Jerry Minkowitz  
Suzy and Larry Present  
Barbara and Guy Reiss  
Arlene Schneierson  
Joel and Judith Schreiber  
Orly Seidman  
Harris Tilevitz

**Yom Haatzmaut Sponsors**

David Goldman  
Carol and Alan Schechter  
Marlene and Michael Sperling

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*Our bulletin goes to print one month in advance of delivery. Please accept our apologies for any errors or omissions.*



# LECTURES & SPECIAL EVENTS

## TISHA B'AB LECTURE

**Ereb Tisha B'Av, July 26**  
**Following the evening reading of Eikhah**  
**Rabbi Meir Soloveichik**

Read more about our deeply moving Tisha B'Ab Services on page 20.

## SHABBAT LECTURES

### MEANING & MELODY

**Most Shabbatot | 10:00am**  
**Little Synagogue**  
**Rabbi Shalom Morris**

Rabbi Morris will offer “Meaning & Melody” most Shabbat mornings in the Little Synagogue. The *shiur* is for learners and will consist of brief discussions focusing on prayers and their meanings as well as a review of their melodies. All are welcome.

### THE MISUNDERSTOOD MASTERPIECE: A NEW APPROACH TO PIRKEI ABOT

**Last class on July 25 | One hour before minhah**  
**Rabbi Meir Soloveichik**

Pirkei Abot is often understood as a mere series of unrelated ethical adages. In fact, each brief and much-cited maxim in Pirkei Abot actually hints at the extraordinary, and unique, life story and worldview of its rabbinic source. What's more, the chapters of Abot are joined in a structure that tells the story of the transmission of the Oral Law. We will see how studying the history of the rabbinic figures cited lends an entirely new understanding to these statements, and how Abot represents the diverse response of the rabbis to an age of crisis and transition that was, in many ways, not unlike our own.

## KETER SHEM TOB

**Most Shabbatot | After Minhah**  
**Rabbi Hidary**

Rabbi Shemtob Gaguine (1884-1953) was Rosh Yeshibah of Judith Montefiore College in Ramsgate and was an accomplished halakhist, ethnographer, author and communal leader. His seven volume classic, *Keter Shem Tob*, documents and explains the customs and liturgy of the Spanish-Portuguese tradition in comparison with other rites. Each week, we explain one aspect of our own siddur and minhag based on Hakham Gaguine's insight.

## LEARNERS' SERVICE

**On Select Shabbatot | 9:45-11:30 am**  
**Little Synagogue**  
**Rabbi Shalom Morris**

‘Eat, Pray, Learn’ in an inviting atmosphere geared toward those new to Shabbat services at Shearith Israel. Our Learners’ Service is an abridged version of the entire Shabbat morning service, accompanied by explanations and instructions. It's the perfect way to learn our special melodies, meet new friends, and gain some insight and inspiration with Rabbi Shalom Morris. The Learners’ Service utilizes a siddur which includes the transliteration of the Hebrew text.

We gather together afterwards for a social Kiddush luncheon in the Elias Room accompanied by explanations of the customs, songs and prayers of Shabbat meals. Please consider sponsoring a Learners’ Service Kiddush.



# JUDAIC EDUCATION



## SAADIA GAON'S EMUNOT VE'DEOT ON REVELATION AND COMMANDMENTS

**Sundays | 9:30 am**  
**Sjimon den Hollander**  
**Last class on June 14**

Delve into The Book of Beliefs and Opinions (completed 933 CE), the first systematic presentation and philosophic foundation of the dogmas of Judaism.

## YOUNG LEADERSHIP MONDAY NIGHT LEARNING

*In partnership with JICNY*

**Mondays | 7:00 pm**

Start the work week off right by joining other young professionals for a drink, a bite to eat, and stimulating classes on Jewish texts. For those in their 20s and 30s. \$5 per person.

Parashah Class: Steve Eisenberg at 7:00 pm.

## HEBRUTA PROGRAM

*In Partnership with JICNY*

**Mondays | 7:15 pm**  
**Rabbi Shalom Morris**

Hebruta (partnered study) is the backbone of Jewish learning, and our program gives you the chance to explore an area of interest (Bible, Ethics, Law, Talmud...) with a mentor or peer. Join us and take your Jewish engagement to a new level. Led by Rabbi Shalom Morris and Phil Getz. To participate and be paired, contact Rabbi Shalom Morris.

## LIVING JEWISH

**Mondays | 7:30 pm**  
**Rabbi Shalom Morris**  
**Ends in June**

Transform Jewish thought into Jewish action. The Jewish day, year and lifecycle collectively aid in the creation of a holistic and compelling Jewish lifestyle. Explore both the thought that forms the basis of these elements and the practices that bring them to fruition. This course is ideal for those seeking a greater understanding of Judaism, wishing to increase their religious observance or actively pursuing conversion. Newcomers are welcome throughout the year.

## RAMBAM RULES FOR YOUNG PROFESSIONALS

**Mondays | 8:30 pm**  
**Rabbi Shalom Morris**  
**Ends in June**

Learn about the most influential teachings of Maimondes' monumental Mishneh Torah. This class is for those in their 20s and 30s.

