

The eKoleynu

Hevrat Shalom's Temple Bulletin

An independent congregation supported solely by your membership, dues and donations.

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Please share this bulletin with family and friends; anyone can join us on Zoom anywhere in the world!

Reminder, articles for publication must be received by the 15th of the month prior to publication.

Next Hevrat Shalom Sabbath Service

September 3rd at 7:45 PM

Look for your "eVite"

Note: Due to the resurgence of the pandemic all events in September, usually held at Ingleside, will be held virtually on Zoom. The Zoom connection is:

<https://zoom.us/j/2407676518?pwd=cG5QdGRBQ0IGK1Q1ZlJUQktTc0M5QT09>

ID: 240 767 6518 Password: Hevrat21

Dial-in Phone Number for

Voice Only: 301-715-8592

Meeting ID for Voice Only: 240 767 6518

Password for Voice Only: 025649#



Shanah Tovah 5782

Rabbi Stan Levin

Years ago, I was approached by a congregant who wanted to know why Yom Kippur came after Rosh Hashonah. She asked, "Shouldn't we atone before we celebrate the New Year?" It was a wonderful

question. How Jewish is it to have a celebration and then atone for our sins!

I explained to her that the Torah does not use the phrase “Rosh Hasonah” (literally “head of the year” for what we call the Jewish New Year. It is in Tractate Rosh Hashonah that the 1st day of the seventh month is called Rosh Hashonah. In the Torah, Leviticus 23:24, this holiday is called *Zichron Truah* –“Memorial of Blowing the Horn.” It is our call to action.

But what action?

We prepare for the 10th day of the seventh month, when we face the Highest Judge who will determine which of us will be written in the Book of Life. We are allowed to atone for our sins, seek forgiveness of ourselves and others, then move forward into the new year without the emotional baggage we carry from the past. In the Torah, this holiday is called “Yom Kippurim” (Day of Atonements rather than “Yom Kippur” - the Day of Atonement). In the Babylonian Talmud, Tractate Megillah, a deconstruction of the Story of Esther, the rabbis recognize the play on words between Yom Kippurim and Yom K’Purim (a day like Purim). How do we reconcile the most solemn holiday with our holiday of greatest joy? We do it Jewishly. Our whole history is the paradox of simultaneously holding on to the sad and the joyous. Even our music that goes from minor to major. The medieval rabbis wrote that once we atone, we earn the right to celebrate. In the ancient world, on Yom Kippur, single women would dress in white, dance in the fields, and choose whom they wanted to marry. This is similar to the 15th of the Hebrew month of Av as described in the Jerusalem Talmud, Tractate Taanite, Chapter 4.

The celebration of the New Year continues with Succoth (the Feast of Tabernacles), which leads to Simchat Torah.

I have described this sweep of holidays in a video that I created last year. Here’s its YouTube link: (105) High Holy Days Primer - YouTube I

recommend fast-forwarding to 3 minutes and 11 seconds in - Kay Permison (wife of Hevrat Shalom president Stephen Permison) explains the significance of the shofar and demonstrates its sounds.

As we hear the shofar blasts on Rosh Hashonah, put the old year behind us, atone, and then celebrate the Jewish Year 5782.

By the way, if anyone should ask you about what happened in the 1st Jewish year, it was the birth of Adam.

L'shanah Tovah u'Metukah Ticotavu... May you and yours be inscribed for a good and sweet New Year.



I Remember

Rabbi Peter Novick

As the High Holidays come near I am reminded what the High Holidays were like as a child. My grandmother, my father's mother would come from Massachusetts and stay with us at least a month in upstate New York. She would help my mother and the house was covered with wonderful aromas. My grandfather, my mother's father who lived with us, would start preparing for the holidays and try to teach me some of the prayers. With my grandmother's arrival Yiddish was the language of choice, their choice, since my sister and I did not understand Yiddish and missed out on most of the discussions

Most of the time, we would walk to the synagogue unless my grandmother wanted to join us, in which case we would drive because it was difficult for my grandmother to walk. My sister and I would sing songs we learned in Hebrew school. At services we would follow in the Mahzor and join in the singing if we knew the prayers. The services were in the synagogue, a beautiful building, formerly a Baptist Church. Sadly, it burnt

down when I was a teenager. A sad memory.

