

Emanuel Synagogue



Bulletin



SERVICE TIMES

Join us on Zoom, using the same link as all services: <https://zoom.us/j/6574911810>.

Please remember that we still have Evening Minyan Sundays through Thursdays at 8:00 pm, and Morning Minyan every Thursday at 8:30 am.



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THIS MONTH'S EVENTS

October

- 2 Youth sleepover
- Burgers bar
- Erev Sukkot
- 3 Youth sleepover
- Sukkot I
- 4 Sukkot II
- 7 Sisterhood lunch in the sukkah
- 9 Hoshanah Raba
- 10 Shemini Atzeret
- 11 Simchat Torah
- 12 Men's Club Meeting
- 19 Rosh Chodesh Cheshvan
- 25 Torah Cafe
- 28 Board Meeting



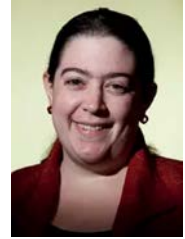
The
new
year....

Shofar,
Sho
Good!





Rabbi's Rostrum



God as the Law-Giver

The Hebrew term *halakhah* (הלכה) is often translated as “Jewish law.” This gives the impression of Moses standing on the mountain in a thunderstorm, holding heavy stone tablets in his hands. It conjures ideas of severity, of castigation, and of condemnation. Outsiders have also misunderstood Judaism’s relationship to law, and this misunderstanding has given voice to hateful and anti-Semitic sentiments. Among these are the dichotomy of the “letter of the law” versus the “spirit of the law,” and the term “legalistic” – often used to warn against preferencing following the law over the human cost of doing so. While these ideas may seem universal and reasonable religious ideas, they miss fundamental Jewish ideas and misrepresent the Jewish way of doing things.

Favoring the “spirit of the law” as opposed to the “letter of the law” seems to support compassion over retribution – a laudable sentiment, and seemingly in keeping with Jewish tradition.

Retribution is outdated and mean-spirited – it is the primitive person’s base desire for revenge, and our enlightened societies must push back against this desire.

Moreover, we all understand that we are sometimes wrong, no matter how hard we try, and at such a time, we hope for compassion from those we have wronged and from God. However, in the Jewish way of doing things, the “letter of the law” is not retribution or revenge. Rather, the Jewish way is justice – a fair hearing for the accused and for the aggrieved, and a fair punishment that helps make things right for the aggrieved and bring the accused back into society as a full participant. God intends justice and insists that we pursue justice, and justice bears little resemblance to revenge. For us Jews, the spirit of the law *is* the letter of the law, and that is our way.



In adhering to our ways, we Jews have been called “legalistic.” No one should ever prioritize the law over the humanity of those around us, and to preference the law over life is being “legalistic.” The story of the “Good Samaritan” hints at this idea and points to the problem as an essentially Jewish one. In that story, a person lies beaten and stripped of his clothing at the roadside, and though a Cohen and a Levite pass by and will not help, a Samaritan (non-Jew) helps. Many commentators assume that the Cohen and the Levite will not help because they are afraid of coming into contact with a corpse – thereby making them unable to enter the Temple the next time they are called to serve. However, Jewish law has specific provisions for setting aside almost any *mitzvah* in order to save a life, and the Mishnah records that Cohanim must stop to bury or help bury the body of a person who has no family or friends to help – especially a stranger dead on the roadside. The Jewish way has many such requirements to set aside a prohibition in order to do a different *mitzvah* – especially a *mitzvah bein adam la’havero* (“an interpersonal commandment”). Following the strictest interpretation of the Jewish way, the law says that people come

first.

You may notice that I have shifted to use the term “the Jewish way,” rather than “Jewish law.” The Hebrew word *halakhah*, which is often translated as “Jewish law,” literally means “the way” – as in, to walk by the way, the way to go, and the right way to do things. This is a better rendering of the term – a less harsh-sounding English phrase. We follow *mitzvot*, keep Shabbat and holidays, and are expected to care for those around us and for ourselves – that is our way.



Principal's Podium



Dear ICSS Families,

We hope that you had a meaningful Rosh Hashana and that our youngest students are enjoying their “Judaism in a box” packets. Every year when the Tishre holidays roll along, it usually wreaks havoc with our educational schedule because of the holidays. This year, with most of the holidays falling on the weekend, ICSS will be taking many breaks. However, after Sukkot, we will run without interruption until the end of the semester.