## HISTORY OF THE SEPHARDIM, THE SPANISH & PORTUGUESE JEWS

**Tuesdays | 7:00 pm**  
**Rabbi Shalom Morris**  
**Ends in June**

Many Jews throughout the non-Ashkenazi world have adopted the identity of the Sephardim, the Jews of Spain. The course studies the history (10th - 18th Century) from their Golden Age under Islam to life under Christian rule and their ultimate

expulsion and spread throughout the Mediterranean and Atlantic Basin (Western Europe, North America and the Caribbean). The course will focus on their intellectual and cultural achievements, political upheavals, important individuals, community histories, and lasting influence. Includes extensive use of primary sources.

## SHULHAN ARUKH

**Tuesdays | 7:45 am**  
**Rabbi Richard Hidary**  
**Last class on June 23**

Join us every Tuesday for Minyan, breakfast, and a short class. Each week we will learn a selection of Halakhot from Rabbi Yosef Caro's 16th century Shulhan Arukh. Yosef Caro (Toledo, Spain 1488 – Safed, Israel 1575) was author of the last great codification of Jewish law. The Shulhan Arukh is still authoritative for all Jews pertaining to their respective communities and to this end, Caro is often referred to as Maran (our teacher)

## PARASHAT HASHABUA

**Wednesdays | 10:00 am**  
**Esther Hidary**  
**Last Class on June 9**

This class, held in our historic Elias Room, explores the weekly parashah through an examination of its literary elements and themes. Suitable for learners at all levels.



Lisa Septimus, Yoetzet Halakha



Layaliza Soloveichik



# WOMEN AT SHEARITH ISRAEL

## YOETZET HALAKHA

Shearith Israel is proud to co-sponsor the Manhattan Yoetzet Halakha Initiative. If you have any questions regarding Taharat Hamishpaha (Family Purity), laws of Niddah or sexuality and women's health, please contact our Yoetzet Halakha, Lisa Septimus in confidence at 917-382-9008 or nycyoetzet@gmail.com.

Lisa Septimus is a graduate of Nishmat's Miriam Glaubach Center's first class of U.S. Yoetzot Halakha Fellows Program. Over the years she has given classes at the Jewish Center in Manhattan, Riverdale Jewish Center, Drisha, Yeshiva University's summer learning program, and Beth Shalom.

## ONE-ON-ONE TOUR OF THE UWS MIKVAH

If you are interested in learning more about Taharat Hamishpaha, the Laws of Family Purity, please contact Layaliza Soloveichik at layaliza@gmail.com for a private tour of the facilities at the local UWS Mikvah.

To maximize confidentiality, these one-on-one tours will take place at times when the Mikvah is closed to the public. Tours of other local Mikvaot are also possible. Women only.

## END-OF-THE-YEAR PICNIC

**Saturday, June 13**  
**Following Shabbat Services**

Join us for our annual Family Shabbat Picnic Lunch in Central Park. Bring a sheet to sit on, appropriate clothing, and we will provide the food. Fun activities for the kids and a rabbi's lecture for the adults will keep everyone happy. As long as the sun is shining, we'll be outside picnicking, otherwise, we'll bring the party indoors. RSVP information to follow.

## GRADUATION KIDDUSH

**Saturday, June 20**  
**Following Morning Services**

Join us in celebrating the success and accomplishments of all our graduates. Co-sponsor our graduation Kiddush Luncheon for just \$180 and list a mazal tob for your loved one in our scroll of honor by Monday, June 15. For more information, visit [shearithisrael.org/graduation](http://shearithisrael.org/graduation).

## SUMMER WEEKDAY TODDLER PROGRAM

**June 23rd - August 20th**  
**Tuesdays and Thursdays, 9:30-11:30 am**  
**For children aged 16-33 months.**  
**Adult caregiver presence is required.**

The Shearith Israel Toddler Program has been serving the community since the summer of 1999. Our space allows children to move around freely. It also gives the opportunity to run and jump and a place to be together with other children on a regular basis. We have small wading pools outside on our "beach" when the weather is hot. There is time for play, craft projects, exercises, saying Berakhot (blessings), snack, stories, music and more. There is an opportunity for the caregivers to support the children's activities and there are times when the teacher encourages them to sit on the side and observe while the children manage on their own.

There is a one-day option but we strongly recommend two days which gives more continuity to the program; it allows the child to be more aware of educational themes that continue for several sessions and also to see familiar faces on a regular basis. For questions and to enroll, contact Alana Shultz.



# YOUTH PROGRAMMING

**REGISTER NOW FOR OUR YEAR-ROUND WEEKDAY TODDLER PROGRAM**

**September 9 – June 6, 2015-16**

**Mondays & Wednesdays  
9:30-11:30am**

**For ages 16 - 34 months  
Adult caregiver presence is required.**

Loved our Summer Toddler program? Join us year-round at what parents are calling “the best kept secret on the Upper West Side!” For questions and to enroll, contact Alana Shultz.

