



April 2019 / Adar II - Nissan 5779 Bulletin

# HUNTINGTON JEWISH CENTER

## NEWS / COMMUNITY / CONNECTION

**DAMN YANKEES - HJC's 2019 home run hit! MAZEL TOV to ALL!**

**TODAH RABAH to the directors, producers, performers, musicians, production crew and staff!**

**"All you really need is HEART..."**



# Sisterhood News

by Evelyn Abraham

## VOLUNTEERS NEEDED

We need help on Thursday and Friday mornings to prepare the Extended Kiddushes. It is an opportunity to support the HJC community. Please contact Evelyn Abraham if you are interested.

## THE GREAT HAMANTASHEN SALE

Thank you to the HJC Community for supporting the Great Hamantashen Sale Fundraiser. It takes skill, dedication and commitment to bake almost 300 dozen Hamantashen. Thank you to Donna Fleiss for co-chairing the Fund Raiser. Thank you to Marilyn Klein, Felicia Messing, Alice Rosen, Vicki Rosen, Sarah Saunders and Lesley Stark for your baking skills and for donating your Tuesday and Thursday mornings.

## UPCOMING EVENTS

### SPRING RUMMAGE SALE

As you do your Spring and Passover cleaning, please bring us your clean, gently used clothes, toys, books, shoes and small housewares.

Drop Off Dates - April 4th and 5th

Sale Dates - April 7th & 8th

### TASTE OF PASSOVER

Join us on April 11th at 7:30 PM to experience new and old Passover recipes. Samples of Wines and Matzos will also be featured. Gift Shop will be open for your Passover Needs.

## MATZAH FUND APPEAL

At this time of year, we ask the HJC Community to contribute to the Sisterhood's Annual Matzah Fund Appeal so that the needy in our community have the essentials to celebrate Passover. Please make checks payable to the Sisterhood of the Huntington Jewish Center.

## FUNDRAISER FOR CULINARY LEGACY COOKBOOK

Aprons (\$15) and Grocery Bags (\$5) with the Cookbook logo can be purchased to support funding the publication of the cookbook. Donations are also welcome.

## JUDAICA SHOP OPEN ALL YEAR ROUND FOR YOUR HOLIDAY AND SIMCHA NEEDS

**Sisterhood Contact:** Evelyn Abraham  
evelyn\_abraham@optonline.net

**Rabbi Ari Saks**

Rabbi

631-423-5355



**Vicki Perler**

President

631-427-1089

**Cantor Israel Gordan**

Director, Synagogue Programming  
And Religious School Innovation

631-427-1089 ext. 22

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Director, Early Childhood Center

631-427-1089 ext. 15

**Neil Kurshan**

Rabbi Emeritus

**Barbara Axmacher**

Executive Director

631-427-1089 ext. 23

## HJC Board of Trustees / 2018-2019

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## HJC Committee Chairpersons

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Bulletin..... Sandy Lynn Karow

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Greeters..... Maxine Fisher

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HIHI..... Karen Flanzenbaum & Ellen Steinberg

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Israel ..... Scott Ingber

Israel/Ramah Scholarships..... Judy Fox

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Kol Nidre Appeal..... Debra & Arnie Stillman

Leslie Lane..... Larry Wagner

Library..... Syd Schlesinger

Lief Chapel Beautification ..... Marsha Perlmutter Kalina

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Youth ..... Shari Feibel



APRIL 2019				ADAR II-NISAN 5779		
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<b>1/25 Adar II</b>	<b>2/26 Adar II</b> RS	<b>3/27 Adar II</b> EC Meeting - 7:30pm	<b>4/28 Adar II</b> Rummage Drop Off	<b>5/29 Adar II</b> Minyan Brkfst - 8:00am Rummage Drop Off ECC Grandpeople Day Family Jr Congregation	<b>6/1 Nisan</b> <i>Tazria</i>
<b>7/2 Nisan</b> JNN RS/RS Board Meeting SH Rummage Sale	<b>8/3 Nisan</b> SH Rummage Sale	<b>9/4 Nisan</b> RS	<b>10/5 Nisan</b> Social Action Meeting 2:00pm Board Mtg - 8:00pm	<b>11/6 Nisan</b> Taste of Passover 7:30pm	<b>12/7 Nisan</b>	<b>13/8 Nisan</b> Jr Cong - 10:30am <i>Shabbat Hagadol</i> <i>Metzora</i>
<b>14/9 Nisan</b> JNN RS/Model Seder USY/Kadima Passover Intensive Ridotto - 4:00pm	<b>15/10 Nisan</b> SH Board Mtg - 8:00pm	<b>16/11 Nisan</b> ECC Seder RS	<b>17/12 Nisan</b>	<b>18/13 Nisan</b> <i>Search for Chametz</i>	<b>19/14 Nisan</b> Siyyum Breakfast ECC & Main Office Closed <i>First Seder</i>	<b>20/15 Nisan</b> <i>Passover</i>
<b>21/16 Nisan</b> No JNN RS Closed thru April 29th <i>Easter</i>	<b>22/17 Nisan</b> ECC Closed thru April 26th	<b>23/18 Nisan</b>	<b>24/19 Nisan</b>	<b>25/20 Nisan</b>	<b>26/21 Nisan</b>	<b>27/22 Nisan</b> <i>Yizkor / passover</i>
<i>Passover</i>	<i>Intermediate Day</i>	<i>Intermediate Day</i>	<i>Intermediate Day</i>	<i>Intermediate Day</i>	<i>Passover</i>	
<b>28/23 Nisan</b> JNN MC Meeting	<b>29/24 Nisan</b>	<b>30/25 Nisan</b> Tea Time w/ECC RS/Chaverim				

MAY 2019				NISAN-IYAR 5779		
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			<b>1/26 Nisan</b> Social Action: Newborns in Need Month Yom Hashoah Program w/Rabbi Saks	<b>2/27 Nisan</b> Adult Learning w/ Rabbi Saks - 9:30am, 1:00pm, 8:00pm Inclusion Mtg - 7:30pm <i>Yom Hashoah</i>	<b>3/28 Nisan</b> Minyan Breakfast - 8:00am	<b>4/29 Nisan</b> Jr Cong - 10:30am <i>Achrei Mot</i>
<b>5/30 Nisan</b> JNN RS/RS Board Mitzvah Day USY/Kadima Ridotto - 4:00pm <i>Rosh Chodesh</i>	<b>6/1 Iyar</b> <i>Rosh Chodesh</i>	<b>7/6 Iyar</b> Tea Time w/ECC RS/Chaverim	<b>8/3 Iyar</b> Yom Ha'atzmaut Program w/Rabbi Saks <i>Yom Hazikaron</i>	<b>9/4 Iyar</b> Adult Learning w/ Rabbi Saks - 9:30am, 1:00pm, 8:00pm <i>Yom Haatzma'ut</i>	<b>10/5 Iyar</b> ECC Mommy & Muffins RS Gimmel/Daled Dinner & Shabbatone	<b>11/6 Iyar</b> RS Hay/Vav Shabbatone Progressive Dinner <i>Kedoshim</i>
<b>12/7 Iyar</b> JNN No RS	<b>13/8 Iyar</b> SH Board Mtg - 8:00pm	<b>14/9 Iyar</b> Tea Time w/ECC RS	<b>15/10 Iyar</b> EC Meeting - 7:30pm	<b>16/11 Iyar</b> Adult Learning w/ Rabbi Saks - 9:30am, 1:00pm, 8:00pm SH Book Discussion 1:00pm <i>Lag Ba'Omer</i>	<b>17/12 Iyar</b> ECC Snow Contingency Day	<b>18/13 Iyar</b> Ben Chait Bar Mitzvah <i>Emor</i>
<b>19/14 Iyar</b> JNN RS/USY/Kadima Last day of Gan/Alef MC Meeting	<b>20/15 Iyar</b> ECC Random Acts of Kindness Finale	<b>21/16 Iyar</b> Tea Time w/ECC Last Day of RS Moving Up Ceremony	<b>22/17 Iyar</b> Board Meeting - 8:00pm	<b>23/18 Iyar</b> The Women's Balcony Movie Event - 7:00pm	<b>24/19 Iyar</b>	<b>25/20 Iyar</b> <i>Behar</i>
<b>26/21 Iyar</b> JNN Minyan in the Park	<b>27/22 Iyar</b> ECC & Main Office Closed <i>Memorial Day</i>	<b>28/23 Iyar</b> Tea Time w/ECC	<b>29/24 Iyar</b>	<b>30/25 Iyar</b> Adult Learning w/ Rabbi Saks - 9:30am, 1:00pm, 8:00pm Congregational Mtg 8:00pm	<b>31/26 Iyar</b>	