Some very fond memories prevail to this day. There was a choir that sang on the High Holidays and my sister and I marveled at the beauty of the music, a memory that resonates to this day. We would greet friends, and there was a group of people who knew my grandmother from previous visits and would converse in Yiddish. Everyone seemed happier. These were different times, simpler, happier, and more hopeful. We would visit friends and relatives. Family was not as spread out and families were reflective of several generations. Those were good times, and the Holidays seemed more significant.

As a little kid, you can't really appreciate the food that my mother and grandmother made for the Holidays. It was fantastic. They worked hard at preparing and cooking it, and the results were marvelous. I remember walking home from the synagogue and telling my mother what I wanted for lunch when we got home, What was left from the previous night was even better than the original dinner. I was a lucky kid. My sister learned well from two dynamite cooks and bakers.

The story I remember the most occurred every year without fail. Every once-in-a-while during High Holiday services the rabbi and Hazzan would stop singing or speaking and come together between their positions on the bimah and speak to each other without microphones so no one could hear. I wondered, why did they stop the service? What could they be talking about? Since it was the baseball season and sometimes the World Series or playoffs, I reasoned that they must be talking about who would win the game that afternoon. It had to be that. What else could they be talking about? Maybe they were betting each other on who would win. It was only years later when I began leading services that my illusion was broken. They were really talking about something serious in the service. What a disappointment to destroy my childish visions. Now, when I get together with the Cantor in the middle of the bimah I sometimes think of those fantasies and begin to laugh. Moreover, my

fantasy is now completely destroyed. Because of Covid the rabbi and Cantor are in their own home (perhaps watching a game), and zoom does not permit conferences on the mound. But wait, what an excellent use for the Chat Box! Hmmm! May you make wonderful memories this year.

Have a wonderful holiday and a good year.

Rabbi Peter Novick



The Strength of Our Stature

Rabbah Arlene Berger

**A Dvar Torah on Parshat Ha'azinu - Deuteronomy
32:1 - 32:52**

The Parasha Ha'azinu is the second to last chapter of the Torah and is written as a Shir,

a poem or song. One definition of a song in the Torah is a section that is written in a certain pattern. There are 5 such songs in the Tanach— and each marks a passage or critical event. It just so happens that we read two of the five this year on October 18th - Shirat Haazinu, our Torah portion, which takes place as the children of Israel are in the desert and are readying to enter Canaan; and Shirat David, our Haftarah (II Samuel 22:1-51), which takes place at the establishment of the Monarchy (through King David's line). (The Hebrew word “shirat” means “the song of...”) Shirat David is only read as Haazinu's Haftarah when Shabbat Haazinu falls after Yom Kippur, as it does this year.

The written structure of the Shirim/songs or poems is different than the rest of the Torah. Shirat Haazinu is written in two narrow columns reminiscent of two stacks of bricks, a somewhat shaky or unstable pattern. Shirat David, its haftarah, is written in one wide column designed

to look like one stack of interlocking bricks. It is said that a pattern of interlocking bricks is much stronger than a stack in which each brick lies directly above the one below it. Rabbenu Nissim (14th century, Spain) explains that because Ha'azinu speaks of the downfall of evil, it appears in the Torah like flimsy stacks of bricks, symbolic of evil's inability to stand for long. [The same is true of the list of the ten sons of Haman in Megillat Esther.]