**THE SHEARITH ISRAEL HEBREW SCHOOL:  
POLONIES TALMUD TORAH SCHOOL (PTTS)**

**For Students aged 3-16 years old**

**All ages meet on Sundays from 10:00 am – 12:00 pm.**

**Elementary school-aged children also meet on Thursdays from 4:00 – 6:00 pm**

**Register for Fall 2015. Classes begin in September.**

Our Hebrew School, the Polonies Talmud Torah School, has been educating our children for over 200 years, making it the most venerable institution of Jewish learning in America. It provides children and teens, ages 3–16, with a comprehensive and substantive Jewish education in a positive and engaging environment. Our well educated, trained and enthusiastic staff create a dynamic and warm learning environment in which children are motivated to learn and grow. Students develop Hebrew language skills (reading, writing and comprehension), learn about all of the Jewish holidays and their rituals, the major portions of the Bible, Jewish history, and how Jewish ideas inform our values in modern times. We employ quality workbooks, including those specially created for our school, as well as informal religious experiences such as Purim and Succah celebrations, matza baking, group prayer in our historic small synagogue, field trips and more. For more information and to enroll, visit [shearithisrael.org/hebrewschool](http://shearithisrael.org/hebrewschool).

**TODDLER PROGRAM: A PARENT’S PERSPECTIVE**

*Shearith Israel Toddler Program parent and mother of Ziv (6), Sophia (4) and Imanuel (3)*

All three of my kids had “the Liz experience” when they were 1-2 and I think it is the best kept secret on the UWS, for a few reasons:

First of all, Liz is wonderful. She is patient, playful, experienced and loves children. Her assistants, Shanade and Chris are also absolutely wonderful, sensitive and creative. The extra bonus is that Liz and one of the assistants are there to provide childcare on Shabbat mornings, so that if you come to services, your child(ren) will already be familiar with the staff and the very same setting they are used to from during the week and it will make the synagogue experience so pleasant and meaningful for the whole family.

The program is structured like a mini-nursery program, so that you get a little of everything: music (Liz and Shanade are professional singers with incredible voices and a repertory of fun songs my kids continued to sing throughout the week); art (every week a new, innovative project, often on a theme); free play; story time; gross motor activities (parachute, balls, tunnels); Jewish cultural experiences (Rabbi Rohde comes in with his accordion some days, Rabbi Morris visits to tell stories or play guitar, art projects for the Jewish holidays) and a closing goodbye circle with bubbles and stickers. My kids all became used to the structure and content of a typical nursery day so that when they transitioned, they knew what to expect and were already excited because they knew how much fun it would be. Each of my children also learned their colors, shapes and numbers from this program and became comfortable saying their name, listening to others and sitting patiently

(as possible for a one-year-old!) in a circle or rug setting, which is so critical for nursery school. They became comfortable interacting with other children, learning about sharing and how to handle disagreements. They were also able to separate gradually because the parent/caregiver is there, but can slowly sit on the side for lengths of time and allow the child to become more independent while still knowing their caregiver is there in the background.

A very important part of this program, which many do not realize will be missing from a music class or art class a few times a week is that it is two hours long, twice a week, with the same teachers and students, and they are interacting with one another as a community, not just “taking a class together.” I have always found it surprising that I don’t know of any other model like this on the UWS.

I felt melancholy when my youngest “graduated” the program last June because I knew I was graduating the program as well. Instead, I try to promote it to anyone with a one or two year old; I just think it is such a gem and is the source of so many of our wonderful memories of our children’s childhoods.



# MINHAG MATTERS

## MINISTERIAL DRESS AND THE WAIST-COAT CONTROVERSY OF 1923

Zachary Edinger, Shamash



Visitors to Shearith Israel are often surprised or even confused at seeing our ministers (Rabbis and Hazzanim) dressed in clerical robes during services. The appearance of an orthodox rabbi in clerical robes is highly unusual today. This style of ministerial dress appears to have been the custom at Shearith Israel from its earliest days and is in fact directly descended from the rabbinical dress used in Seventeenth century Amsterdam.

The style of gown worn by our ministers is known as the “Geneva Gown.” A plain black robe, black cap, and white collar tabs. Ministers with doctoral degrees may adorn their gowns with three velvet chevrons (You can see these on the gowns worn by Rabbi Soloveichik and Rabbi Hidary.)

The Geneva Gown had its origins in the Reformation of 16th Century Europe. On Christmas day, 1521, Andreas Karlstadt, a colleague of Martin Luther, officiated in plain black academic robes instead of the usual vestments worn by Catholic Clergy. This was a major reformation from the complicated scheme of vestments used by the Catholic Church which prescribed different vestments for varying levels of clergy: priests, bishops, and deacons; and, which varied based on the type of service being performed. Karlstadt

broke with this tradition and was soon followed by Luther himself and then by other Protestant groups especially the Calvinists in Geneva. Instead of the ornate vestments of the Catholic Church, Protestant ministers officiated in plain academic robes.

Black academic robes have their origin in the universities of medieval Europe and can still be seen today in graduation ceremonies at colleges and universities around the world and in the robes worn by barristers in England or judges in America.

In modern times, questions have been raised about the halakhic permissibility of rabbis and cantors wearing the dress of Protestant ministers on account of the biblical prohibition of not following in the ways of idol worshipers (Leviticus 18:3, 20:23.) However these responsa frequently do not understand that the origin of the protestant Geneva gown actually lies in academic dress and was in fact a reform *against* the practices of the Catholic Church. Whether a Jew is permitted to wear doctoral robes was asked of Rabbi Joseph Colon Trabotto (“*Maharik*” Italy, 15th century) who ruled that as long as there were no issues of modesty or idol worship, professional or academic garb, even though typically a gentile mode of dress, was permitted to be worn by Jews. Not surprisingly, Italian Rabbis began to wear academic robes during the Early Modern period.