# From Rabbi Ari Saks



## Never Abandon Our Strange Practice

I find one of the most exciting characteristics of Torah to be how the stories of Torah evolve over time. For instance, on *Shabbat Zachor* immediately prior to Purim we recall how Amalek attacked Israel from the rear (where the young, old, and infirmed were located) when the people were weary (Deuteronomy 25: 17-19). However, these features of Amalek's

attack (at the rear, when the people were weary) were *not* features of Amalek's attack as it was recounted back in (Exodus 17:1-14). It is as if the Torah's view of Amalek's attack from Exodus to Deuteronomy evolves to make it more heinous than originally remembered, which is why Haman is viewed as such a dastardly character: he's a descendant of Amalek and their evil ways.

Another example of the Torah's evolution in the text can be witnessed in the Ten Commandments, and in particular the laws describing Shabbat ("Remember" Shabbat in Exodus and "Protect" Shabbat in Deuteronomy). As we close the month of Adar in which we celebrated our victory over Haman and Amalek with the holiday of Purim, we head into the month of Nissan with the holiday of Passover and the story of the exodus at its core. Interestingly, the story of the exodus plays a key role in the evolution of the command to observe Shabbat as it is described in the Ten Commandments. Whereas the command in Exodus focuses on how we should remember Shabbat because God rested on the seventh day of creation, the command in Deuteronomy says we should protect the Sabbath day because "you were a slave in Egypt" (כי עבד היית במצרי מ) (Deuteronomy 5:15).

OK, so what? Is there any significance to the reason for observing Shabbat to evolve from focusing on the days of creation to focusing on Israel's servitude in Egypt?

Perhaps the significance of this evolution comes from a similar, but different description of Israel's sojourn in Egypt -- "for you were *strangers* in the land of Egypt" (כי גרים הייתם בארץ מצרים) (Exodus 22:21). The structure of these descriptions are similar (i.e. "For you were *slaves/strangers* in Egypt") and their usage is similar since both are used to explain *why* we should observe certain laws (i.e. "Shabbat" in Deuteronomy and "not wronging a stranger" in Exodus). Interestingly, while people most commonly describe the ancient Israelites as slaves in Egypt, the Torah most commonly refers to the Israelites as strangers in Egypt. Digging a little deeper, we find a significant connection between "slaves" and "strangers" as **the fear of strange practice and the subjugation of slavery**.

When Pharaoh realizes that the Israelites have "grown too numerous" he acts to enslave them: "let us deal shrewdly with them" (נתחכמה לו) (Exodus 1:10). However, despite the onset of slavery, "the more [the Israelites] were oppressed, the more they increased" (יברה) (Exodus 1:12). According to Midrash Tehilim, (a set of rabbinic legends compiled between the 11th-14th centuries in France) these two verses should be read in tandem with Psalms

119:19: "Though the arrogant have accused me falsely, I observe Your precepts wholeheartedly (שקר זדים אנו בכל לב אצור פקודיך) (טפלו עלי) (טפלו עלי)." Thus the Midrash reads Exodus 1 to teach us that Pharaoh was "arrogant" (טפל) in enslaving the Israelites because it did not stop them from increasing (כן יברה) their fidelity to God's precepts (אצור פקודיך) which were anathema to the Egyptian way of life. In other words, **Pharaoh subjugated the Israelites because of their strange practice in following God, and despite their slavery, the Israelites never abandoned their unique connection to God.**

This fear of Israel's practice as "strange" or "other" is echoed in Haman's reasoning for exterminating the Jews as we just read in Megillat Esther 3:8: "And their laws are different from any other people and [they] do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them" (דתי המלך אינם עושים ולמלך אין שוה להניחם) (ודתיהם שונות מכל עם ואת). Yet as we are well aware of, the Jews did not succumb to Haman's call for their destruction. Instead, just as in the exodus story, the Jews/Israelites came out victoriously while continuing to observe their faith and their "strange" practice. Thus this moment in time between Purim and Passover is linked by this shared fear of the other's strange practice, the attempted subjugation (or annihilation) of the other for their unwillingness to assimilate into the greater culture, and the eventual victory of the other (i.e. Jews/Israelites) in never abandoning their unique connection to their faith.

Understanding this link between Purim and Passover is essential to unlocking why the reason in the Ten Commandments for observing Shabbat evolved from a connection with creation (Exodus) to a connection with the exodus and Passover (Deuteronomy). When Shabbat was given at the beginning of Genesis 2, it was a gift for the whole world; we all should rest because God rested. But as the Torah shifted from being a story about all people to a story about a single people from a single family (i.e. the Israelites) the practice of Shabbat - especially in the rabbinic period - became a particular Jewish commandment with many "strange" practices. From refraining to do business to refusing to carry an item outside your home, the observance of Shabbat can seem strange to many outsiders. Indeed as Jews assimilated into America and engaged in American business and culture, it became nearly impossible for a majority of American Jews to become fully acculturated and assimilated into American life without giving up all or a significant portion of their Sabbath observance. To hold onto Shabbat in full would be to mark themselves as outsiders and strangers. Perhaps then it should not be surprising that according to one midrash one way Pharaoh enslaved the Israelites was by taking away their Sabbath day of rest (Exodus Rabbah 5:18). Forced assimilation by the majority culture contains some eerie similarities to slavery.

Perhaps that is why God wanted us to remember our slavery in Egypt when thinking about why we should observe Shabbat. God knows that Shabbat is not an easy institution to uphold and that we will be tempted in many different ways to give it all up, to assimilate fully into our larger culture that does not mark the Sabbath day as holy. And in that moment of anxiety, wondering whether we can be our

*Continued on following page*

# From Hazzan Israel Gordan



## *Leap Year!*

The Jewish calendar is neither solely solar or lunar, rather, it is a solar corrected lunar-based calendar. We're used to our Gregorian calendar system in which the approximately 365.25 days it takes the earth to orbit the sun is broken down into twelve months and the equinoxes and solstices fall on roughly the same date each year, maintaining the calendar's direct connection to the seasons.

Islam, on the other hand, uses a completely lunar calendar and their holidays have nothing to do with the seasons of the year. Ramadan might fall in winter one year when the days are short and therefore fasting is easier and it might fall in summer another year when the days are much longer and therefore the amount of time for which you are required to fast is also much longer.

The Jewish calendar's months are based on the phases of the moon. When there is a new moon, there is a new month. Most Jewish holidays fall on the 15th of the month when the moon is full. But in order to keep the holidays in line with the seasons, it is corrected for the solar calendar. Judaism was an agrarian religion for an agrarian society that was directly connected to the land. Annual rainfall and the harvest were integral for survival, and therefore, the festivals were connected to the harvest, with special prayers for rain and dew corresponding with the fall and spring

we're added to the liturgy.

The Jewish calendar has a 19-year cycle where seven times every cycle, a leap year occurs and an entire month is added. This is one of those years, which is why we had two months of Adar. All of the Jewish holidays before Purim "feel early," and all of holidays beginning with Purim and following, "feel late." This April edition of the bulletin will come out before Passover has even begun and I hope that we will have some seasonal weather greeting our holiday.

While many of us may have lost our direct connection with the land living in contemporary times, it is beautiful to know that Judaism has not. It is great to be able to track the lengthening and shortening of days over the course of year through the beginning and ending times of Shabbat. We always begin a new school year right around the same time as the beginning of the Jewish year and the excitement and hope of both feed off each other.

