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## **The eKoleynu**

### **Hevrat Shalom's Temple Bulletin**

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

*Volume 21, Issue 24*

[www.hevratshalom.org](http://www.hevratshalom.org)

*August 1, 2021*

*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 Is IN PERSON at Ingleside**

**August 6th at 7:45 PM**

**Look for your "eVite"**

Below is the link for all Hevrat Shalom Zoom Events:

<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

## **Synagogue Update**

***Steve Permison, MD***

Dear friends,

I want to thank everyone who has responded to our urgent call to submit dues and names for our book of remembrance. These are exceedingly difficult times for us, given the pandemic, and the protracted illness of our synagogue administrator, Sue Tubbs. Sue has been transferred from Suburban Hospital to The Villages of Rockville Rehabilitation facility. It is

difficult to reach her by phone. However, Sue would very much appreciate your written support; she is in room 3150.

The congregation is also VERY MUCH IN NEED of your monetary and volunteer support. We are working to address Sue's multifaceted responsibilities. Bookkeeping responsibilities including depositing and tracking dues, donations and maintaining our 501 C status is being handled directly by Ken Watter, CPA and his firm. Susan Stromberg, a member of our Board of Directors, is helping us reconstruct our database which includes vital membership and yahrzeit information. She is also covering many daily administrative tasks. If you need synagogue information, or you would like to volunteer to help us get through these challenging times, Susan may be reached by email at [hevratshalom.stromberg@gmail.com](mailto:hevratshalom.stromberg@gmail.com) Similar information is available at Ingleside from Gene Silverman, who lives at and is our synagogue's liaison to Ingleside. His phone number is 703.869.6014, his email is [ginopiasan04@gmail.com](mailto:ginopiasan04@gmail.com) and his mail cubby is 229A.

While "under construction" daily chores continue. Please remember that dues were due by July 1st. If delinquent, please send your check, made payable to the congregation, and a current yahrzeit list to: Hevrat Shalom Congregation, Post Office Box 3606, Gaithersburg, MD 20878. You may also pay your dues, make donations, and complete a new application online at [www.hevratshalom.org](http://www.hevratshalom.org) or provide checks and information directly to Gene Silverman at Ingleside. A yizkor form for memorializing loved one's in our 5782 Book of Remembrance - which will be distributed and used at our Yom Kippur Yizkor Service - is included as the last page of this bulletin.

Ending on a wonderfully strong, positive note, I would like to acknowledge the warm and enthusiastic reception received by our new Rabbi, Rabbah Arlene Berger, and by our Cantorial Soloist, Joan Wolf, at the first service that they conducted together for us. Enhancing their reception to Hevrat Shalom is a fabulous article in the Washington Jewish Week, which you

can access the article either in the digital edition of Jewish Week at: <http://digital.washingtonjewishweek.com/issues/July-8-2021/index.html> or on a regular page on the Internet at: <https://www.washingtonjewishweek.com/arlene-berger-to-lead-first-service-as-rabbah-at-hevrat-shalom-congregation-friday/> Finally, as mentioned previously by Rabbah Berger, the following is a link for a free one-year subscription to the **Washington Jewish Week**: <https://www.washingtonjewishweek.com/1year/>



## About Haftarahs

### *Rabbi Stan Levin*

Some time about 2 millennia ago Rome conquered our homeland. The Roman's prohibited the Jews from reading from the Torah, our ancestors did what we always do: they found an alternative. An anonymous collection of rabbis went through the various Bools of Prophets (primarily Isaiah and Jeremiah) to find selections that had something in common with Torah portions of each week. For some reason, the Romans didn't ban readings from the Prophets. This is the origin of the Haftarahs (Haftarot in Sephardic Hebrew) and they became the substitute readings in place of the weekly Torah portion.

The connection between the weekly Torah portion and its Haftarah is obvious in some cases –like Torah portion Be'shalach (Exodus 13:17-17:16) that contains The Song of the Sea and its related Haftarah – (Judges 4:4-5:31) that contain The Song of Deborah. Others are subtle. But the system changes for the last 10 Sabbaths leading up to Rosh Hashonah. And this is what I want to explore with you this August.

The three weeks between 17 Tammuz and 9 Av (Tisha b'Av) comprise a period of mourning. According to the Bible and tradition, this is the

period during which the walls of Jerusalem are breached and both the First and Second Temples were destroyed. This is a period designated as “Rebuke,” and the Haftarot, from Jeremiah and Isaiah, deal with the curses that befell us.

The seven weeks following Tisha B’Av define a period of “Consolation.” lead to Rosh Hashonah, and these are weeks of Consolation. The Haftarot are about G-d’s love and Salvation and they are all from Isaiah. They are so named because of the first of these is from Isaiah 40:1, which begins “Comfort ye, comfort ye My People” (“nachamu nachamu ami” in Hebrew).