FIGURE 1:  
Leone Modena  
(Venice, c. 1620)



FIGURE 2:  
Elia (Elijah) DelMedigo  
(Venetian Candia, c. 1490)

This mode of rabbinic dress spread to the Spanish and Portuguese community and was prevalent in Amsterdam from the 17th century. From there it spread to Spanish and Portuguese communities in London and the Americas where it is still worn today.



FIGURE 3:  
Jacob Sasportas (Amsterdam,  
d. 1698)



FIGURE 4:  
Hakham Toledano  
(Amsterdam, 2014)

The Geneva Gown was also adopted in the Ashkenazic communities of Western Europe as seen in Figures 5 - 7 below.



FIGURE 5:  
David Sintzheim  
(Chief Rabbi of  
Strasbourg, c. 1806)



FIGURE 6:  
Samson Raphael  
Hirsch (Frankfurt,  
Germany, c. 1868)



FIGURE 7:  
Nathan Marcus Adler  
(Ashkenazic Chief  
Rabbi of the British  
Empire, 1845-1890)



FIGURE 8:  
Jacob Meir  
(Salonika, c. 1919)

In the Middle East, Sephardic rabbinic modes of dress were often influenced by the garb of the *Hakham Bashi* and the *Rishon Le'Tsion* of the Ottoman empire (see Figure 8).

But the Geneva Gown did have influence in North Africa as seen in Figures 9 and 10 of the Bet Din in Fez and in Casablanca show.



FIGURE 9:  
Bet Din of Fez c. 1920



FIGURE 10:  
Bet Din of Casablanca (w. R. Shalom Messas c. 1950.)

Today, in Shearith Israel, the Geneva Gown remains the mode of dress for our ministers. It is worn whenever the minister is officiating (i.e. during prayer services, weddings, and, most funerals.) The wearing of canonical dress, however, has not been without controversy. In 1923 a conflict between the Board of Trustees and Dr. David de Sola Pool arose at Shearith Israel. The issue was whether or not the Hazzan of Shearith Israel was required to wear clerical attire outside of services.

Dr. Pool became the Assistant Minister of Shearith Israel in 1907 serving as an assistant to the aging Henry Pereira Mendes. Mendes had not only worn the Geneva Gown for services but also wore a black clerical waistcoat and white collar outside of services

— continued —

# MINHAG MATTERS

— continued —



FIGURE 11:  
Dr. Pool in 1911

whenever he appeared in public. As Assistant Minister, Dr. Pool followed the convention observed by Dr. Mendes.

In 1919, Dr. Pool took leave from the Synagogue to serve as the US representative to the Zionist Commission in

Jerusalem, charged with implementing the Balfour Declaration. He returned to Shearith Israel in 1922 now as the Minister. Upon his return from Palestine, Dr. Pool no longer felt comfortable wearing the clerical waist-coat. He limited himself to wearing canonical dress when officiating at services, but would not appear in public outside of services in a clerical collar and waistcoat.

Many members of the Board were outraged, in particular, the venerable Captain N. Taylor Phillips. Phillips urged Dr. Pool to reconsider and also urged the board to adopt a resolution requiring the minister to wear clerical attire in public as well as in the synagogue. In a letter written to Dr. Pool, Captain Phillips wrote: “Your persistent refusal [to wear the clerical attire outside of the synagogue] has frightened [the Board]... The real difficulty appears to be that you seem to feel... that if you subscribe to the customs accepted generally among Sephardim that is sufficient. This, however, is not so, for as you know there are many things peculiar to our Congregation which we have defended and preserved for many years...”

Dr. Pool responded that “the wearing of clerical garb on non-religious occasions, with its segregation of the Rabbi in a priestlike caste apart from the general community, is distinctly and definitely a Christian custom, contrary to the letter of Jewish law and spirit of Jewish life... my Jewish loyalty [w]ould be weakened by conforming to traditions

*contrary to my orthodox Jewish scruples and conscientious convictions.”*

Despite this heartfelt plea, matters remained acrimonious and in 1924, Dr. Pool was informed by the president of the Congregation that the Board had unanimously passed a resolution: “*That the Rev. Dr. Pool be and he hereby is formally requested and required to conform with the traditions, usages and customs in respect of at all times wearing the clerical dress heretofore practiced by the ministers of this Congregation.*”

A compromise was thereafter reached in which Dr. Pool agreed “*to wear for my ordinary every-day garb a distinctive, though non-episcopal, waistcoat.*” After this compromise was reached, Dr. Pool asked the aged Dr. Mendes about his recollections of Jacques Judah Lyons, who had been the Hazzan from 1839-1877. Dr. Mendes replied as follows:

*My Dear David,*

*Your letter asking me about Mr. Lyons wearing or not wearing a clerical vest, to hand.*

*My impression is that he wore open vest with always a white tie indicative of clerical professions, and during service the “befta” or “bibs.”*

*I have always worn a high vest or tie for clerical dignity as a sort of protection. It provoked a respectful salute this very morning on my way here!*

*Affectionately,*

*H.Pereira Mendes*



FIGURE 12:  
Dr.H.P. Mendes  
c. 1911

Although we no longer require our clergy to wear clerical garb in the street, we continue to use the Geneva gown at services. It remains one of those treasured traditions, peculiar to our congregation that we have “defended and preserved for many years.”