Shirat David, on the other hand, represents a time when the Monarchy was well established, and things look promising for the future. It is therefore "constructed" in a way that connotes strength so that it can stand and even be added to. If one looks at the end of Ha'azinu, we see that the Torah returns to its regular, wide-column format, thus appearing to give Ha'azinu a solid footing to stand on. And just as Ha'azinu ends on a solid footing, so does the parasha tell us that God will be there to intervene on behalf of the Children of Israel, no matter how far the people fall.

One interpretation of the songs of Haazinu and David that always inspires me is the representation of the importance of the individual. The proof that one person can make a difference. Where would we be today without Moses, King David, Joshua, Deborah (the only female Judge) and others? These individuals lived so long ago, yet we still feel the impact of their actions today.

In the present we have a different set of individuals to look up to and reflect on the impact of their actions. We look up to those who have been on the front lines during this COVID pandemic, often risking their personal safety so that each of us can be safe. This list includes doctors, firefighters, police, EMTs, teachers, social workers, health aides and others. We look to those who are fighting for a better future – speaking out about injustices including those based on race, gender, ethnicity, and sexual preference.

If this season of Teshuvah, Tefilah and Tzedakah (repentance, prayer and acts of charity/justice), teaches us anything, it's that the actions of one person can make a difference. We may feel we are standing on shaky ground like Ha'azinu – but then find the courage within to remember that there is a firm base underneath us. Or we may have a more unstable set up like our haftarah, in which case we must ask for the help of others to get back to firmer ground. May we all find our place and our individual ways to make a difference in this new year.



Nachamu and Shmita

Cantor Caron Dale

Nachamu yomar Eloheichem

Comfort us in our wilderness

Comfort us as we struggle to take care of one another

Comfort us as we struggle with this world

English Lyrics by Elana Arian

Hebrew text from Isaiah 40:1-3

As we prepare for the coming time of contemplation, soul searching, asking for and offering forgiveness, we must also use this time to take care of ourselves so we can elicit the inner strength we need to move forward. As we search for *HaMakom*, our individual and communal place, let each of us be a vessel open to new possibilities, new ways of thinking, new ways of accepting. Let us find blessings and purpose in the sounds of the birds chirping, children laughing, music in the silence, the wind blowing through calm and storm, loved ones in joy and pain. And let us find solace in providing comfort to others.

The year we are entering, 5782, is also the year of Shmita, known as the

year of release, the sabbatical year. It comes every 7 years. Shmita challenges us to think about what our obligations are to land and people in general, within the Jewish world and in Israel. In recent years, a growing movement of thought leaders has pointed to Shmita as a means of addressing the global environmental problems and economic instability we now face. Let this be the beginning of our exploration of Shmita. We will delve deeper as the year proceeds.

During these high holy days, we will sing *Nachamu*, the song above, as we search for comfort in our struggling world. We sing together for we are not alone.



Hmmmm.....Doesn't That Tune Sound Jewish???

Cantorial Soloist Joan Wolf

Remember when you attended a wedding or bar mitzvah, and suddenly you heard the familiar strains of Hava Nagila? And, before you could put down your dessert fork, there were a plethora of people line dancing the hora, inviting you to join in? Technically, you would simply be complying with the words of the song ('hava nagila' means rejoice and be happy). But those same words applied to the tune of *Handel's Hallelujah Chorus* or *If You're Happy and You Know It* would feel quite different to your ear.

The reason that Jewish music sounds, well, Jewish, is the scale of keys (set of notes) and mode (the actual pattern of steps in that scale) which is also found in Arabic, Iranian, Spanish and Indian music, to name a few. The technical name for this scale is Freygish (Yiddish), Ahava Rabbah (Hebrew) and Phrygian Dominant or Harmonic Minor Mode 5 (music theory).

So, a Jewish musical feel depends on the culture in which it is steeped. For instance, Chassidim would take drinking songs from the Napoleonic Army and turn them into niggunim (word-free synagogue or folk tunes). Any song from any culture can 'converted' into a Jewish-sounding tune by applying that scale of keys.

