



The Shofar

August 2020

Congregation House of Israel

11 Av - 11 Elul, 5780



WATCH:

**300 musicians perform 'You'll Never Walk Alone'
to lift socially-distanced spirits**

By PJ Grisar (The Forward)

Details on Page 2

*(Click the image above or link below, or copy and paste
the url into your internet browser)*

<https://www.youtube.com/watch?v=6gpoJNv5dlQ&list=RD6gpoJNv5dlQ&index=1>

Thank You

We would like to thank the following donors (as of July 20, 2020)

General Fund

Dennis and Anita Williams

In loving memory of Dorine Williams, Dennis' mother

Steven and Clarissa Kirsch

In loving memory of Eugene (Gene) and Faye Kirsch, Steven's parents

Sisterhood Fund

Mark and Patti Fleischner

In honor of the birth of Sebastian Seligman Surfes, Grandson of Les and Diana Surfes

The Shofar

Published monthly by:

Congregation House of Israel

PO Box 20802

300 Quapaw

Hot Springs, AR 71903

(501) 623-5821

Website: <http://hschi.org>

Editor: Shelly Kleinman

Webmaster: Shelly Kleinman

Email to: info@hschi.org

Submissions due the 15th of the prior month.

Distributed free to members, prospective members, local clergy and other interested parties.

Les and Diana Surfes

In honor of the birth of their grandson, Sebastian Seligman Surfes

300 Musicians

Continued from page 1

The key to the success of Richard Rodgers and Oscar Hammerstein II lies in how well their music works outside of its original context. It's easy to forget — or to not even not know — the South Pacific setting of "Some Enchanted Evening" or to adapt "My Favorite Things" into a Christmas song or ode to consumerism. Heck, one of the songwriting team's most beloved classics, "You'll Never Walk Alone," was written for an onstage moment directly following the suicide of an abusive husband after his failed, attempted robbery.

But the song, from the 1945 smash "Carousel," stands on its own, better recalling its show-ending, full ensemble reprise. Now, the number which is the aural equivalent of slicing onions, is being used to boost morale during the COVID-19 pandemic. And we're really glad it is.

"Right now we need to know that we're all in this together, and we're not alone," Harrison Sheckler, a Brooklyn College student who arranged an en masse performance of the song told SUM, the CUNY website. "I just thought 'You'll Never Walk Alone' was the perfect uplifting song for fighting this invisible enemy and banding together to get through

it."

Sheckler, who is pursuing his master's in music, began inviting singers and musicians to participate in his project online in March, having them submit clips for a compiled video. He managed to wrangle 300 singers and instrumentalists from 15 countries. Also showing school spirit were the Brooklyn College choir and orchestra.

The three minute video is a veritable wall of sound in mosaic form, with string players, a wind section and a diverse group of vocalists. Sheckler noted that the composition, which carries a message of perseverance and hope, "tugs at your heart stings."

Whatever we think of "Carousel" — and boy is it a problematic piece of art — this number's durability is proven once again.

In the face of today's uncertainty, the song has transcended its origins, becoming a tune that we need right now. By enlisting a whole choir to sing it, it becomes more than an ode to quiet New England self-sufficiency with a ghostly subtext, transforming instead into an outpouring from a global community. It communicates in that we are, indeed, all in this together — not alone.

I'm not crying. You're not crying. **We're** crying.

Reb Shelly's Desk



I know that many of us would like 2020 to be over with already, a fleeting memory. Yet will that solve our problems? Once it's over, will we be healed?

Will the division between conservatives and liberals be resolved whether Biden or Trump wins?

How will the issues of racism, bigotry, and law enforcement be resolved? How long before we return to sitting safely next to one another, like before Covid-19?