In this edition we are pleased to share Adina Marmelstein’s winning recipe of our Chulent-Hamin-Adafina Cook-Off Competition. In next winter’s bulletin we will present Brian Maccaba’s tu be’shebat-centric recipe.



## SPECTACULAR FISH CHULENT

# CULINARY CORNER

### Ingredients

1 to 2 28-oz. can Crushed Tomatoes with Basil (Adina prefers Tuttorosso New World Style which are 100% natural; no artificial colors, flavors or preservatives)

6 to 8 Medium Italian Tomatoes, chopped; cherry tomatoes are preferable (seasonal)

8 to 10 Sun Dried Tomatoes, chopped

Medium Butternut Squash, peeled, chunked

2 Medium to Large Yams, peeled, chunked

2 Small to Medium Zucchini, thinly sliced lengthwise

Kale 3/4 Small Bunch, chopped small

Red/Rainbow chard small pieces from a leaf

1 Can Salmon 360, remove skin and bone (Adina recommends Whole Foods brand)

1 1/2 Gefilte Fish A&B frozen roll, can be baked prior, then chunked

1 Frozen Bag Corn (or fresh in season)

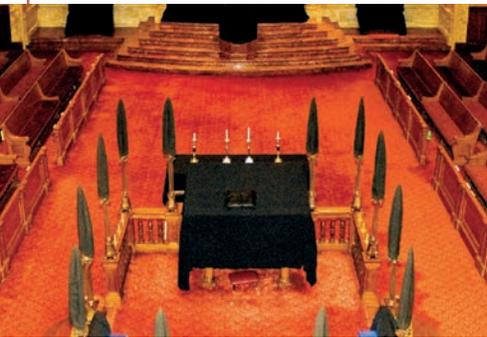
3/4 Bulb Garlic, chopped

2 Tbsp. Virgin Olive Oil

1 Tbsp. Lemon Juice

Options for other times include: Barley, kasha, brown rice (for thickness), soy beans, peas, and an egg.

Combine ingredients in Crock Pot or slow cooker. Start several hours before Shabbat setting Crock Pot on high. Then shortly before Shabbat starts, switch Crock Pot to low.



**TISHA B'AB AT SHEARITH ISRAEL**

**July 25-26, 2015**

Tisha B'Ab, the most solemn day of the Jewish calendar, commemorates the destruction of both the First and Second Temples in ancient Jerusalem. Over the years, this day has also come to remind us of other historic tragedies that have befallen the Jewish people. For Tisha B'Ab, the Reader's Desk and Holy Ark are draped in black. The evening and morning services are conducted from a special table—also draped in black—rather than from the Reader's Desk. The synagogue lights are dimmed, so that congregants follow services with small flashlights. The melodies of Tisha B'Ab are somber and deeply moving. The afternoon service on the day of Tisha B'Ab takes on an optimistic air. We focus on Isaiah's words of consolation to the Jewish people: Nahamu nahamu ami, be comforted, be comforted My people. The Almighty has promised that Israel will be consoled and redeemed. The service closes with a crescendo of biblical verses, sung by the Hazzan and Congregation that speak of the restoration of Jerusalem and the redemption of the people of Israel. The fast day which had begun so somberly is now transformed by thoughts of consolation and redemption. Rabbi Meir Soloveichik will deliver a public lecture following the reading of Eikhah on Ereb Tisha B'Ab.

**SHABBAT SERVICES**

**June 5th-6th**

Candle Lighting\* .....8:05 pm  
 Friday Evening Sunset .....8:23 pm  
 Friday Evening Services .....6:45 pm  
 Shabbat Morning Services..... 8:15 am  
 Zemirot ..... Matthew Kaplan  
 Torah Reading.....Beha`alotekha  
 Numbers 8:1-12:16  
 Haftarah ..... Jacob P. Seligson  
 Zachariah 2:14-4:7  
 Seudah Shelishit & Class.....7:00 pm  
 Saturday Evening Services .....8:00 pm  
 Saturday Evening Sunset .....8:24 pm  
 Habdalah.....9:06 pm

**June 12th-13th**

Candle Lighting\* .....8:09 pm  
 Friday Evening Sunset .....8:27 pm  
 Friday Evening Services .....6:45 pm  
 Shabbat Morning Services..... 8:15 am  
 Zemirot .....Joseph A. Solomon  
 Torah Reading..... Shelah Lekha  
 Numbers 13:1-15:41  
 Haftarah .....Steven Beispel  
 Joshua 2:1-24  
 Seudah Shelishit & Class.....7:00 pm  
 Saturday Evening Services .....8:00 pm  
 Saturday Evening Sunset .....8:28 pm  
 Habdalah.....9:10 pm

**June 19th-20th**

Candle Lighting\* .....8:12 pm  
 Friday Evening Sunset .....8:30 pm  
 Friday Evening Services .....6:45 pm  
 Shabbat Morning Services..... 8:15 am  
 Zemirot ..... Sjimon Den Hollander  
 Torah Reading..... Korah  
 Numbers 16:1-18:32 and  
 Haftarah ..... Jesse Epstein

I Samuel 11:14-12:22  
 Seudah Shelishit & Class.....7:05 pm  
 Saturday Evening Services .....8:05 pm  
 Saturday Evening Sunset .....8:30 pm  
 Habdalah.....9:12 pm