So too, do we feel the hope and rebirth of spring along with the joy of Passover. And in the same way that many children eagerly anticipate the end of the school year (and perhaps the beginning of summer camp), we count from Passover to Shavuot as the temperature heats up. While our festivals are connected to the harvest, they are also connected to our religious story and the exodus from Egypt and revelation at Sinai. Harvest and Bible, Gregorian and Jewish, Solar and Lunar, may we all find space for the many facets of not only our faith and our calendar, but also of our lives and identities, and may we all derive more meaning and purpose from them.

## *Hospital, Rehab & Home Visits With Rabbi Saks*

Are you sick or recuperating from an illness?

Would you like Rabbi Saks to visit you, a family member, or a friend (from the congregation) in the hospital, rehab center or at home?

Rabbi will be available for visits on Wednesday mornings.

**Please contact Debbie in the Main Office by 3:00 pm on Tuesday if you would like to be visited the next day.**

### *Never Abandon Our Strange Practice* continued...

complete Jewish selves let alone observe a complete Sabbath, we have to remember how our "strange" practices went through a centuries' long crucible in which our bodies, our minds, and our spirits were tested by Pharaoh. Yet at the end, not only did we survive but so too did our "strange" practices. Just think about how the seder with its myriad practices that make "this night strange/different than any other night" is not only the most widely observed Jewish home based ritual in the world, but that many other cultures have adopted some

of its "strange" practice for their own use. Our story is one of perseverance, of defeating Amalek and Haman, of surviving Egypt so that we can keep Shabbat. So however you engage with your "strange" practice" of Judaism, no matter how complete or incomplete it may be in your eyes, know that you are doing so on the shoulders of our ancestors who never abandoned their connection to God or to their people, no matter how strange it seemed to others.

## President's Perspective by Vicki Perler



### *You've gotta have heart; All you really need is heart...*

The sounds of our production of *Damn Yankees* are echoing in our community, and I find myself still humming the tunes. This HJC Players production may be over, yet the impact of good feelings, collaboration and community spirit will be long lasting. First and foremost, I want to thank our amazing Theater Committee, led by Arthur Perler, and our producers, Maxine Fisher, Andrea Forman Morris, Lori Sklar

and Miriam Wirchin. Thank you to everyone in our production leadership - Director, Bobby Kabat, Music Director, Ken Gold, Choreographer, Jessie Gill, Assistant Director, Donna Aboff, Stage Manager, Joe Glassman, Lighting Director, Gary Kelman, Sound Directors, Rob Sachs and Roger Silverberg, Set Building Coordinator, Alan Kriegstein, Fundraisers, Mary Uricchio and Andrea Smoller, Playbook designer, Marty Spielman and Hospitality Manager, Rob Fisher. With gratitude to our entire talented cast, crew, musicians, costumes and makeup designers, concessions and other production assistants, we are indebted to all of you. Everyone's involvement and hard work during this past cold winter taught us about working together to reach a common goal. Your level of commitment continues to motivate and inspire us, and we are grateful for your active participation in our beloved synagogue.

And now, as we begin to prepare for Pesach, thoughts of family Seders, past and present, are taking a front-row seat. What will we serve this year? Will we host or will we be a guest? Who will be our honored guests? Yesterday, I took out the worn, stained and tattered cookbook that was lovingly given to me as a new, young bride by a beloved relative, Cousin Tzippy. I have used that cookbook, produced by another

cousin's Shul in Fairlawn, New Jersey (Rebbetzin Shevi Yudin) for my entire adult life, and many of the recipes are from family members and old friends, now long gone. I have a small collection of these types of sisterhood cookbooks from synagogues near and far, and each one is unique. These hand-me-down recipes have not only become some of our family's favorite recipes, each one has a story to tell.

As you know, our very own HJC's Sisterhood Legacy Cookbook is being assembled, but it's not yet ready for us. "Our Culinary Legacy - Timeless Recipes from the Kitchens of the HJC Community." What better way to honor and embrace our community than by bringing our HJC generations together through our legacy recipes? This new cookbook promises to inspire each of us and be a tangible legacy gift to our children, grandchildren, family members and friends. Hopefully, the next generation will be cooking our recipes in the same way that we are all cooking our parents, grandparents and beloved relatives' special foods. So, let's all jump on the bandwagon and support this huge endeavor and share the delicious and historic flavors of our remarkable community.

One thing that continues to remain true about the Huntington Jewish Center family is that we have plenty of HEART - miles and miles and miles of heart. As you gather with your loved ones from near and far to celebrate Passover again this year, may you share sweet sounds of music, feelings of togetherness, and delicious foods that warm your heart.

Arthur and I, and our entire family, wish each of you a most joyous, sweet, meaningful and memorable Pesach.

Have a Zissen Pesach,  
Vicki

## The Lend A Hand Project by Molly English

### Who We Are & What We Do



The Lend A Hand Project is a 501(c)(3) charitable organization dedicated to helping men, women and children living below the poverty line on Long Island.

Currently, The Lend A Hand Project is changing the lives of more than 1,000 people across Long Island. These are people who need to make the choice between putting dinner on the table, or purchasing a winter coat for their children. No one should have to ever make that choice!

Sponsors and Recipients are fully vetted and paired with each other by our professional Case Manager, who will help to guide you through the entire process. When you volunteer to be a Sponsor with The Lend A Hand Project, you become a member of a larger family, working together to help others.

*The Lend A Hand program was founded by Gloria Safran. Andy Levy is the Executive Director.*





## ***Children need to relax too.***

***"You cannot always control what goes on outside, but you can always control what goes on inside."***

—Wayne Dyer

My good friend asked me to join her at a class that she had been attending and thought I would like. The class was comprised of 50% yoga and 50% meditation and mindfulness. I was immediately drawn to the idea

of both yoga and meditation. Our world has become very fast, stressful, and we seem to have forgotten how to live in the moment and enjoy our lives. We don't leave work at the office anymore. Even when we are on vacation, we can be plugged in twenty four hours a day, seven days a week. We are constantly on our screens, responding to emails, texts, checking numbers, plans, etc. How can one possibly relax and breathe? I often question why "mindfulness" has become such a "thing" and is now even in public schools? Why do we need it and why on earth would children need it?? Someone told me that we are not going to change the "why", but we need to deal with the fact that children are anxious and stressed even at a young age and they need just as much help relaxing as adults do. Crazy isn't it? Not really considering children

are in a constant state of motion, rushing from activity to activity, pressured to do well in school and to adapt to the rigors and demands of school at a much earlier age. When children have time to themselves, what do they do? They use phones, iPads, video games, NONE of which are relaxing!

When I attended the class, I was immediately drawn to and grateful for the yoga and meditation instructors Caryn and Stacey from Cre8 Space Meditation. It wasn't a business or a job to them. They both wanted to truly help each and every participant in their wonderful class. There was peace, calm, gratitude, and acceptance. After a few classes, I asked if they had experience in working with children. They already work in several public and private schools and were happy to come to HJC to work with our 3 and 4 year old classes. They have come to the ECC two times thus far and I am amazed at how they connect with the children and it is very mutual. There is a sense of peace and calmness among the children as they "smell the flowers and blow out the candles." The yoga poses stem from imaginary picnics, beach trips, and more. It is magical

and the children are focused and engaged. They leave the classes lighter and calmer. We can all use a little more peace, spirituality, and sense of calm in our lives.

***"Yoga means addition – addition of energy, strength and beauty to body, mind and soul."***

—Amit Ray



# Religious School *Maxine Fisher, Administrator*



## Show Biz at HJC - Part 2

I am writing this article the day after we called curtains on Damn Yankees.

It is a very happy/sad time for all involved. On one hand we are extremely happy that we had 4 great shows. On the other

hand we are sad because the cast and crew became one big family and now will only see each other occasionally. We worked very closely for the last 3 months, getting to know people who I would say hello or Shabbat Shalom but never anything more than that. Now everyone is mishpuka. During our rehearsals one cast member lost

his mother, one lost his mother-in-law. We celebrated birthdays together and my daughter became engaged. We were like a village.