Imagine (or sing out loud!) a popular tune you know and try to make it 'sound Jewish'. I just played around with *She'll Be Coming 'Round the Mountain* and *Happy Days Are Here Again*. Music is magical and the feel is recognizable.

The high holidays are also magical. Rosh Hashanah and Yom Kippur are the holiest days of the Jewish calendar and are often seen as solemn and introspective; they certainly are for me but are also a time of joy. We celebrate a New Year, pray, sing and observe our centuries-old traditions, with *Jewish-sounding music!*

L'Shanah Tovah Tkateivu, Gut Yuntiff, Chag Sameach, G'mar Chatimah Tovah, Yom Tov and Happy New Year!

Joan Wolf

Cantorial Soloist

Events Calendar

Wednesday, September 1, 7:45 pm, "A Shofar Moment" with Rabbi Stan Levin and Sofar Sounder, Kay Permison. Hear and learn about the shofar and its relevance to the High Holy Days.

Friday, September 3, 7:45 pm, Sabbath Service led by Rabbi Peter Novick with Cantorial Soloist Joan Wolf, "Live on Zoom."

Monday, September 6, 7:45 pm, Erev Rosh Hashanah Service led by Rabbi Peter Novick with Cantor Caron Dale, “Live on Zoom” and simulcast on Ingleside’s channel 976.

Tuesday, September 7, 10:00 am, Rosh Hashanah Morning Service led by Rabbi Peter Novick with Cantor Caron Dale, “Live on Zoom” and simulcast on Ingleside’s channel 976.

Tuesday, September 7, 12:15 pm, Brief Tashlich Service with Cantor Caron Dale “Live on Zoom” and simulcast on Ingleside’s channel 976.

Wednesday, September 15, 7:45 pm, Kol Nidre Service led by Rabbi Peter Novick with Cantor Caron Dale, “Live on Zoom” and simulcast on Ingleside’s channel 976.

Thursday, September 16, 10:00 am, Yom Kippur Morning Service led by Rabbi Peter Novick with Cantor Caron Dale, “Live on Zoom” and simulcast on Ingleside’s channel 976.

Thursday, September 16, 4:00 pm, Yom Kippur Afternoon, Yizkor and closing services led by Rabbi Peter Novick with Cantor Caron Dale, “Live on Zoom” and simulcast on Ingleside’s channel 976.

Friday, September 17, 7:45 pm, Sabbath Service led by Rabbah Arlene Berger “Live on Zoom” and simulcast on Ingleside’s channel 976.

Tuesday, September 28, 7:45 pm, Simchat Torah with Cantor Caron Dale. A “Zoomingly” different, musical holiday celebration.

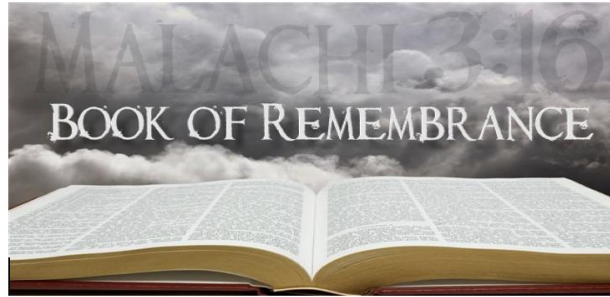
Yahrzeits & Year of Mourning

We hope to have our Yahrzeit and Year of Morning Information fully restored shortly. We apologize that this information is not available for now.

May their names be for a blessing.....

אחז"ל) אמרו חכמינו זכרונום לברכה

[Book of Remembrance Form](#)



Please complete the form for the Book of Remembrance.



Yizkor Information

Please include the following names in the printed Yizkor *Book of Remembrance*:

We suggest a donation of a multiple of Chai (\$18) for each name. Thank you for your tax-deductible contribution; we greatly appreciate your generosity.

Your Name: _____

Address: _____

I wish to support the Book of Remembrance with a separate High Holy Day Donation of \$ _____