Back the end of June, we read the parshah Korach. If you recall, heads knocked and a maelstrom of upheaval struck the Jewish people when Korach challenged Moses' leadership and legitimacy. He and a gang of Levites, Reubenites, second-tier leaders and other upstarts contended for positions filled by Moses, his brother, Aaron, and Aaron's sons. The campaign smearing got so nasty that Moses had to call upon God to resolve the matter.

God answered and fire descended upon 250 of the malcontents, while Korach the Levite and his buddies Dathan and Aviram were buried alive in an earthquake.

One would think "that would be that", Moses was validated and the matter settled. But the masses responded the next day, "You have killed the people of God." It took Moses many more days and numerous proofs and efforts before the issues were settled and the masses mollified.

Likewise, I believe the aftershocks of the issues we're now facing will linger for quite a while. Can we truly be healed?

Once Moses' legitimacy was affirmed, one would think that Korach's name would be dirt, erased from the Jewish future. Yet, that's not what happened. Korach was swallowed up by the ground, but his children survived.

Continued on page 6

Sisterhood



Summer is hot, hot, hot and an early high holiday season this year suggests it will be warm well into the autumn months. For this reason, outdoor meetings will probably be ill advised for a while longer.

We can however plan to meet via ZOOM and our executive board would like to do just that! A few of us have seen one another "from a distance" over the summer months and many of us have joined services with Rabbi Shelly in this format for some time.

Now is the time for all of us to gather on our computer screens and "touch base" as we move into our most sacred time of year as Jews. We will have a little business to discuss and when that is complete, hopefully hear a little about what each of us has been doing over these long Covid months. The meeting will take place on Monday, August 31 at 11:00 AM. Please check your emails for an invite to join our first CHI ZOOM Sisterhood meeting a few days before the 31st and let's make history together.

For those of you who have not joined a ZOOM meeting before, we will conduct a slight tutorial at the beginning of the meeting so attendees will know how to mute and unmute during the meeting. I will be looking forward to seeing everyone "in person" as we begin our new year in a new way.

If you would like to contact me ahead of the meeting with any questions please do so by email, fleischnerp@gmail.com or by cell 501-627-5544.

August will be here before we know it, so see you very soon!

Patti

Where Are You Sitting?

By Josh Weinberg

“[The Gadites and the Reubenites] said [to Moses] ‘If we have found favour in thy sight, let this land be given unto thy servants for a possession; bring us not over the Jordan.’” (Numbers 32:5)

The determining factor, in my opinion, as to who can be considered a Zionist and who not, is not dependent on one’s solution for the end of the Israeli-Palestinian conflict. It’s not about One State vs Two States, nor is it about one’s perspective on the potential annexation of territory. The definition of a Zionist is about two determining factors:

1. A Zionist throws one’s fate in with the Jewish people.
2. A Zionist affirms the centrality of the Land of Israel.

After these there are a myriad of nuances and qualifiers. But whatever pre-hyphen adjective you choose – Reform, religious, progressive, liberal, egalitarian, proprietary, labor, socialist, revisionist, or any kind of Zionist under the sun – a Zionist must affirm these two criteria.

It is important to offer these distinctions for two reasons.

First, this week, as we complete the Book of Numbers, we read about the negotiations between Moses and the representatives of the Tribes of Reuben, Gad and half of Manasseh. After 38 years wandering in the desert, those two tribes decided to forfeit entry into the Promised Land in exchange for settling east of the Jordan - in the much more fertile land of Yazer and Gilead. I can’t imagine Moses’ internal reaction to their petition, yet I have to believe that it was devastating.

Nonetheless, with great resolve Moses posed a question that is both practical and emotional: “Are your brothers to go to war while you stay here?” (Numbers 32:6)

To ask it in a different slightly tongue-in-cheek way: “...despite your decision to refuse entry into the Land that God has given you as a part of the Covenant we have as children of Israel; despite

your preference to prioritize your own material well-being over fulfillment of the dream: Do you place your fate with the fate of our nation? Do you affirm the centrality of the Land of Israel?”