After the last curtain I couldn't hold back as the actors walked off the stage. I started to cry because after at least a year's work, it was over!



It was hard for me to watch our amazing stage crew and set builders taking down the backdrop and the sound and lighting equipment we rent, packing everything up.

Instead I turned my attention to celebrating at an amazing cast party where we celebrated everyone involved in the show.

So, as we bathe in the afterglow of a successful show we all have many wonderful memories.

## SISTERHOOD SPRING RUMMAGE SALE

**Time to  
make room  
in your  
closets!**

Please bring us  
your clean,  
gently used,  
fall/winter clothes,  
toys, books, shoes,  
baby items, and  
small housewares.



<b>Drop Off:</b>	<b>Thursday</b>	<b>Apr. 4th</b>	<b>9:00AM to 6:00PM</b>
	<b>Friday</b>	<b>Apr. 5th</b>	<b>9:00AM to 3:00PM</b>
<b>Sale Days:</b>	<b>Sunday</b>	<b>Apr. 7th</b>	<b>9:00AM to 3:00PM</b>
	<b>Monday</b>	<b>Apr. 8th</b>	<b>9:30AM to 2:00PM</b>

Volunteers needed to set up, work the sale and clean up:  
Thursday, 4/4 from 9:00-6:00 and Friday, 4/5 from 9:00-3:00  
Sunday, 4/7 from 9:00-3:30 and Monday, 4/8 from 9:00-5:00

Contact Marlene Hummel at 631-988-3484 / mskhummel@aol.com

## Calling all babysitters!

Please email your current information if you would like it to be included in the bulletin on a monthly basis.

Email your updated information to  
**[hjcbulletin@gmail.com](mailto:hjcbulletin@gmail.com).**

Please include your current home and cell numbers.

### HJC Babysitters

<b>Hayley Feibel</b>	cell:	631-487-3484
<b>Nicole Feibel</b>	cell:	631-566-2079
<b>Sarah Gemunder</b>	cell:	631-766-7130
<b>Debra Jaffe</b>	cell:	631 885-0028
<b>Chloe Morris</b>	cell:	631-459-7541
<b>Noah Morris</b>	cell:	631-427-4798
<b>Zoe Sakellarios</b>	cell:	631-848-9102
<b>Ilyssa Stein</b>	cell:	631-678-1654
<b>Grace Willen</b>	home:	631-754-5865
	cell:	631-871-1477



# View From The Director's Chair *by Barbara Axmacher*



## **Spring Clean Your Life** (The Huffington Post)

We have all heard of spring cleaning. Usually it refers to things like going through your clothes closets, making your home sparkle and shine or doing some gardening and yard work but have you considered spring-cleaning your life? If you've only thought about "spring cleaning" in terms of straightening up, what about applying that same principle to the less tangible aspects of your world? It's time to spring clean your life!

### **Here are nine areas of your life that can benefit from a good spring-cleaning:**

- 1. Your Mind** - Sometimes we become our own worst enemy by allowing the voice in our head to make negative comments that talk us out of the things we know we should do.  
*Clear your mind of negative thoughts and refill it with new healthy and positive thoughts.*
- 2. Your Relationships** - We have to spring clean our social life, too! If someone is dragging you down instead of lifting you up, it's time for him or her to go! Don't be afraid to reposition people; you may need to change their priority in your life.  
*Choose who you allow in your inner circle.*
- 3. Your Love Life** - Partners and relationships have a huge impact on us and our life. Make moves to free yourself up and be available for a relationship with someone who wants what you want.  
*Make room for a loving and healthy romantic relationship.*
- 4. Your Heart** - Now is the time to let hurtful things go and move on. Toss the baggage that is weighing you down.  
*Make room for new loving and supportive people to come into your life.*
- 5. Your Spirit** - Reconnect with your spirituality. Attend religious services or spiritual events, pray, meditate, read or listen to uplifting music.  
*Reconnect with your spirit.*
- 6. Your Identity** - Don't let the past define your present and future. Find your new truth! When you know better, you'll do better!  
*Redefine yourself.*
- 7. Your Bad Habits** - Bad habits distract us from our purpose and take you away from our priorities.  
*Refocus.*
- 8. Your Body** - During the winter, we are more sedentary, and often gain weight. In spring, we start rejuvenation; we want to be healthy and look good. Create a regular program of diet and exercise.  
*Get your health back on track.*
- 9. Your Living/Working Space** - Does your space inspire or depress you? Don't underestimate the impact of your environment on your thoughts and mood. Images and items reflect where you want your life to go. Not ready to toss something - put it in a box and store it. When you realize you no longer need it, toss it!  
*Design inspirational spaces.*

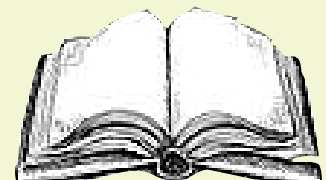
Thanks so much to Andrew from Woodbury Kosher for providing such an amazing dinner for our cast party and for everything he does for HJC. **Please support the ONLY Kosher butcher in our area!**

*Ellen*

## ~People of the Book~ Ben Tasman Library

**S**pring is in the air - a new season and a chance to see what is new at the HJC Ben Tasman Library. Our committed HJC Library Committee has created a version of a catalogue in addition to folders listing our collection by category, making it easier for you to browse and find exactly what you are looking for to satisfy your reading pleasure. And if there is a book you would like us to have, let us know! If you are looking for anything interesting on Passover, check us out and check out a book! Hope you will visit and as always...

~Happy Reading!~  
*Syd Schlesinger, Library Chair*



# Community Classifieds

Do you have a special skill, talent or interest you can offer to share with a fellow congregant OR are you in need of help with something a fellow congregant can assist you with? Place your request here in our new Community Classifieds!

- ▶ A member is looking for help in crafting a "Job-changer" resume to help her look for a job in a new field of work. If you are interested in volunteering to help her, please contact the office. (631) 427-1089.

## A Taste of Passover



Thursday, April 11<sup>th</sup> at 8:00 PM

Sisterhood, Men's Club, and ECC  
invite you to  
Experience new flavors,  
Remember old ones  
Cooking Demonstrations, Tastings, and Recipes  
Try different varieties of wine, matzah,  
charoset, gefilte fish, desserts and more!

Open to All!  
Volunteers needed to share a recipe,  
demonstrate a dish, bake or cook for tasting...

Please RSVP to  
Evelyn Abraham: [evelyn\\_abraham@optonline.net](mailto:evelyn_abraham@optonline.net) or 631-424-6922

Gift Shop will be open for your Passover needs  
10% discount on select items



## HUNTINGTON TAKES MANHATTAN!

**What:** Celebrate Israel Parade - 2019

**Where:** 5th Avenue - NYC.

round-trip bus available from HJC

**When:** Sunday, June 2

**Why:** the 2019 theme is: Only in Israel

**How:** contact Keith Messing: [kmessingk@gmail.com](mailto:kmessingk@gmail.com)  
to reserve spot on the bus or for any questions.



# Spotlight On...

## Mira and Paul Brodsky

Mira and Paul grew up in similar traditional Conservative Jewish homes worlds apart. Mira was born in Israel and grew up in Netanya. She went to Tel Aviv University, graduated and then received a Master of Education degree. After graduation, she joined the army for two years as an educational officer. She created educational programs for new army recruits, bringing in guest lecturers, including the likes of Ariel Sharon.

Paul was born and grew up in the Bronx in the Pelham Parkway area. He remembers visiting the Shorehaven Beach Club with his family and going to the Catskills, where Jerry Lewis was a performer. Paul went to NYU and received a medical degree from SUNY Upstate Medical University with a specialty in gastroenterology. He did his residency and fellowship at Montefiore Hospital. In 1969, Paul enlisted in the New York Army National Guard. One early assignment was in Washington DC during the Nixon era and the anti-war Mayday protests where 7,000 protesters around the city were rounded up and enclosed in a stadium. Paul was one of the National Guard doctors on duty.