Tisha b’Av was July 18, 2021, so in August we are in the period of readings of Consolation. We are in a time of social unrest, rising anti-Semitism, and a deadly illness which may or may not be under control. It is time to follow the precedent established by the ancient rabbis and study the Haftarot for word of comfort. The seven Haftarot contain beautiful poetry that may help us focus on what is right in our lives, that we always have the love of G-d, and we will prevail.

As an example, let’s take a look the Haftarah for August 28, 2021, Isaiah 60:1-22, which begins:

“Arise, shine, for your light comes,  
and the glory of The Creator rises upon you.”

(In Hebrew: Kumi, ori ki va orech, u’chvod HaShem alayich zarach.)

If we can be mindful of the Haftarahs of Consolation, we can overcome just about anything. We can be grateful that our culture values poetry. More importantly, these readings have been preserved and are available to us and future generations.

Let us approach the New Year 5782 from a place of contentment.



## The Month Elul and Slichot

*Rabbi Peter Novick*

On August 9, 2021 we begin the month of Elul. The month of Elul is the last month of the Jewish calendar. This is a very special month in the Jewish year as it is the month preceding the High

Holidays. Elul, when spelled in Hebrew letters, is the acronym for the words “i am to my beloved, my beloved is to me” (ani l-dodo v-dodi li).

During the month of Elul it is traditional to start preparing for the Days of Awe. Elul is a time of heightened spirituality where god is, as it were, closer and more approachable. It is a time when God reaches out to us, in an effort to create a more spiritually-inspiring atmosphere, one that stimulates teshuva (repentance).

Beginning with the new month of Elul, at every weekday morning service, the shofar is blown, reminding Jews that the most awesome holidays in the jewish calendar are approaching. In addition, we recite the 27th psalm each day through Hoshana Rabbah.

This is a time of introspection, a time when we step back and look at ourselves critically and honestly, as Jews have from time immemorial, with the intention of improving, a time of coming closer to god.

It is a time to do a spiritual audit; to fix up our lives, to think how we have lived our lives and acted toward others, deciding what changes we want (or need) to make in the year to come.

We are to ask ourselves, what is it that God really wanted of me this past year? How can i come closer to understanding what it is that God wants

of me in the year to come?

Beginning on Saturday night before Rosh Hashanah, we recite “Slichot”, a special series of prayers that invoke God’s mercy. If Rosh Hashanah falls at the beginning of the week as it does this year, then “Slichot” begins on the Saturday night of the previous week. This year “Slichot” takes place on the evening of August 28, 2021.

May you and your families have a wonderful New Year (5782), a year of good health, much happiness, fulfillment and peace.

Rabbi Peter Novick



## **We do not Need to Have All the Answers: a Dvar Torah on Parshat Ki Tavo**

*Rabbah Arlene Berger*

Rosh Chodesh Elul, the beginning of the month before the High Holydays, is on August 9<sup>th</sup>. I see the month of Elul as a gift to the Jewish people. It is during this time, right before the High Holydays, that our Sages set aside an entire month for introspection, for us to think about who we are, where we belong, and our relationship with both people and God. The Torah portions that precede the High Holydays are from the end of the Torah in Deuteronomy and contain specific information about how we should walk in the world in order to create a world with justice, equality and peace.

One of those Torah portions is Parshat Shoftim (Deuteronomy 16:18-21:9) which this year is read on Saturday August 14<sup>th</sup>. As we do not have services that Shabbat, I’ve decided to talk about Parshat Shoftim. The Hebrew word Shoftim means magistrates or judges.

### **Deuteronomy 16:18-20**

18. You shall appoint magistrates and officials for your tribes, in all the settlements that the LORD your God is giving you, and they shall govern the people with due justice.

19. You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just.

20. Justice, justice shall you pursue, that you may thrive and occupy the land that the LORD your God is giving you.

Like many people, all during the pandemic I'd been on the lookout for different forms of escapism. My go to is watching legal and police procedurals, primarily fiction with a bonus if they contain elements of humor (the British TV show *Midsomer Murders*, for example). In some ways my favorite pastime might seem counter intuitive with all that's going on regarding social justice, division of resources, and racial issues in today's world. However, I find it comforting when in the end the troublemakers are caught and punished, and justice prevails. I acknowledge that it's not real, but it does give me hope.

Parshat Shoftim provides us with rules for judiciary behavior: "You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just." (Deuteronomy 16:19) Not the first time we've heard this, but its resonance does seem to increase as our society matures. For a society to work properly those that uphold the law, while being human, must be beyond reproach. Not only must they be fair and impartial but most importantly they must recognize when they are being influenced, be it by the tears of a widow (one of my favorite Hassidic teachings) or by their own implicit biases.