With one simple question Moses demonstrated rational leadership and offered them a prescription for action. After a bit of drama and negotiation, the tribes of Reuben and Gad provided a resounding “Yes.”

“We will not return to our homes until every one of the Israelites is in possession of his portion,” (32:18) they stated matter-of-factly. Despite the decision not to share territory with the rest of B’nei Yisrael, there was no question that their fate was tied to the fate of the people, and they shared that Covenant.

Second, the questions arising from this week’s Torah portion are not merely academic and theoretical. The discourse around Israel, Zionism, and the fate of Israel/Palestine has experienced a robust debate stemming from the proposed vision of Peter Beinart on the pages of Jewish Currents and The New York Times. Despite the shock value of the headlines, the arguments are not terribly original nor is he the only one making them. What’s more, they have been discussed and argued at great length by Chemi Shalev, Daniel Gordis, Shmuel Rosner, Dan Shapiro, Anshel Pfeffer, and Yehuda Kurtzer (my personal favorite of the responses), just to name a few.

While the arguments are interesting and important, I’m less interested in rehashing the debate as to whether or not a bi-national state would result in the dismantling of the Zionist enterprise (I think it would) or whether, as Beinart posits, it would result in the only way to end the conflict (it likely will not). What I ask is this: if the one making the suggestions and prognosticating the fate of the Jewish people is doing so from within or outside the Zionist camp?

It is the same question that Moses posed to the tribes of Reuben and Gad, and the same questions that we can ask ourselves. “Do you place your fate with the fate of the Jewish people and do you affirm the centrality of the Land of Israel for the Jewish people?”

If yes, then we can debate for the sake of heaven as to where the borders should be drawn. If yes, then

Continued on page 6

Congregation House of Israel Board of Directors

Rabbi Sheldon "Shelly" Kleinman
501-623-5821
rebshelly@hschi.org

David D. Reagler, President
870-208-4495
david@arkansasrecords.com

Ira Kleinman, Vice President
501-520-1323
irakleinman@hotmail.com

Glenda Kirsch, Secretary
281-458-2655
ghkirsch@hotmail.com

Hal Koppel, Treasurer
501-525-3238
hjkkrew@yahoo.com

Patti Fleischner, Sisterhood
501-321-2441
fleischnerp@gmail.com

Yossi Baron
501-655-1280
kimyossibaron@yahoo.com

Sherrill Nicolosi
501-984-1517
sherrill@thevillagelawyer.com

Jerry Rephan
501-321-1551
jrephan@hotsprings.net

Nate Bernstein
618-528-6042
tnbernstein@4siwi.com

Jerry Tanenbaum, ARZA-World Union
501-262-9770
jerryhotsprings@usa.net

Dennis Williams, Immediate Past President
870-230-3529
jwmenschl@gmail.com



Have you ever attended a virtual bris?

On Wednesday, July 22, at 8:30 a.m. our time, the bris of **Betty Feir and Mike Richardson's** great-grandson was held in Israel and streamed live. The occasion was held at the home of their daughter **Tammy**, and attended by the family and friends of the parents, **Shmuel and Sivan Varon**. Absolutely incredible!



Photos: Top L: Grandmother Tammy; Top R: Parents Shmuel and Sivan Levi; Center L: Guest of honor Asaf; Bottom rows: Friends and family

ARZA - World Union

Continued from page 4

we can champion the cause of Palestinian human rights, civil rights, and political rights. If yes, then we can debate what might work as the best political arrangement for the two peoples living on one strip of Land, and agonize over the many ethical challenges.

If not, then I as a Jew and as a Zionist will revert to my instincts for self-defense, self-preservation, and survival.

Beinart's vision is nothing short of beautiful. His eschatological utopian dream based on equality and human rights is wonderful. Unfortunately, his conclusion that equality for the Palestinians in both Israel and the West Bank is incompatible with Zionism, fails to resonate with the Israeli Jewish mainstream, and that his seeming disregard of the Israeli and Jewish experience renders his argument dead on arrival. In this case he would, as would we all, do well to learn from Reuben and Gad that even if we choose to live outside the Land we can affirm our fate with our people.