Paul met Mira in 1967 after the Six Day War through mutual friends while Mira visited relatives in Westchester and had a job as a camp counselor at the Westchester Day School in Mamaroneck. Mira returned to Israel to finish her schooling, but they remained in contact. Paul showed up five years later at her door in Israel. After Mira's army service, she came to New York. Mira and Paul married in 1972 and settled in the Bronx.

In 1973, Mira and Paul took a trip to Israel, arriving the day before the Yom Kippur War started. Phantom jets were frequently seen in the skies as the country responded to attack. During the war there was inspiration and hope along with fears and dangers. Mira and Paul attended a benefit concert that was quickly put together at the Tel Aviv Philharmonic Hall, with Zubin Mehta conducting the Israeli Philharmonic Orchestra and Arthur Rubenstein performing.

While living in the Bronx, Mira worked as a substitute teacher at the Westchester Day School and the Hebrew Academy of Riverdale. After Paul's residency and fellowship at Montefiore, the couple decided to move to Long Island. Paul put an ad in a medical journal and was contacted by Drs. Rosof and Nagler of Huntington, who were members of HJC. In 1974, Paul joined the practice

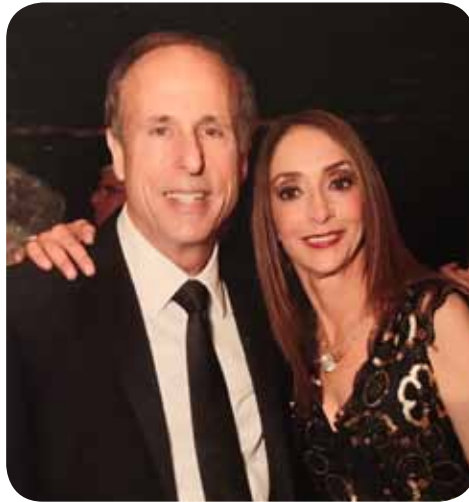
and Mira and Paul were introduced to the HJC community. Paul was a member of the practice for 42 years before his retirement. He also served as the president of the Gastroenterology Society for many years.

In 1976, Mira and Paul and their young daughter Renatt moved to Huntington from Oyster Bay while Rabbi Rothenberg was the HJC rabbi. Three years later, their daughter Niritte was born. Mira's first job on Long Island was as a Hebrew teacher at HJC. She also taught at Temple Judea in Manhasset and ulpan (Hebrew language) at various locations.

Paul has been active in the HJC Men's Club; Mira is a long time Sisterhood member. Paul was a member of the Board of Trustees some years ago. Mira and Paul enjoy being part of the HJC community and often participate in Shabbat and holiday services as well as enjoy many special community scheduled events. Both Renatt and Niritte went to Solomon Schechter Day School and had their Bat Mitzvahs at HJC.

Mira and Paul spend summers in West Hampton and attend Shabbat services there every week. They travel more than they don't, 'commuting' to Israel to visit family as well as traveling all over the world. They were frequent travelers when their daughters were young, but now retired, are embarking on longer trips. Recently they enjoyed a one month South American cruise from Chile to Buenos Aires, which included a cruise around Tierra Del Fuego. Their main focus these days is their children and grandchildren, Gavriel and Asher, who remain close in New York City and fill their hearts.

*Narrative compiled by Robin Yanes and Mira and Paul Brodsky*



## Torah Teaser Sign Up

Torah Teasers are short emails that arrive in your inbox Thursday mornings to "tease out" some questions on the Torah portion of the week that Rabbi Saks is thinking about leading into Shabbat. Many members of the congregation reply to these questions over email thus fostering a space for meaningful dialogue in our community on moral, ethical, and spiritual questions. If you'd like to sign up to receive these Torah Teasers, please contact: **Dan Schoeffler: [Huntington-jc-request@uscj.net](mailto:Huntington-jc-request@uscj.net)**



## *Sisterhood of the Huntington Jewish Center*

510 Park Avenue, Huntington, NY 11743

### *Matzah Fund*



Dear Congregant,

For each of us, Passover is a holiday overflowing with memories – seders with our grandparents, relatives and friends; asking the four questions for the first time; a first seder with a new husband or wife; or the first time a loved one was not present. Happy memories and sad merge together at one time as we gather around the seder table during this special Jewish holiday.

The needy in our community also have Passover memories. By supplying them with essentials to celebrate this holiday, their special memories, like our own, will be accompanied by the warmth and beauty of the Passover Seder.

Please be part of this mitzvah, especially this year, by contributing to Sisterhood's Annual Matzah Fund Appeal. Your check can be made payable to the Huntington Jewish Center Sisterhood, sent or delivered to my attention in the synagogue office or payment can be made online at [www.HJCNY.org](http://www.HJCNY.org) – click on Quick Donate and specify Matzah Fund as Passover is right around the corner. Please send in your contribution as soon as possible.

All of us in Sisterhood thank you for your generosity and concern and wish you and your family good health and happiness in this Pesach season.

Sincerely,

*Joni Brenner*

V.P. - Cooperation and Community Service

## **HJC SUMMER 2019 SCHOLARSHIPS**

"The most important thing about Judaism is that it is not a subject to be learned in class or studied from a book, but a way of life that is to be experienced every day. The beauty of camp is that it makes that possible – a completely immersive Jewish experience. Instead of trying to impart lessons seated at a desk, children experience a living, breathing Judaism all day every day at camp. And not just Shabbat and Kashrut, but Hebrew Language, Israel, Rosh Chodesh, and Jewish values that imbue the rhythms of a regular day with even more meaning.

Sleep-away camp also allows kids to learn and grow, away from their parents, surrounded by friends their own age. The set-up of 18 year-old counselors caring for 13 year-old campers allows for major advancements and developments in personal identity growth and faith formation in ways that no other setting can. Daily rituals like morning prayers and birkat hamazon (grace after meals) become simply part of the routine. Jewish learning is engaged in by not only the campers, but all staff. The Ramah Camps is the official network of Jewish summer camps created and run by the Conservative movement." ~ *Hazzan Israel Gordan, The Gift of Jewish Summer, HJC Bulletin, September 2016*

### **Donald L. Gordon Israel Scholarship**

This scholarship is awarded to high school juniors and seniors who spend six to eight weeks during the summer in Israel. They tour, learn, and live the Israeli life in a Jewish educational program.

### **David S. Rosenman Camp Ramah Scholarship**

This scholarship is awarded to youngsters in grades 4 through 12 who spend either four or eight weeks at Camp Ramah in the Berkshires. This camp is under the auspices of the Jewish Theological Seminary of America.

**Applications for both scholarships are available in the HJC Main office. The deadline for submission is April 12, 2019.**



# Jewish Artists

## Max Weber



Max Weber (April 18, 1881 – October 4, 1961) was a Jewish-American painter and one of the first American Cubist painters who, in later life, turned to more figurative Jewish themes in his art. He is best known today for *Chinese Restaurant* (1915), in the collection of the Whitney Museum of American Art, “the finest canvas of his Cubist phase,” in the words of art historian Avis Berman.

Born in the Polish city of Białystok, then part of the Russian Empire, Weber emigrated to the United States and settled in Brooklyn with his Orthodox Jewish parents at the age of ten. He studied art at the Pratt Institute in Brooklyn under Arthur Wesley Dow. Dow was a fortunate early influence on Weber as he was an “enlightened and vital teacher” in a time of conservative art instruction, a man who was interested in new approaches to creating art. Dow had met Paul Gauguin in Pont-Aven, was a devoted student of Japanese art, and defended the advanced modernist painting and sculpture he saw at the Armory Show in New York in 1913.

In 1905, after teaching in Virginia and Minnesota, Weber had saved enough money to travel to Europe, where he studied at the Académie Julian in Paris and acquainted himself with the work of such modernists as Henri Rousseau (who became a good friend), Henri Matisse, Pablo Picasso, and other members of the School of Paris. His friends among fellow Americans included some equally adventurous young painters, such as Abraham Walkowitz, H. Lyman Sayen, and Patrick Henry Bruce. Avant-garde France in the years immediately before World War I was fertile and welcoming territory for Weber, then in his early twenties. He arrived in Paris in time to see a major Cézanne exhibition, meet the poet Guillaume Apollinaire, frequent Gertrude Stein’s salon, and enroll in classes in Matisse’s private “Académie.” Rousseau gave him some of his works; others, Weber purchased. He was responsible for Rousseau’s first exhibition in the United States.