Our judges (and by extension our leaders), both ancient and modern, are made aware that community doesn't work unless the laws apply to

everyone. We know that the equalization of justice relies on impartiality regarding social and economic status, gender, race, religion, and ethnicity. We also know that too often both implicit and explicit biases creep into our justice system and deny that very justice to which people are entitled.

A bit later in the Parsha we encounter a concept that is both modern and incredibly empowering, the existence of the High Court of Referral (Deut 17:8-13). It is where judges turn if they are unable to reach a decision. The very existence of such an option gives all of us, and particularly those in power, permission to not have all the answers. We are given permission – or perhaps the responsibility – to doubt, question and most importantly, to admit that we do not have all the answers. What a radical concept!

Our world is undergoing great transition and correction. Injustices are being called out at a rate that feels unprecedented and by a wide and varied mix of individuals and groups. Torah commentators note that while the first two verses in the Parsha (Deut 16: 18-19) are addressed specifically to the judges and magistrates, the next verse, 19, is addressed to all the people. (See above for the verses.) The Torah is reminding us that while justice is key to a functioning society, proper justice can't exist unless we all uphold it. We know, both from history and the present day, that upholding justice can be dangerous, full of risks that run the gamut from social ostracism to loss of employment to physical harm and even death. Yet this cannot deter us.

We pursue justice at all costs so that we may live and thrive. We pursue justice so that future generations can live in a world where today's disparities are eradicated or at least minimized. This book of Deuteronomy provides a blueprint for how to form a just, functioning society. All we have to do now is follow it.

Tzedek, tzedek tirdof –Justice, justice shall you pursue, that you may



live/thrive. (Deuteronomy 16:20)



## Elul, The Emotionally Charged Month

*Cantor Caron Dale*

I am fascinated by interpretations and numerology. Elul, the month prior to the High Holy days is a very interesting and important month. It has many names and much symbolism. It is called the month of repentance, the month of mercy, the month of forgiveness. The four letters of Elul are an acronym for the first letters of the phrase from King Solomon's Song of Songs, "I am to my beloved and my beloved is to me."

And Elul is the month of preparation for the High Holy Days. It is the month that Moses went up to Mount Sinai a third time, for 40 days, descending with the second tablets. These were the days when God showed mercy to the Jewish people. According to numerology, the letters in Elul equal the number 13, the number of principles in Divine mercy that are revealed in this month. These are the attributes by which God governs the world (Exodus 34:6-7).

We are presented with a great opportunity in this month. This is our chance to dig deep and search our hearts; to be honest with ourselves. This is our chance to look at our lives and the lives of those around us, to look at the world in which we live and ask ourselves those important questions. This is our opportunity to be present, let go of the many things that control and limit our mindful flight, and set our path toward true spirituality.

Here is my request to you. Write a line or two, perhaps a poem, and if you'd be willing, share it with me at [DaleEntertainment@gmail.com](mailto:DaleEntertainment@gmail.com). Let

me know your hopes, dreams, fears and thoughts about you and the coming year. I will create a gift to our congregation and present it during the High Holy Day Services. Please know, your name will not be shared.

On behalf of my husband Steve, our children, our fabulous dog Millie and myself, I wish you all that you wish for yourselves and your loved ones in the coming year.



## **When Will Choirs Sing Together as One?**

***Cantorial Soloist Joan Wolf***

As you may or may not know, I am the President of Zemer Chai, the Jewish Chorale of the Nation's Capital ([www.zemerchai.org](http://www.zemerchai.org)). As their website espouses: "...singing in Zemer Chai is a deeply moving experience, engaging the singers in their broad history and tradition, and connecting them ever more strongly to the rich legacy of the worldwide Jewish experience...."

And it is so true. Founded in 1976, this choir has morphed from a volunteer-make-your-own-costumes affair into an auditioned, highly-respected collaborative on the national level (dare I say, international?). And our weekly rehearsals were ripped from our calendars in March of 2020 and have not yet resumed. BUT, as many of us have managed, we learned how to meet virtually and embark on our first recording. Last summer we recorded "T'filah L'Giborei Artzot Ha'B'rit—A Prayer for America's Heroes" which was originally a prayer for the military written by Rabbi Gerald Skolnik. Composer Russell Nadel put it to music and we released it worldwide here. (here is the actual link if

you can't access the hyperlink: <https://youtu.be/izbg8mkxu0s>)

I can't reveal too much at this juncture, but Zemer Chai is now working on a gorgeous piece of music that will be recorded (virtually) alongside extremely talented gospel singers. Can you imagine? We will be singing a gospel song in Hebrew! It is truly moving.