This is the calendar for ICSS for the month of October:

Sunday, September 27
-NO PRAY AND PLAY (Erev Yom Kippur)

Sunday, October 4
-NO PRAY AND PLAY (Sukkot II)

Sunday, October 11
- NO PRAY AND PLAY (Fall Break)

Sunday, October 18
-PRAY AND PLAY 9:30 AM
-BEGINNING OF OUR ELECTIVES 10-11 AM

Sunday, October 25
- PRAY AND PLAY 9:30 AM
-ELECTIVES 10-11 AM
-IN PERSON MEETING FOR GRADES PRE-K to 4th

ELECTIVES

As a way to continue educating our students during the pandemic, ICSS will be offering a growing and diverse catalogue of Electives for our older students (5th grade and up). These 1 hour virtual classes will run for 4 Sundays and then change, allowing our most engaging educators to cover Jewish topics they are passionate about in small, bite sized chunks. Our first two offerings will run from Sunday, October 18th to Sunday, November 8th.

The Fantastic Torah of Sci-Fi with Rabbi Abby Jacobson: Is using the Force kosher? Can a Klingon convert to Judaism? What does Anthony Goldstein (proud member of Ravenclaw) do on Shabbat? Join Rabbi Jacobson as she explores the overlap of classical Jewish sources with many popular fandoms of Fantasy literature and Science Fiction like Harry Potter, Star Wars, and Doctor Who.

Introduction to the Shoah with Michael

Korenblit: Join Mike Korenblit as he explores the different causes, aspects and stories of the greatest tragedy in Jewish history, focusing on the accounts of survivors and their timeless lessons for our present.

Future offerings: Intro to Israeli Culture and Modern Hebrew, Jewish Fitness, Rikudim (Israeli Folk Dancing), Jewish Cooking, Jews in Places You Never Heard Of, Jewish Meditation

IN PERSON MEETINGS

Starting on October 25th, we will have the opportunity for socially distanced outdoor activities with our students in small groups. We hope that the conditions are propitious for this and we will be updating you closer to the event with safety protocols, registration information and programming.

HEBREW SCHOOL

It has been incredible to see how well our students and faculty have adapted to the new normal. Virtual classes are going well and we are making progress in our learning goals. This year, fortunately, the holidays do not overlap with Hebrew School and we will be able to meet most of the Wednesdays of the month of October.

Wednesday, October 7th - HEBREW SCHOOL CLASS 4:30-5:30 PM

Wednesday, October 14th- NO HEBREW SCHOOL (Fall Break)

Wednesday, October 21st- HEBREW SCHOOL CLASS 4:30-5:30 PM

Wednesday, October 28th- HEBREW SCHOOL CLASS 4:30-5:30 PM

We are glad that so many of our Hebrew Schoolers showed up at kids services for the High Holidays, we hope that they remain engaged and take advantage of the incredible Youth activities lined up for the Fall. Whether near (socially distanced) or far (but close in the Zoom-room) our Emanuel Synagogue children continue to learn and grow.

Shanah Tovah Umetukah,

Rabbi Juan Mejia



Dear Emanuel Family,

In recent years, one Torah verse has been thrust into the social justice arena and used to subjugate and minimize members of our communities:

Deuteronomy 22:5

A woman must not put on man's apparel, nor shall a man wear a woman's clothing; for whoever does these things is abhorrent to the Lord your God

At first glance it appears to forbid cross-dressing. However, our verse was not originally interpreted or understood by our sages literally.

Rashi explains this verse as not simply forbidding the wearing clothes of the "opposite gender." Rashi says the Torah forbids only the wearing of a garb that leads to abomination, adultery (cf. Sifrei Devarim 226:1). Maimonides claims the verse is intended to prohibit cross-dressing for the purposes of idol worship. (Sefer haMitzvot, Lo Taaseh 39-40)

According to our sages, wearing clothes of

“the wrong gender” is proscribed only for the purpose of causing harm to our relationship with our loved ones or with God. The prohibition that we learn from this verse is very specific: we must not misrepresent our true self in order to cause harm to another or God. The Talmud explains one’s choice of clothing quite clearly: *v’ein kan to’evah* —”there is no abomination here.” (Babylonian Talmud, Nazir 59a-b)

In recent years this verse has been weaponized toward members of our LBGTQ+ community.