Rabbi Josh Weinberg serves as the Vice President of the URJ for Israel and Reform Zionism and is the Executive Director of ARZA, the Association of Reform Zionists of America.

Reb Shelly's Desk

Continued from page 3

It's not just that Korach's sons did not die, they didn't follow in their father's ways at all. Instead of being usurpers and propagators of libel, Korach's descendants become prominent Levites, composers of Psalms and teachers of our faith. The names of Korach's descendants are so prominent as to even be mentioned in an inscription on a bowl from a temple excavated at Arad, that functioned during the biblical period.

Korach's children didn't die because they weren't tied to their father's beliefs. They were able to change, to uproot themselves from family conventions, and to become engines of harmony. They were able to create a society the opposite of what their ancestor tried to do. Perhaps their roots gave them extra motivation to become truly, peaceful, spiritual leaders.

We are now mired in what seems like multiple layers of polarization and division. Yet, perhaps, we or our children or grandchildren will become like the children of Korach. A new generation able to move away from the dissension and create a community that promises peace, equality and harmony. Our heritage tells us that it's possible.

In the Parshah Pinchas, the comment is made, "But Korach's sons did not die."

Hope springs eternal.

Birthdays and Anniversaries

August Anniversaries

Yossi and Kim Baron	Aug 16
Ken and Annette Baim	Aug 19

August Birthdays

Nate Bernstein	Aug 1
Neal Gladner	Aug 8
Melissa Lax	Aug 8
Millie Baron	Aug 12

Anthony Nicolosi	Aug 21
Fran Rephan	Aug 21
Diana Surfes	Aug 24
Cynthia Rephan	Aug 28
Hal Koppel	Aug 30
Fred Korngut	Aug 30
Sheldon (Shep) Taxer	Aug 30
Hannah Reagler	Aug 31
Miriam (Mimi) Reagler	Aug 31
Ruth Sedler	Aug 31

August Jahrzeits

Kaddish Recited August 7

Etta L. Jacobson

Mother of Harriett Marcus

Israel Barenblat

*Father of Betty Kleinman
Grandfather of Ira Kleinman*

Rachel Barenblat

*Mother of Betty Kleinman
Grandmother of Ira Kleinman*

Jonathan Byrd Morgan

Husband of Barbara Morgan

Kaddish Recited August 14

Philip Taxer

Father of Sheldon (Shep) Taxer

Imy Marcus

Husband of Harriett Marcus

Lee Staffin

Mother of Myrna Taxer

Herman Glen Hobbs

Father of Glenda Kirsch

Kaddish Recited August 21

Paula Hirsch

Sister of David Kirsch

Selma Schneider

Grandmother of Elaine Wolken

Kaddish Recited August 28

Meier Baron

Father of Yossi Baron

Albert Louis Ruskin

Father of Phyllis Hearn

Herbert Erwin Harris

Father of Barbara Morgan

Samuel Jacobson

Father of Harriett Marcus

Refuah Sheleimah

The following people are in our thoughts and prayers:

- Bill Ginsburg
- Jerry Tanenbaum
- Ken Baim
- Annette Baim
- Margie Tollefson
- Ashley Lewis

Please offer prayers that they all have a full and speedy recovery. If you are aware of anyone needing spiritual or any sort of assistance, please let Carol Kleinman know. Our Caring Committee is here to help all of our members in any way we possibly can.