In 1909 he returned to New York and helped to introduce Cubism to America. He is now considered one of the most significant early American Cubists, but the reception his work received in New York at the time was profoundly discouraging. Critical response to his paintings in a 1911 show at the 291 gallery, run by Alfred Stieglitz, was an occasion for “one of the most merciless critical whippings that any artist has received in America.” The reviews were “of an almost hysterical violence.” He was attacked for his “brutal, vulgar, and unnecessary art license.” Even a critic who usually tried to be sympathetic to new art, James Gibbons Huneker, protested that the artist’s clever technique had left viewers with no real picture and made use of the adage, “The operation was successful, but the patient died.” As art historian Sam Hunter wrote, “Weber’s wistful, tentative Cubism provided the philistine press with their first solid target prior to the Armory Show.”

Weber was sustained by the respect of some eminent peers, such as photographers Alvin Langdon Coburn and Clarence White, and museum director John Cotton Dana, who saw to it that Weber was the subject of a one-man exhibition at the Newark Museum in 1913, the first

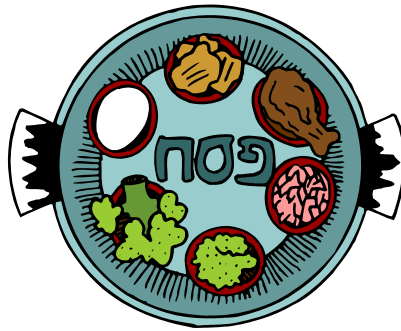
modernist exhibition in an American museum. For a few years, Weber enjoyed a productive if rocky relationship with Stieglitz. So poor was Weber in these years that he camped out for some weeks in Stieglitz’s gallery. Weber was also closely acquainted with Wilhelmina Weber Furlong and Thomas Furlong, whom he met at the Art Students League, where he taught from 1919 to 1921 and 1926 to 1927. Weber died in Great Neck, New York in 1961. He was the subject of a major retrospective at the Jewish Museum in 1982.

Weber evidently was a prickly personality even with his allies. He and Stieglitz had a falling-out, and Weber was not represented in the famous Armory Show because his friend, Arthur B. Davies, one of the show’s organizers, had only allotted him space for two paintings. In a fit of pique at Davies, he withdrew entirely from the exhibition. Other artists in the Stieglitz circle kept their distance, especially after Weber told people that there were only three indisputably great modern painters: Cézanne, Rousseau, and himself. “Almost without exception, they found him obnoxious, opinionated, rude, intolerant.”

In time, Weber’s work found more adherents, including Alfred H. Barr, Jr., the first director of the Museum of Modern Art. In 1930, the Museum of Modern Art held a retrospective of his work, the first solo exhibition at that museum of an American artist. He was praised as a “pioneer of modern art in America” in a 1945 *Life* magazine article. In 1948, *Look* magazine reported on a survey among art experts to determine the greatest living American artists; Weber was rated second, behind only John Marin. He was the subject of a major traveling retrospective in 1949. He became more popular in the 1940s and 1950s for his figurative work, often expressionist renderings of Jewish families, rabbis, and Talmudic scholars, than for the early modernist work he had abandoned circa 1920 and on which his current reputation is founded.

Not everyone believed Weber fulfilled his early potential as he became a more representational and expressionist painter post-World War I. Critic Hilton Kramer wrote of him that, in light of the remarkable beginning of his career, “Weber proved instead to be one of the great disappointments of twentieth-century American art.” Others, because of his bold “Cubist decade,” hold him in the same high regard as other native modernists like John Marin, Arthur Dove, Marsden Hartley, and Charles Demuth.





## Schedule of Passover Services 5779 – 2019

<b>Friday, April 19</b>	<b><i>Fast of the First Born and Siyyum*</i></b>	7:00 am
	An early morning service in the Lief Chapel will be followed by a study session and a light meal sponsored by the Men's Club to break the fast. All first born and others are welcome.	
<b>Friday, April 19</b>	<b><i>First Seder</i></b> (Traditionally begun after nightfall)	Candle Lighting 7:19 pm
<b>Shabbat, April 20</b>	<b><i>Shacharit, First Day</i></b>	9:30 am
	<b><i>Second Seder</i></b> (Traditionally begun after nightfall)	Candle Lighting 8:20 pm
<b>Sunday, April 21</b>	<b><i>Shacharit, Second Day</i></b>	9:30 am
<b>Thursday, April 25</b>	<b><i>Mincha, Maariv, Seventh Day</i></b>	7:00 pm Candle Lighting 7:26 pm
<b>Friday, April 26</b>	<b><i>Shacharit, Seventh Day</i></b>	9:30 am
	We will honor our Shabbat and Weekly Torah Readers during services Members of the Congregation will chant Shir HaShirim (Song of Songs)	
<b>Friday, April 26</b>	<b><i>Mincha, Maariv, Eighth Day</i></b>	7:00 pm Candle Lighting 7:27 pm
<b>Shabbat, April 27</b>	<b><i>Shacharit, Yizkor, Eighth Day</i></b>	9:30 am
	Yizkor will be recited during services.	
	Festival ends at 8:28 pm	

### **\*SIYYUM - THE FAST OF THE FIRST BORN**

The Torah relates that the first born of the Israelites were spared from the last plague which was visited upon the Egyptians. As an act of gratitude and as a means of reenacting a great event of ancient history, the custom has arisen to have all the Bechorim (first born) fast on Erev Pesach. As a substitute for this fast, Bechorim may participate in some sacred study in the synagogue on the morning before Pesach. Thus, the fast is obviated while the purpose is enhanced. There will be a service and study session **Friday morning, April 19** beginning at 7:00 am. The Men's Club will sponsor a light breakfast following services.



# Jewish Authors

## *Saul Bellow*



Saul Bellow (born Solomon Bellows; 10 June 1915 – 5 April 2005) was a Canadian-American writer. For his literary work, Bellow was awarded the Pulitzer Prize, the Nobel Prize for Literature, and the National Medal of Arts. He is the only writer to win the National Book Award for Fiction three times and he received the National Book Foundation's lifetime Medal for

Distinguished Contribution to American Letters in 1990.

His best-known works include *The Adventures of Augie March*, *Henderson the Rain King*, *Herzog*, *Mr. Sammler's Planet*, *Seize the Day*, *Humboldt's Gift* and *Ravelstein*. Bellow was widely regarded as one of the 20th century's greatest authors.

Bellow said that of all his characters, Eugene Henderson, of *Henderson the Rain King*, was the one most like himself. Bellow grew up as an insolent slum kid, a "thick-necked" rowdy, and an immigrant from Quebec.

Saul Bellow was born Solomon Bellows in Lachine, Quebec, two years after his parents, Lescha (née Gordin) and Abraham Bellows, emigrated from Saint Petersburg, Russia. He had three elder siblings - sister Zelda (later Jane, born in 1907), brothers Moishe (later Maurice, born in 1908) and Schmuël (later Samuel, born in 1911). Bellow's family was Lithuanian-Jewish; his father was born in Vilnius. Bellow celebrated his birthday in June, although he may have been born in July (in the Jewish community, it was customary to record the Hebrew date of birth, which does not always coincide with the Gregorian calendar). Of his family's emigration, Bellow wrote: The retrospective was strong in me because of my parents. They were both full of the notion that they were falling, falling. They had been prosperous cosmopolitans in Saint Petersburg. My mother could never stop talking about the family dacha, her privileged life, and how all that was now gone. She was working in the kitchen. Cooking, washing, mending ... There had been servants in Russia ... But you could always transpose from your humiliating condition with the help of a sort of embittered irony.