These initials represent:

- **L**esbian, **G**ay, **B**isexual, **T**ransgender, **Q**ueer or **Q**uestioning.
- + includes the communities below but not limited to:
 - + Transsexual
 - + Two-Spirit
 - + Intersex
 - + Asexual
 - + Ally
 - + Pansexual
 - + Agender
 - + Gender Queer
 - + Bi-gender
 - + Gender Variant
 - + Pangender

Recently, an Oakland, California and an upstate NY Day School denied entry to two boys. Each identifies as male, but each occasionally wears non-traditional and/or “female” clothing. One likes to wear a tutu on occasion, and the other likes roomy flowing dresses/tunics/robes. Both families were told the schools could not accommodate their child, since each would be disruptive and dresses outside the schools’ teachings/

norms. Each child's choice of dress, however, is not prohibited by either school's dress code.

Both schools and other Jewish institutions use the modern analysis of our verse to exclude others from joining.

In Marshall Sklare's 1955 book *Conservative Judaism: An American Religious Movement*, he refers Yonatan Ben Uzeil's interpretation of the verse to identify tzitzit and tefilin as "male clothing" and forbidden to be worn by women.

An even more recent rendering of the verse is in *The Torah: A Women's Commentary*: *"The prohibition on cross-dressing is not explained, except to note that it is abhorrent to God. This rule perhaps was intended to prevent unacceptable sexual practices or pagan cultic practices. More likely, it aims to maintain gender boundaries, analogous to the laws against forbidden (agricultural and farming) mixtures in [Deuteronomy] 22:9-11, thus preventing confusion about the public presentation of a person's gender identity."*

Classical Jewish scholars did not accept such an exegesis for narrow-mindedness. Neither should we. Rather, let's return our verse to its original conclusions, a sacred obligation to present our gender and sexuality as authentically as possible. Due to recent interpretations and applications, not everyone is able to fulfill this mitzvah without feeling excluded, isolated, unsure, and endangered.

Our verse on dress comes between mitzvot on being a "Good Person". In Deuteronomy 22:4, you must help your neighbor raise his ox if it has fallen. The two verses

immediately following, instruct us not to hurt a mother bird as we collect her eggs. Following those verses we are instructed to build a guardrail around the roof of our houses, to prevent anyone from falling. Our verse pertaining to dress is in the middle of these mitzvot about empathy and kindness, and that is by design.

I want to be transparent; there are many more sources for our verse. Some commentary is focused on women and warfare and others about what it really means for a man to "dress as a woman"; but the Sages commentary give us instructions to help our neighbor and their ox, not to cause pain to the mother bird, and friends don't let friends fall off roofs. We also learn our verse was not meant to be a weaponized against those who dress as they wish to dress, those in non-traditional and non-gender specific clothing, or hurt the LGBTQ+ community.

Over the years of working with young people, never has the value of inclusion of all people been more important than NOW! We should all be thankful our synagogue members, board of directors, and Rabbi Jacobson have long held these views, and our community understanding is reflected in our diversity.

See you around the shul,
Jeff Goss
ES Youth Director



This was a fun one! I had the girls help with the colors. I used gel food coloring and combined an apple cinnamon recipe for the filling. Make your challah dough as you normally would and divide it into 7 sections. Before you start with mixing the color into the dough, peel and dice your apples. I used about a pound or 3 to 4. And I chose fuji apples but you can choose whatever your taste buds desire!

After cutting up the apples to keep its color and dry it out put the apples in salted water. I used enough water for the apple pieces to float and used 3 teaspoons of salt. Let it sit while dyeing your challah dough. I ended up using 7 bowls to separate but you don't have to if you want a more tie dye look.

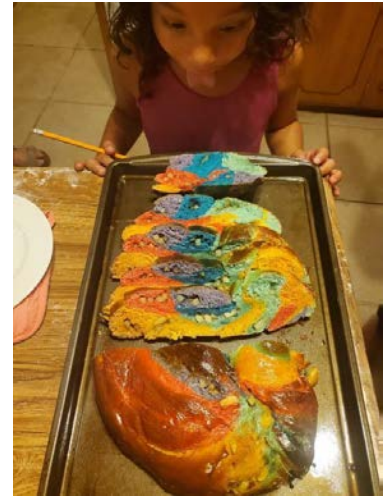
Separate your challah into 7 different equal pieces. Use gloves if you don't want to dye your hands. Add 3 to 4 drops of gel food coloring on your dough piece and knead the dough inward on to the coloring. If it's the color you like don't add more. If you need it brighter add more color. After following Roy G Biv I went back to the apples, drained them, and pushed the extra water out pressing down with a paper towel. I left the apples in the strainer so I could keep them as dry as possible. I put cinnamon and sugar on them. I eyed it y'all.



Flatten the dough with your hands. In a rectangular shape. Use your fingers to sprinkle the apple mixture on to the flattened dough. Make a papoose around the apples by pitching the dough sides together at the top of the mixture. Gently roll the dough into long snakes making sure the apples are not showing. Taper both ends.