Jewish Trivia for August

Courtesy of Norm Hannenbaum

Aug 24, 1896 - What is now referred to as Jewish War Veterans was founded in New York City

Aug 25, 1918 - Birth of composer and conductor Leonard Bernstein

Aug 26, 2004 - Gail Friedman became the first Israeli to win the gold medal in windsurfing at the Athens Olympics

Deceased

Aug 1, 1991 - Michael Landon - actor

Aug 4, 1999 - Victor Mature - actor

Aug 6, 2012 - Marvin Hamlisch - composer

Aug 10, 2013 - Edie Gorme - singer

Aug 11, 2006 - Mike Douglas - TV personality

Aug 12, 2014 - Lauren Bacall - actress

Aug 12, 2007 - Merv Griffin - TV personality

Aug 14, 2016 - Fyvush Finkel - actor

Aug 19, 1977 - Groucho Marx - comedian

Aug 20, 2017 - Jerry Lewis - actor, comedian

Aug 20, 2006 - Joe Rosenthal - photographer

Aug 21, 1940 - Leon Trotsky - Russian politician

Aug 22, 2011 - Jerry Lieber - composer

Aug 24, 1980 - Peter Sellers - actor

Aug 25, 1967 - Paul Muni - actor

Aug 31, 1951 - Abraham Cahan - editor

August Weekly Parshiot

Va'etchanan

August 1, 2020

Moses tells the people of Israel how he implored God to allow him to enter the Land of Israel, but God refused, instructing him instead to ascend a mountain and see the Promised Land. Moses predicts that, in future generations, the people will turn away from God, worship idols, and be exiled from their land and scattered amongst the nations; but from there they will seek God, and return to obey His commandments. Our Parshah also includes a repetition of the Ten Commandments, and the verses of the Shema, which declare the fundamentals of the Jewish faith.

Ekev

August 8, 2020

In the Parshah of Eikev (“Because”), Moses continues his closing address to the Children of Israel, promising them that if they will fulfill the commandments (*Mitzvot*) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with God’s promise to their forefathers. Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the Spies, their angering of God at Taveirah, Massah and Kivrot Hataavah. But he also speaks of God’s forgiveness of their sins, and the Second Tablets which God inscribed and gave to them following their repentance.

Re'eh

August 15, 2020

“See,” says Moses to the people of Israel, “I place before you today a blessing and a curse” -- the blessing that will come when they fulfill God’s commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Eibal when the people cross over into the Holy Land. A Temple should be established in “the place that God will choose to make dwell His name there” where the people

should bring their sacrifices to Him. A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year) all loans are to be forgiven. All indentured servants are to be set free after six years of service

Shoftim

August 22, 2020

Moses instructs the people of Israel to appoint judges and law-enforcement officers in every city; “Justice, justice shall you pursue,” he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously investigated and evidence thoroughly examined -- a minimum of two credible witnesses is required for conviction and punishment.

The Parshah concludes with the law of Eglah Arufah - the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field - which underscores the responsibility of the community and its leaders not only for what they do but also for what they

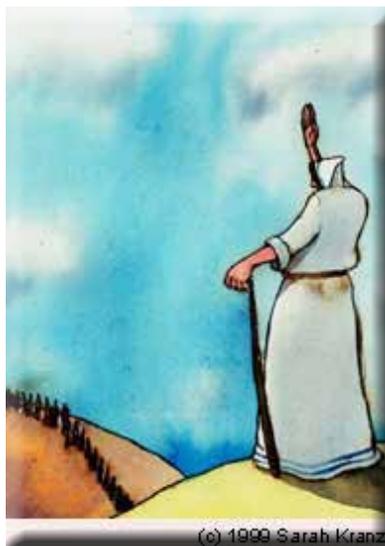
might have prevented from being done.

Ki-Teitzei

August 29, 2020

Seventy-four of the Torah’s 613 commandments (*mitzvot*) are in the Parshah of Ki-Teitzei. These include the laws of the beautiful captive, the inheritance rights of the first-born, the wayward and rebellious son, burial and dignity of the dead, the returning of a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one’s home, and the various forms of kilayim (forbidden plant and animal hybrids) and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.



(c) 1999 Sarah Kranz