**June 26th-27th**

Candle Lighting\* .....8:13 pm  
 Friday Evening Sunset .....8:31 pm  
 Friday Evening Services .....6:45 pm  
 Shabbat Morning Services..... 8:30 am  
 Zemirot .....Adam Jackson  
 Torah Reading..... Hukkath  
 Numbers 19:1-22:1  
 Haftarah .....  
 Judges 11:1-33  
 Seudah Shelishit & Class.....7:05 pm  
 Saturday Evening Services .....8:05 pm  
 Saturday Evening Sunset .....8:31 pm  
 Habdalah.....9:13 pm

**July 3rd-4th  
 American Independence Day**

Candle Lighting\* .....8:13 pm  
 Friday Evening Sunset .....8:31 pm  
 Friday Evening Services .....6:45 pm  
 Shabbat Morning Services..... 8:30 am  
 Zemirot .....Jacob Daar  
 Torah Reading.....Balak  
 Numbers 22:2-25:9  
 Haftarah ..... Lewis Bateman  
 Micah 5:6-6:8  
 Seudah Shelishit & Class.....7:05 pm  
 Saturday Evening Services .....8:05 pm  
 Saturday Evening Sunset .....8:31 pm  
 Habdalah.....9:13 pm

\* Those praying with the congregation should light before services.

## July 10th-11th Shabbat Dibre

Candle Lighting*	8:11 pm
Friday Evening Sunset	8:29 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemirot	Adam Jackson
Torah Reading	Pinehas-Dibre Numbers 25:10-30:1
Haftarah	Jacob Daar Jeremiah 1:1-2:3
Seudah Shelishit & Class	7:05 pm
Saturday Evening Services	8:05 pm
Saturday Evening Sunset	8:29 pm
Habdalah	9:11 pm

### NOTE ABOUT THE SHABBATOT PRECEDING THE FAST OF AB:

The three weeks between the Fast of the 17th of Tammuz and the Fast of the 9th of Ab are a traditional period of contrition and mourning, and prophetic passages of reproof and ominous foreboding are designated as the haftarah readings on the three intervening Sabbaths. Sephardic custom is to refer to these Sabbaths by the opening words of the particular haftarah read on that day. The three are: Shabbat Dibre, Shabbat Shim`u, and Shabbat Hazon. All three are chanted in a dirge of lament, although each ends on a note of comfort. Shabbat Dibre is the first, and its name refers to the opening passage of the Book of Jeremiah, the most famous of the “prophets of doom.”

\* Those praying with the congregation should light before services.

## July 17th-18th Shabbat Shim`u

Candle Lighting*	8:07 pm
Friday Evening Sunset	8:25 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemirot	Zachary Edinger
Torah Reading	Mattoth-Mase-Shim`u Numbers 30:2-end
Haftarah	Charles Gourgey Jeremiah 2:4-28 and 4:1-2
Seudah Shelishit & Class	7:00 pm
Saturday Evening Services	8:00 pm
Saturday Evening Sunset	8:25 pm
Habdalah	9:07 pm

Shabbat Shim`u is the second Shabbat, and continues the theme of reproof and foreboding impending doom with a reading from the second chapter of Jeremiah.

## July 24th-25th Shabbat Hazon

Candle Lighting*	8:02 pm
Friday Evening Sunset	8:20 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemirot	Jacob Daar
Torah Reading	Debarim-Hazon Deuteronomy 1:1-3:22
Haftarah	Rabbi Ira Rohde Isaiah 1:1-27
Saturday Afternoon Minhah	3:30 pm
Sat. Sunset (Fast Begins)	8:19 pm
End of Shabbat	9:01 pm
Eve of the Fast Arbit Service	9:15 pm

Shabbat Hazon refers to the opening “vision” of the Book of Isaiah, parallel to the opening prophetic vision of the book of Jeremiah which was read during the preceding two weeks. This last of the group of these three haftarot, the one which immediately precedes the Fast of Ab, is

often read by the hazzan or some other scholar who is “well-versed in lamentation,” as it is at Congregation Shearith Israel. This year the 9th day of the Month of Ab falls on Shabbat, and the Fast is put off until the following day, so that this year Shabbat Hazon is the Eve of the Fast of Ab. Saturday afternoon Minhah is held early at 3:30 pm, so that all may go home to eat their Third Meal at suppertime and begin their fast by sunset (8:19), concluding Sabbath (at 9:01 by reciting “barukh hamabdil ben kodesh lehol”) and returning to the synagogue for the Motza`e Shabbat/Fast of Ab Arbit Service, which is called for 9:15 pm. The service begins on this occasion with the hazzan reciting the blessing “bore meore haesh.” On Sunday evening, the fast should be concluded with habdalah over a cup of grape juice or wine, without spices or a candle.

## July 31st-August 1st Shabbat Nahamu

Candle Lighting*	7:56 pm
Friday Evening Sunset	8:14 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemirot	Raif Melhado
Torah Reading	Vaethanan-Nahamu Deuteronomy 3:23-7:11
Haftarah	Isaiah 40:1-26
Seudah Shelishit & Class	6:45 pm
Saturday Evening Services	7:45 pm
Saturday Evening Sunset	8:13 pm
Habdalah	8:53 pm

### NOTES ABOUT THE SHABBATOT FOLLOWING THE FAST OF AB:

The Fast of the 9th of Ab is followed by seven Sabbaths at which special Haftarot of Consolation from the end of the Book of Isaiah are chanted. Only the first of the seven, immediately following Tish`a BeAb, is referred

to popularly as Shabbat Nahamu, referring to Isaiah Chapter 40’s famous opening words “Comfort ye, comfort ye, my people.”