And since choral singers are known as SuperSpreaders, wielding too many particles into the air for safety, we will patiently (not really) wait until we can sing together as one. Being able to sing with you on Shabbat is such a joy, thank you for singing together!

Joan Wolf

Cantorial Soloist, Hevrat Shalom

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## Events Calendar

**Friday, August 6, 7:45 pm, Sabbath Service** led by Rabbah Arlene Berger and Cantorial Soloist Joan Wolf, in the Chesapeake Room, Ingleside on King Farm.

**Friday, August 20, 7:45 pm, Sabbath Service** led by Rabbi Peter Novick with Cantor Caron Dale, in the Chesapeake Room, Ingleside on King Farm.

**Friday, September 3, 7:45 pm, Sabbath Service** led by Rabbi Peter Novick in the Chesapeake Room, Ingleside on King Farm.

**Monday, September 6, 7:45 pm, Erev Rosh Hashannah Service** led by Rabbi Peter Novick with Cantor Caron Dale, the Baltimore Room, Ingleside on King Farm.

**Tuesday, September 7, 10:00 am, Rosh Hashannah Morning Service** led by Rabbi Peter

Novick with Cantor Caron Dale, the Baltimore Room, Ingleside on King Farm.

**Tuesday, September 7, 12:15 pm, Brief Tashlikh Service** with Cantor Caron Dale with Rabbi Peter Novick, held by the fountain at the King Farm Boulevard entrance to Ingleside.

**Wednesday, September 15, 7:45 pm, Kol Nidre Service** led by Rabbi Peter Novick with Cantor Caron Dale, the Baltimore Room, Ingleside on King Farm.

**Thursday, September 16, 10:00 am, Yom Kippur Morning Service** led by Rabbi Peter Novick with Cantor Caron Dale, the Baltimore Room, Ingleside on King Farm.

**Thursday, September 16, 4:00 pm, Yom Kippur Afternoon, Yizkor and closing services** led by Rabbi Peter Novick with Cantor Caron Dale, the Baltimore Room, Ingleside on King Farm.

**Friday, September 17, 7:45 pm, Sabbath Service** led by Rabbah Arlene Berger, the Chesapeake Room, Ingleside on King Farm.

**Anytime Live Links**, Listings of interesting Jewish community events available online, mostly without cost, provided by our Live Links Editor, Michael Chernick, (Help make this live links a success by sending Michael relevant internet links that you would like to share with our membership)

The Community Scholar Program (CSP) is a series of Jewish-themed Zoom lectures sponsored by a group of synagogues, primarily in Orange County, California. All of the lectures are on Zoom, so they are accessible

to anyone on the Internet. CSP provides about 3 to 4 new lectures every week, so there is plenty of content to interest Hevrat Shalom membership.

The lectures are available live on Zoom, and previous lectures are posted on YouTube. So if you miss a live lecture, you can view it later at your convenience. Most of the lectures are free, but some require a membership, which is \$180 for a year for a family of two. (Expensive if you only want to watch a lecture or two.). However, the previous lectures are usually available free on YouTube within a day of the live lecture. So, you can attend the lectures for free, and at a time of your convenience. If you are interested in getting started with CSP, go

to [www.occsp.net](http://www.occsp.net). You can sign up for their email list (as I have), find out about upcoming events, locate their Facebook and YouTube sites, as well as podcasts, and generally learn more about them. If you have difficulty, email me at [mikechernick@yahoo.com](mailto:mikechernick@yahoo.com).

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## Welcome Our New Members

Steve Freedman

Allan & Leah Lipman

David Stander

Doris Bratt & David Cohen

Martin & Sandy Rush

Lisa Peterson

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## Yahrzeits & Year of Mourning

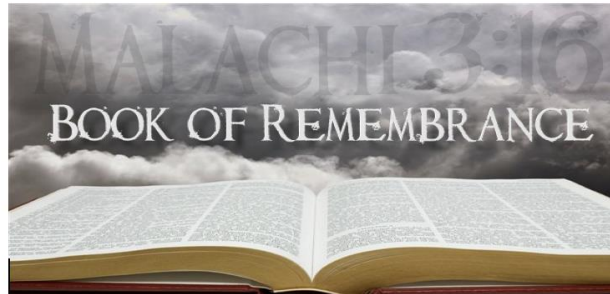
Sue Tubbs, our Synagogue Administrator and keeper of our yahrzeit database, has been hospitalized for several weeks. Just prior to being hospitalized she began having problems with her computer. We are working with the Geek Squad, to recover this and other data from Sue's computer and hope to have our Yahrzeit and Year of Morning Information restored shortly. We apologize that this information is not available for now.

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

אחז"ל) אמרו חכמינו זכרונם לברכה

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[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 \$\_