Lay your Roy G Biv strands next to each other and choose an end to connect. Connect the strands at the tapered tips. Spiral your your strands like you're making a cinnamon roll, paint the egg wash on top and bake for 25 minutes. I

always rotate my challah while baking. The outside will still brown but when you cut prepare for a splendid color show of sweetness for the eyes and mouth.



Sisterhood Gift Shop

Buy your Bar & Bat Mitzvah, Wedding, and Baby Gifts. Plus, Yahrzeit and Shabbos candles, Jewelry, pottery and so much more.





We are donating candles to the high-holiday baskets. While this will be a different holiday than our historical experiences we are committed to doing whatever is needed to our best out of these times. We will be selling the quiche for the break-fast at \$15 each. We will drop it off to your house at a requested time just email MBHallowell@gmail.com or Call/Txt me your name, number, Date/Time for dropoff, address, and order.

We have;

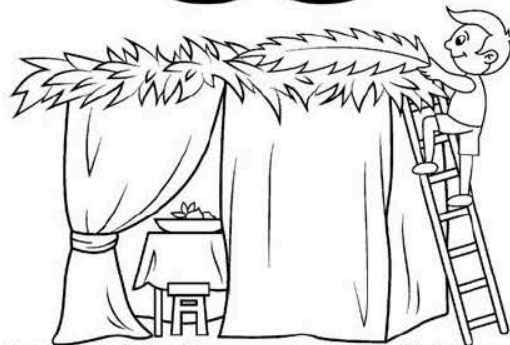
Egg/Cheese

Egg/Cheese/Broccoli

Egg/Cheese/Mushroom

Men's Club

Emanuel Synagogue



The Mens Club is raising money for a new Sukkah. We are looking for donations to build a new sukkah. Please donate at the bellow address;

www.emanuelokc.org/sukkah-gazebo.html



Fall 2020 JuSt Lunches

1st Wednesday of the Month @ Noon [via
Zoom for Fall]
[Zoom Link](#)

Oct. 7 | “It’s All Syriac To Me: The Most
Important Language You’ve Never Heard
Of”
with Scott Johnson via Zoom

Nov. 4 | “Hannah Arendt’s Concept of
Antisemitism”
with Kaleigh Bangor via Zoom

Fall 2020 Special Events

Oct. 21 @ Noon | Americans and the
Holocaust
with Daniel Greene via Zoom

Dec. 2 @ Noon | Celebrating 25 Years of
Judaic and Israel Studies at the University
of Oklahoma
with David Levy via Zoom



OCTOBER ANNIVERSARIES

- 8 Jerry & Jackie Bendorf
- 9 Amit & Heather Zarfati
- 15 Jennifer & Davis Dennis
- 21 Harry & Hedra Merson
- 23 Levi Aroch & Ana Reyes



OCTOBER BIRTHDAYS

- 1 Jennifer Goldberg
Amy Settles
- 7 Dr. Ira Targoff
- 9 Ann Kennett
- 10 Brooklyn Ann Green
Robert Seelig
- 11 Gracia Hannah Mejia
Dr. Robert H. Epstein
- 13 Louise Fritz
- 16 David Tichenor
- 17 Brenda Hooper
Sherri Jacobson
- 22 Phineas Hodge
- 26 Michelle Goss
Ezra Logsdon
- 27 Tierney Eden
- 28 Dr. Amalia Miranda