## August 7th-8th

Candle Lighting*	7:48 pm
Friday Evening Sunset	8:06 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemirot	Matthew Kaplan
Torah Reading	Ekeb Deuteronomy 7:12-11:25
Haftarah	Isaiah 49:14-51:3
Seudah Shelishit & Class	6:40 pm
Saturday Evening Services	7:40 pm
Saturday Evening Sunset	8:05 pm
Habdalah	8:45 pm

## August 14th-15th Shabbat Rosh Hodesh

Candle Lighting*	7:38 pm
Friday Evening Sunset	7:56 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemirot	Adam Jackson
Torah Reading	Reeh Deuteronomy 11:26-16:17
Haftarah	Zachary Edinger Isaiah 54:11-55:5, 66:1 & 66:23; I Samuel 20:18 & 42
Seudah Shelishit & Class	6:30 pm
Saturday Evening Services	7:30 pm
Saturday Evening Sunset	7:54 pm
Habdalah	8:33 pm

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## August 21st-22nd

Candle Lighting*	7:28 pm
Friday Evening Sunset	7:46 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemiroth	Jacob Daar
Torah Reading	Shofetim
Deuteronomy 16:18-21:9	
Haftarah	Charles Gourgey
Isaiah 51:12-52:12	
Seudah Shelishit & Class	6:15 pm
Saturday Evening Services	7:15 pm
Saturday Evening Sunset	7:44 pm
Habdalah	8:22 pm

## August 28th-29th

Candle Lighting*	7:17 pm
Friday Evening Sunset	7:35 pm
Friday Evening Services	6:45 pm
Shabbat Morning Services	8:30 am
Zemiroth	Joseph A. Solomon
Torah Reading	Ki Tetze
Deuteronomy 21:10-25:19	
Haftarah	Toby G. Zuckerberg
Isaiah 54:1-10	
Seudah Shelishit & Class	6:05 pm
Saturday Evening Services	7:05 pm
Saturday Evening Sunset	7:33 pm
Habdalah	8:11 pm

## MINOR HOLIDAYS

### Rosh Hodesh Tammuz

#### (Two-Day)

Tuesday Evening, June 16th through  
Wednesday & Thursday, June 17th & 18th

### American Independence Day

#### (Legal Holiday)

Saturday, July 4th  
**Friday, July 3rd (Observed)**  
Shahrit: 8:00 am

### Fast of Tammuz (Observed)

Sunday, July 5th  
Dawn (Fast Begins) ..... 3:43 am  
Morning Service ..... 8:00 am  
Minhah/Arbit ..... 7:45 pm  
Sunset ..... 8:31 pm  
End of Fast ..... 8:58 pm

The Fast of Tammuz commemorates the breach of the city walls of Jerusalem, as well as the destruction of the first tablets of the Ten Commandments following the sin of the Golden Calf.

### Rosh Hodesh Ab (One Day)

Thursday Evening, July 16th through  
Friday, July 17th

Fast of (the Ninth of) Ab  
"Tish`a BeAb" (Observed)  
Eve of the Fast, Saturday, July 25th  
Saturday Afternoon Minhah ..... 3:30 pm  
Saturday Evening Sunset (Fast Begins) ... 8:19 pm  
End of Shabbat ..... 9:01 pm  
Eve of the Fast Arbit Service ..... 9:15 pm  
Tish`a BeAb Day, Sunday, July 26th  
Morning Service ..... 8:00 am  
Sunday Minhah & Arbit ..... 7:30 pm  
Sunday Evening Sunset ..... 8:19 pm  
End of Fast and Habdalah over wine only 8:45 pm  
The Fast of the Ninth of Ab, three weeks after the Fast of Tammuz, commemorates the breaching of the Temple Mount fortifications and the dates of destruction of both the First and Second Temples.

### Rosh Hodesh Elul (Two-Day)

Friday Evening August 14th through  
Saturday and Sunday, August 15th & 16th  
(Services Follow Shabbat & Sunday schedule)

## DAILY SERVICES

### Mornings (Shahrit):

Sunday ..... 8:00 am  
Monday-Friday ..... 7:15 am

### Evenings (Minhah & Arbit)

May 26th - July 30th ..... 6:45 pm  
August 2nd - September 24th ..... 6:30 pm

## FALL PREVIEW

### High Holy Days 5776/2015

#### Rosh Hashanah, 5776

Sun. Eve., Sep. 13th through  
Mon. & Tue., Sep. 14th & 15th

#### Shabbat Teshubah, 5776

Fri. Eve., Sep. 18th through Sat. Sep. 19th

#### Yom Kippur, 5776

Tue. Eve., Sep. 22nd through Wed., Sep. 23rd

#### First Two Days of Succot, 5776

Sun. Eve., Sep. 27th  
through Mon. & Tue., Sep. 28th & 29th

#### Shabbat Hol HaMoed Succot, 5776

Fri. Eve., Oct. 2nd through Sat. Oct. 3rd

#### Shemini Hag Atseret, 5776

Sun. Eve., Oct. 4th through Mon. Oct. 5th

#### Simhat Torah, 5776

Mon. Eve., Oct. 5th through Tue., Oct. 6th

#### Shabbat Bereshit (Shabbat Hatanim), 5776

Fri. Eve., Oct. 9th through Sat. Oct. 10th

\* Those praying with the congregation should light before services.