When Bellow was nine, his family moved to the Humboldt Park neighborhood on the West Side of Chicago, the city that formed the backdrop of many of his novels. Bellow's father, Abraham, had become an onion importer. He also worked in a bakery, as a coal delivery man, and as a bootlegger. Bellow's mother, Liza, died when he was 17. She had been deeply religious and wanted her youngest son, Saul, to become a rabbi or a concert violinist. But he rebelled against what he later called the "suffocating orthodoxy" of his religious upbringing, and he began writing at a young age. Bellow's lifelong love for the Bible began at four when he learned Hebrew.

Bellow attended the University of Chicago but later transferred to Northwestern University. He originally wanted to study literature,

but he felt the English department was anti-Jewish. Instead, he graduated with honors in anthropology and sociology.

In 1941 Bellow became a naturalized US citizen, after discovering upon attempting to enlist in the armed forces that he had immigrated to the United States illegally as a child. During World War II, Bellow joined the merchant marine and during his service he completed his first novel, *Dangling Man* (1944) about a young Chicago man waiting to be drafted for the war.

In 1948, Bellow was awarded a Guggenheim Fellowship that allowed him to move to Paris, where he began writing *The Adventures of Augie March* (1953). Written in a colloquial yet philosophical style, *The Adventures of Augie March* established Bellow's reputation as a major author.

Bellow hit the bestseller list in 1964 with his novel *Herzog*. Bellow was surprised at the commercial success of this cerebral novel about a middle-aged and troubled college professor who writes letters to friends, scholars and the dead, but never sends them. Bellow returned to his exploration of mental instability, and its relationship to genius, in his 1975 novel *Humboldt's Gift*.

Propelled by the success of *Humboldt's Gift*, Bellow won the Nobel Prize in literature in 1976. The following year, the National Endowment for the Humanities selected Bellow for the Jefferson Lecture, the U.S. federal government's highest honor for achievement in the humanities.

Bellow traveled widely throughout his life, mainly to Europe, which he sometimes visited twice a year. As a young man, Bellow went to Mexico City to meet Leon Trotsky, but the expatriate Russian revolutionary was assassinated the day before they were to meet. Bellow's social contacts were wide and varied. He tagged along with Robert F. Kennedy for a magazine profile he never wrote, he was close friends with the author Ralph Ellison. His many friends included the journalist Sydney J. Harris and the poet John Berryman.

Bellow taught well into his old age, enjoying its human interaction and exchange of ideas. He taught at Yale University, University of Minnesota, New York University, Princeton University, University of Puerto Rico, University of Chicago, Bard College and Boston University.

Bellow was married five times, with all but his last marriage ending in divorce. His son by his first marriage, Greg Bellow, became a psychotherapist; Greg Bellow published *Saul Bellow's Heart: A Son's Memoir* in 2013, nearly a decade after his father's death. Bellow's son by his second marriage, Adam, published a nonfiction book *In Praise of Nepotism* in 2003. Bellow's wives were Anita Goshkin, Alexandra (Sondra) Tsachacbasov, Susan Glassman, Alexandra Ionescu Tulcea, and Janis Freedman. In 2000, when he was 84, Bellow had his fourth child and first daughter, with Freedman. He died on 5 April 2005, at age 89. He is buried at the Jewish cemetery Shir HeHarim of Brattleboro, Vermont.

While he read voluminously, Bellow also played the violin and followed sports.



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# Jewish Musicians

## Aaron Copland

Aaron Copland (November 14, 1900 – December 2, 1990) was an American composer, composition teacher, writer, and later a conductor of his own and other American music. Copland was referred to by his peers and critics as “the Dean of American Composers.” The open, slowly changing harmonies in much of his music are typical of what many people consider to be the sound of American music, evoking the vast American landscape and pioneer spirit. He is best known for the works he wrote in the 1930s and 1940s in a deliberately accessible style often referred to as “populist” and which the composer labeled his “vernacular” style. Works in this vein include the ballets *Appalachian Spring*, *Billy the Kid* and *Rodeo*, his *Fanfare for the Common Man* and *Third Symphony*. In addition to his ballets and orchestral works, he produced music in many other genres including chamber music, vocal works, opera and film scores.

Aaron Copland was born in Brooklyn, New York, on November 14, 1900. He was the youngest of five children in a Conservative Jewish family of Lithuanian origins. While emigrating from Russia to the United States, Copland’s father, Harris Morris Copland, lived and worked in Scotland for two to three years to pay for his boat fare to the US. It was there that Copland’s father may have Anglicized his surname “Kaplan” to “Copland”, though Copland himself believed for many years that the change had been due to an Ellis Island immigration official when his father entered the country. Copland was however unaware until late in his life that the family name had been Kaplan, and his parents never told him this. Throughout his childhood, Copland and his family lived above his parents’ Brooklyn shop, H.M. Copland’s, at 628 Washington Avenue (which Aaron would later describe as “a kind of neighborhood Macy’s”), on the corner of Dean Street and Washington Avenue, and most of the children helped out in the store. His father was a staunch Democrat. The family members were active in Congregation Baith Israel Anshei Emes, where Aaron celebrated his Bar Mitzvah. Not especially athletic, the sensitive young man became an avid reader and often read Horatio Alger stories on his front steps.

Copland’s father had no musical interest. His mother, Sarah Mittenthal Copland, sang, played the piano, and arranged for music lessons for her children. Of his siblings, oldest brother Ralph was the most advanced musically, proficient on the violin. His sister Laurine had the strongest connection with Aaron; she gave him his first piano lessons, promoted his musical education, and supported him in his musical career. A student at the Metropolitan Opera School and a frequent opera-goer, Laurine also brought home libretti for Aaron to study. Copland attended Boys High School and in the summer went to various camps. Most of his early exposure to music was at Jewish weddings and ceremonies, and occasional family musicales.

Copland began writing songs at the age of eight and a half. From 1913 to 1917 he took piano lessons with Leopold Wolfsohn, who taught him the standard classical fare. Copland’s first public music performance was at a Wanamaker’s recital. By the age of 15, after attending a concert by composer-pianist Ignacy Jan Paderewski, Copland decided to become a composer. After attempts to further his music study from a correspondence course, Copland took formal lessons in harmony, theory, and composition from Rubin Goldmark, a noted teacher and composer of American music. Goldmark, with whom Copland studied between 1917 and 1921, gave the young Copland a solid foundation, especially in the Germanic

tradition. As Copland stated later: “This was a stroke of luck for me. I was spared the floundering that so many musicians have suffered through incompetent teaching.” But Copland also commented that the maestro had “little sympathy for the advanced musical idioms of the day” and his “approved” composers ended with Richard Strauss.

Copland’s graduation piece from his studies with Goldmark was a three-movement piano sonata in a Romantic style. But he had also composed more original and daring pieces which he did not share with his teacher. In addition to regularly attending the Metropolitan Opera and the New York Symphony, Copland continued his musical development through an expanding circle of musical friends. After graduating from high school, Copland played in dance bands. He received further piano lessons from Victor Wittgenstein, who found his student to be “quiet, shy,

well-mannered, and gracious in accepting criticism.” Copland’s fascination with the Russian Revolution and its promise for freeing the lower classes drew a rebuke from his father and uncles. In spite of that, in his early adult life Copland would develop friendships with people with socialist and communist leanings.

After some initial studies with composer Rubin Goldmark, Copland traveled to Paris, where he first studied with Isidor Philipp and Paul Vidal, then with noted pedagogue Nadia Boulanger. He studied three years with Boulanger, whose eclectic approach to music inspired his own broad taste. Determined upon his return to the U.S. to make his way as a full-time composer, Copland gave lecture-recitals, wrote works on commission and

did some teaching and writing. He found composing orchestral music in the modernist style he had adapted abroad a financially contradictory approach, particularly in light of the Great Depression. He shifted in the mid-1930s to a more accessible musical style which mirrored the German idea of *Gebrauchsmusik* (“music for use”), music that could serve utilitarian and artistic purposes. During the Depression years, he traveled extensively to Europe, Africa, and Mexico, formed an important friendship with Mexican composer Carlos Chávez and began composing his signature works.