In Memory Of Our Loved Ones

YOEL BAER

Anita Barlow

RUTH BRAVO

Mark & Leslie Bravo

MAUREEN COLEMAN

Dr. Martin & Laura
Levine

ABE COHEN

Dellora Cohen

MATHIDA COHEN

Dr. Martin & Laura
Levine

**DR. BENJAMIN J.
COLTON**

Susan Colton

**DR. JULIAN A. (JAY)
COLTON**

Susan Colton

SALLY COLTON

Susan Colton

BESS EMMER

Murray & Sharon
Cohen

EDNA GRACE**GOLDSBERRY**

James Goldsberry

RIVKAH GROMAN

Anita Barlow

SUSAN JOSEPHSON

Tom Osherwitz

DEVORAH**KURLENDER**

Anita Barlow

DEANNA LACERRA

Dr. Perry Gethner

IAN LEVINE

Dr. Martin & Laura
Levine

DAVID ROSE

Eleanor Miller

MARCEL SILBERMAN

Don Goldstein
Elaine Weise
Dr. Martin & Laura
Levine
Dr. Mark & Debra
Wolraich

REGGIE SILBERMAN

Don Goldstein
Dr. Martin & Laura
Levine
Eleanor Miller
Al & Shirley Skalovsky

AARON SLUTSKY

Marvin Slutsky

BESSIE SLUTSKY

Marvin Slutsky

**CHARLES
STACKHOUSE**

Richard & Louise Fritz

**THOMAS
STACKHOUSE**

Richard & Louise Fritz

SAM WASSERMAN

Dr. Mark & Debra
Wolraich

SAMM WECHSLER

Erin Lofties

**YOCHEVED
WEISBAUM**

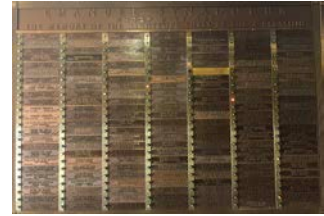
Anita Barlow

ROBERTA WYANT

Robert & Michelle Seelig



With Affection We Recall...



**Friday, October 2,
14 Tishrei**
Benjamin Schneider

**Saturday, October 3,
15 Tishrei**
Rabbi Benjamin
Papermaster
Charles Singer
Rosemary Stackhouse
Sadie Sureck

**Sunday, October 4,
16 Tishrei**
Hazel Ferrel
Mimi Shanker

**Monday, October 5,
17 Tishrei**
Robert Bravo

**Tuesday, October 6,
18 Tishrei**
Jack Siegal
Shirley Slater

**Wednesday, October 7,
19 Tishrei**
Sidney Block
Elizabeth Sirotkin

**Thursday, October 8,
20 Tishrei**
Rose Goldstein
Esther Wasserman

**Friday, October 9,
21 Tishrei**
Max Melnick

**Saturday, October 10,
22 Tishrei**
Sarah Stolove Greenberg
Samuel Orenstein

**Sunday, October 11,
23 Tishrei**
Meyer Emmer
Charles Robinson
Isaac Miller

**Monday, October 12,
24 Tishrei**
Edward Mendelson
Janet Orenstein
Henry Sureck

**Wednesday, October 14,
26 Tishrei**
Pearl Kushner
Leonard Merlin
Simha Oiknine
Tillie Ring

**Thursday, October 15,
27 Tishrei**
Reuben Finkelstein
Charles Stackhouse Sr.
Lawrence Stackhouse

**Friday, October 16,
28 Tishrei**
Morris Cohen
Harry Stackhouse

**Saturday, October 17,
29 Tishrei**
Richard Fleischaker
Abe Shapiro
Charles Hooper III

**Sunday, October 18,
30 Tishrei**
Sidney A. Joelson
Mendel Kurlender

**Monday, October 19,
1 Heshvan**
Isadore Rozin

**Tuesday, October 20,
2 Heshvan**
Adell Alpern
Leah Rebecca Hardin
Helen Hirsh
Jacques Leser
Lilian Rochlin
Moshe Jacob Rubowitz

**Wednesday, October 21,
3 Heshvan**
Lillie Krisman
Anita Wachtel

**Thursday, October 22,
4 Heshvan**
Sylvia Melnick
Jerald Webb
Dr. Leon Unger

**Friday, October 23,
5 Heshvan**
Jeremy Altshuler
Hannah Magner
Lisa Slater

**Saturday, October 24,
6 Heshvan**
Toby Wolfson

**Sunday, October 25,
7 Heshvan**
Raymond Buratti
Lillian Muss
Shimon Oiknine
Dora Rodman

**Wednesday, October 28,
10 Heshvan**
Molly Levick
Dr. Hayes Merlin

**Thursday, October 30,
12 Heshvan**
Dr. Reuben Schechter



תודה

רבה

TODA RABAH

*Donation to Rabbi's
Discretionary Fund*
Susan Colton

*In honor of trumpets (High
Holidays)*
Perry New

Donation to Cemetery Fund
Eleanor Miller

*In appreciation of Jeff, Hali
and Family*
Susan Colton

Donation to Youth Programs
Susan Colton

*Thanks you for our New
Year's Bags*

*In Appreciation of Jerome &
Stacey Schneider's
generous donation for the
library*
Brenda Hooper

Barbara Brandenburg
Sheldon & Carol Reznik

*In Honor of Dr. Martin &
Laura Levine*
Dr. David Bridge & Dr. Ori
Kritz

General Donation
Bernard Backer
David Gipson
Kathleen (Kasi) Shelton

Security Fund
Dr. Martin & Laura Levine

In honor of Rosh Hashanah
Mary Larrinaga