# help make it all HAPPEN

*The generosity of our members and friends enables us to continue to honor our past, strengthen our community and pass on our traditions for the next chapter of Jewish and American history. We have many opportunities to contribute in fulfilling our mission as a synagogue.*

## GENERAL DONATIONS

General donations honor our past with dignity through the preservation of our historic spaces including our main sanctuary and small synagogue, three historic cemeteries in Lower Manhattan and our active cemetery in Cyprus Hills, Queens. These donations ensure a strong future through engaging educational programs with rigorous ritual and liturgical training for youth including PTTS, our Toddler Programs, Junior Congregation, and special opportunities for girls. And perhaps most importantly, general donations uphold and celebrate our minhag and liturgical traditions through dedicated clergy members, our sublime choir, Shabbat, and holiday services.

## KIDDUSH FUND

The congregational Kiddush is an opportunity for congregants and visitors to socialize and mingle after services, humbly serving an important congregational function. Sponsoring a kiddush is a beautiful way to pay tribute to a loved one, celebrate a birthday, anniversary, graduation, a personal accomplishment, or a ritual honor. It is also a great way to foster community—facilitating fellow congregants to catch up with friends, meet new members and guests, and greet synagogue leaders.

## RABBI'S DISCRETIONARY FUND

The Rabbi's Discretionary Fund is a charitable arm of our congregation. These funds are designated by our rabbis for members in need and communities in crisis. This year, our funds have assisted a number of members as well as communities in Southern Israel during the Gaza crisis and families of the Har Nof terrorist victims.

## CLASS AND EVENT SPONSORSHIPS

Help us strengthen educational initiatives at Shearith Israel by supporting a warm and inviting atmosphere to learn, debate, and grow together as a community. Sponsor food and refreshments for a class or semester of Bet Midrash, Tuesday morning women's class, Tuesday evening Talmud Shiur, Hebrew courses, Learners' Service, or Shabbat afternoon class. Or, contribute to sponsor an event, such as academic symposiums, lectures, and discussions with Jewish scholars from around the world and maintain our synagogue as a leader in contemporary Jewish dialogue.

## CARING CONNECTION

Financial contributions support efforts in proactively providing organized assistance to members of our community through times of need, one of Judaism's greatest Mitzvot. Caring Connection raises the funds needed to defray the costs of all it does. Not only does this vital assistance greatly aid the individual, it also strengthens and unifies our community and enhances our sense of responsibility for one another.

*To give and learn more, visit [shearithisrael.org/giving](http://shearithisrael.org/giving). Thank you for enabling the continuation and strengthening of our congregation's mission and legacy.*

# behind the

Keeping our synagogue up and running is no small task, and we'd like to spotlight the team who so faithfully cares for our building and our people. With a combined total of more than 45 years of experience at Shearith Israel, these five men truly deserve our deepest gratitude and appreciation for their service to this congregation. Read on to get to know them a little bit better, and give each a warm hello next time you're here.

# SCENES



**John Quinones:** I am the facilities manager and on-site superintendent of Shearith Israel. I oversee the maintenance and upkeep of the synagogue and historic cemeteries, ensure security, manage preparations for our events and programs, and assist in the ongoing improvement projects that concern our building and properties. I was born in Hoboken, NJ, spent some of my school years in Puerto Rico, and then moved to New York City in 1985. I joined our staff team 16 years ago and have lived onsite for the past eight, so this synagogue is my home in more ways than one.



**Marvin Diaz Turcios:** I have been with Shearith Israel for two years, primarily helping with maintenance and synagogue security. I am from El Salvador, where I grew up on a small island between the mainland, Honduras and Nicaragua. I moved to New York City in 1986. When I am not at work, I like to play and watch soccer and spend as much time as I can with my wonderful daughters (ages 14 and 20).



**Olivo Lopez:** I am Shearith Israel's front desk security guard, and my duties include welcoming members and guests, directing visitors and tours groups to the right place, handling mail and supporting office projects. But security is my most important focus. I am originally from Puerto Rico. When I am not at work, I enjoy spending time with my family. I've been working at Shearith Israel for 12 years now, and I am happy to be a part of the staff of this congregation.



**Miguel Santiago:** I am involved in the maintenance and cleaning of the synagogue and event setup. I also get to apply my food service experience by supporting the many catered events, such as kiddushes, bar mitzvahs and other receptions that are routinely held at the synagogue. I moved here from Puerto Rico in 1990. When I am not at work, I can usually be found spending time with my family. I have worked here for nearly 14 years, and I am very proud to be a part of the Shearith Israel team.



**Mariano Soriano:** I have been working at Shearith Israel for two years now, and my duties include cleaning and preparing the synagogue for services, making deliveries, running errands, shoveling the sidewalks when it snows, painting, and setting up for events. I also provide back-up to the front door during events and services, to greet arriving members and visitors. I am originally from the Dominican Republic, but moved to New Jersey in 1995. When I am not at work, I like to spend time with my wife or watch sports.

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Mark Aaron as Barukh (Benito) Spinoza



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