During the late 1940s, Copland became aware that Stravinsky and other fellow composers had begun to study Arnold Schoenberg’s use of twelve-tone techniques. After he had been exposed to the works of French composer Pierre Boulez, he incorporated serial techniques into his *Piano Quartet*, *Piano Fantasy*, *Connotations* for orchestra and *Inscape* for orchestra. Unlike Schoenberg, Copland used his tone rows in much the same fashion as his tonal material—as sources for melodies and harmonies, rather than as complete statements in their own right, except for crucial events from a structural point of view. From the 1960s onward, Copland’s activities turned more from composing to conducting. He became a frequent guest conductor of orchestras in the U.S. and the UK and made a series of recordings of his music, primarily for Columbia Records.



Aaron Copland School of Music, Queens College New York



# Donations

## GENERAL FUND

**Selma Greenstein** in memory of Herman Greenstein at yahrzeit.  
**Rosalind Shaffer** in memory of her son-in-law, Dr. Richard Levy.  
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**Joseph Glassman** in memory of Selma Glassman at yahrzeit.  
**Liz & Steve Holbreich** in memory of Laurie Wolberg at yahrzeit.  
**Mitchell Reiver** in memory of Paula Reiver at yahrzeit.  
**Carol Adelstein** in memory of Frieda Moak at yahrzeit.  
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**Mary Uricchio & Michael Buchholtz** in memory of Joachim Schorr, father of Ora Kriegstein.  
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**The HJC Board of Trustees** welcomes Emily May of Lloyd Harbor.  
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**Syd Schlesinger** in memory of Lawrence Sachs, son of Ethel Sachs.  
**Ellen & Jay Steinberg** in honor of the special birthday of Jack Rubin.  
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**The HJC Board of Trustees** in memory of Hilda Anna Prager, mother of Cantor Marcey Wagner.  
**Liz & Steve Holbreich** in honor of the wedding of Keren, son of Vered & Jack Cole, to Kristen Mullden.  
**Lesley & Jeff Stark** in honor of Arthur Perler being named the HJC Men's Club 2019 Man of the Year.

**Lesley & Jeff Stark** in honor of Hayley Feibel being named the HJC Men's Club 2019 Youth of the Year.

**Lesley & Jeff Stark** in honor of the special birthday of Jack Rubin.

**Leslie & Jack Rubin** in memory of Gilla Rubin at yahrzeit.

**Leslie & Jack Rubin** in memory of Hilda Anna Prager, mother of Cantor Marcey Wagner.

**Leslie & Jack Rubin** in honor of the birth of Samuel Stark Fargo, grandson of Lesley & Jeff Stark.

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**The Ingber family** with thanks to Cantor Israel Gordan.

**Barbara & Joel Koppersmith** in honor of the 40th birthday of Cantor Gordan.

## CENTENNIAL GARDEN FUND

**Gwen Goldstein** in memory of Sadie Paternostro at yahrzeit.

**Laurie & Jesse Raspler & family** in honor of the dedication, enthusiasm & commitment of Miriam & Joel Wirchin to HJC.

## COLLEGIATE FUND

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**Ellen Kahn** in memory of Abraham Levy at yahrzeit.

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### RABBI'S DISCRETIONARY FUND

**Susi Susskind** in memory of Lawrence Sachs, son of Ethel Sachs.

**Cookie & Don Edell** in memory of Lawrence Sachs, son of Ethel Sachs.

**The Ingber family** with thanks to Rabbi Ari Saks.

**Phyllis & Andrew Levy** in memory of Lawrence Sachs, son of Ethel Sachs.

**Maxine Liebowitz** in memory of Lawrence Sachs, son of Ethel Sachs.

**Linda & Howard Novick** in memory of Lawrence Sachs, son of Ethel Sachs.

**Shari & Larry Feibel** in honor of the birthday of Rabbi Ari Saks.

### RELIGIOUS SCHOOL FUND

**Cheryl Solotoff** in memory of Fred Silverstein, father of Janis Solotoff.

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**Liz & Steve Holbreich** in memory of Lawrence Sachs, son of Ethel Sachs.

**Nancy & Brian Cooper** in honor of the birth of Samuel Stark Fargo, grandson of Lesley & Jeff Stark.

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**Gwen & Ron Goldstein** in memory of David Ingber, father of Scott Ingber.

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**Rosalyn Haber** in memory of Minnie Simon at yahrzeit.

**Rosalyn Haber** in memory of Lawrence Sachs, son of Ethel Sachs.

**Janet & Martin Kushnick** in memory of Lawrence Sachs, son of Ethel Sachs.

**Marjorie Maltin** in memory of Sylvia Solomon at yahrzeit.

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**Barbara & Joel Kuppersmith** in memory of Lawrence Sachs, son of Ethel Sachs.

**Sue & David Lefkowitz** in memory of Lawrence Sachs, son of Ethel Sachs.

**Syd Schlesinger** in honor of the wedding anniversary of Marilyn & David Klein.

**Syd Schlesinger** wishing a speedy recovery to Arnold Sherman.

**Barbara & Joel Kuppersmith** in memory of Seymour Kuppermith at yahrzeit.

**Barbara & Joel Kuppersmith** in memory of Rosalyn Kuppermith at yahrzeit.

**Barbara & Joel Kuppersmith** in memory of Lawrence Meshover at yahrzeit.

### YVONNE COHEN DEDICATION FUND

**Susan Jouard** in memory of Lawrence Sachs, son of Ethel Sachs.

### CONDOLENCES

**Janis Solotoff** on the death of her father, Fred Silverstein.

**Cantor Marcey Wagner** on the death of her mother, Hilda Anna Prager.

### NEW MEMBERS

**Emily May** of Lloyd Harbor.

### MEMORIAL PLAQUES

Each year at Selichot, we dedicate plaques in memory of our departed loved ones. This year, Selichot falls on Saturday evening, **September 21**. If you are interested in purchasing a plaque, orders are now being taken in the synagogue office. The plaques are \$450 and the **deadline to order is June 14**.

## One More Chance!

Your Sisterhood Cookbook Committee is thrilled with the 200+ recipes already collected but we can still use more! Over 80 HJC families have shared their favs and we love the stories some included too. Our goal is 100% congregation representation, so please search your food memories and send us the special recipes that were served on your family table! And don't forget, add those little snippets about the recipe that add to its charm - family photos are welcome as well.

**Please send everything to Rachel Saks at [HJCSisterhoodCookbook@gmail.com](mailto:HJCSisterhoodCookbook@gmail.com) or directly to the HJC Office, Attention: Sisterhood Cookbook Committee.**



# HJC Bulletin

April 2019

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Huntington, N.Y.  
Permit No. 227

## Women's League Torah Fund 2018-2019

**Atid** means 'future' in Hebrew and as Women's League for Conservative Judaism enters its second century and Torah Fund begins its 77th year, we look forward to our future together. 5779 Torah Fund Pin envelopes the Hebrew word for 'future' with a stylized Magen David. It represents our wish for a distinctly Jewish future, for ourselves as individuals, our families and our communities.

The mission of Torah Fund is to provide support and funding for our future Conservative Rabbis, Cantors, Educators and Administrators for Day and Synagogue Schools, Social Workers, Scholars, Professional and Lay Leaders and Researchers. Our donations make it possible for students to study at the Jewish Theological Seminary, Ziegler School of Rabbinic Studies, Schech-



ter Institutes of Judaic Studies, Seminario Rabinico Latinoamericano and the Zacharias Frankel College in Potsdam, Germany. Please contact Kathy Brookhart or Ethel Sachs to discuss donations, Torah Fund pin or Torah Fund Greeting cards. Please make all checks payable to Torah Fund and send to Huntington Jewish Center attention Torah Fund.

**Atid - Torah Fund Pin for 5779**

*Huntington Jewish Center encourages the participation of people of all abilities in its programs and activities. If you or a family member would like to attend an activity, program, meeting or event but require additional support or special accommodations, please call the HJC Main Office at 631-427-1089 or email [hjcadmin@hjcny.org](mailto:hjcadmin@hjcny.org).*