

# OHR L'NAORRR

*Newsletter of the National Association of Retired Reform Rabbis*

## A MESSAGE FROM OUR PRESIDENT



Sheldon Harr

Thank you for the privilege to serve NAORRR.

It is the highest honor to be elected president of an organization of one's colleagues, teachers and friends. NAORRR is that very special collection of those from whom we have learned, and those who have shared what made our careers meaningful to ourselves, and those whom have served.

In the meantime, Phil Cohen, who graciously and expertly is serving as our Ohr L'NAORRR Editor-in-Chief, has asked me to share with you some agenda items which I think it important we address during my term in office and beyond.

We should work toward building NAORRR as a 'round the year program. The pandemic forced us to think and then plan in this manner. It has been a success. We are now, and should continue to be in the future "NAORRR re-imagined."

I think it is important to invite our members who may have been overlooked to reach out to us and build those bridges which are so important in maintaining relationships.

We should try our best to increase our membership. A great many of our HUC-JIR graduates are eligible to be members but are not. Again: let's establish strategies to reach out to them.

I'd like to begin to find the opportunity to place NAORRR on a permanently strong financial footing.

Let's get BACK TO BOCA. I hope to see you next January if not before. In the meantime, take advantage of our monthly presentations. Please feel free to write me RAVSJH@aol.com. with any concerns or suggestions... or just to say hello!

*-by Shelly Harr*

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## LEARNING DURING THE PANDEMIC

Earlier this month I received a phone call from a friend I hadn't spoken to since the beginning of COVID. Her family story is wonderful. She and her husband and two small children immigrated from Belarus to Denver in the 1990's. They were resettled by Jewish Family Service, became immersed in Judaism, raised three wonderful children, and never stopped learning. I asked her what she had been doing during the pandemic. She told me that she had learned to play the harmonica and the ukulele. She'd also



been knitting hats for Israeli soldiers and had begun baking rye bread.

It made me think about what I had learned during this time of seclusion. I baked rye bread. I learned to play Mahjong online. I made a lot of hamantaschen, read lots of wonderful books, increased my computer skills a great deal (even learning how to get my whole inbox back after accidentally

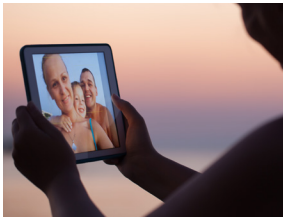
erasing it). I learned that laundry doesn't do itself. I tried more new recipes and some I will even try again. These were just some of the tangible things I learned.

But what about the intangibles? What internal issues, feelings, behaviors, etc. did I learn or practice? During my teaching days I was nicknamed the "The Energizer Bunny." During this period,

I learned to slow down. It was okay not to plan for every minute of the day and to be on a rigid schedule. You really don't have to do two things at once. I learned sitzfleisch, which in my family means the ability to sit still and be present. I learned the gift of Zoom for NAORRR, Shabbat services, webinars, workshops, holiday celebrations and good times with family and friends.



LEARNING DURING THE PANDEMIC *(continued)*



I learned to keep up with family across the barrier of a screen. It will be about one and a half years before we see our seven grandchildren and children again. I learned to be in touch with former colleagues, and share books we'd read and discuss how we were spending this solitary

time. I learned that the exercise I had always done was essential to my feeling of wellbeing.

I learned that when you're sad it's great to seek solace from friends and loved ones.

I learned that giving back can be done without leaving the house, that there are always opportunities to write postcards or make phone calls.

I am fortunate that I have not faced this time alone. But I've spoken to many who have. It's been tough for them. They mention

scheduling their days so that each day brought something to look forward to. One friend mentioned learning to compartmentalize, even going so far as writing down negative feelings and putting them in a shoe box in a closet. I learned finding a trusted friend with whom one can speak often can mitigate loneliness. And several found support with a psychologist or social worker with whom to work through one's feelings. Fostering a pet or acquiring one, can make one feel needed even on a very elementary level.

I've also learned to be more patient. The pandemic has turned our lives upside down. It's going to take some time to upright it. Complaining doesn't make it better. Getting the vaccine does and being careful to follow CDC guidelines even though we're vaccinated is also important.

And finally, I learned to be more determined than ever to make the best of life, to find something to smile about every day, and enjoy a laugh.

*-by Susie Cook / Co-Executive Vice President*

CONVENTION RECAP: *What a year this has been!*

Who would have imagined when we gathered in Boca in January 2020 for another wonderful convention that we would be gripped by a horrendous pandemic that would sabotage our ability to meet in Scottsdale in 2021? Unthinkable! And yet... When the time came, we could not see and visit our dear NAORRR colleagues in person this January. Terribly sad for all. And yet...

Taking the lemons we were given (without our consent!) we made lemonade and had ourselves a bang-up convention online instead. We couldn't be together physically, but we were able to be

plenary session, including the electronic election of new officers and board members, thanking outgoing president, Howard Kosovske, and welcoming incoming president, Shelly Harr. No rioters were present and the transfer of power was handled most cordially, with smiles and good wishes all around. A highlight of the convention was our havdalah service, led by Marty with special musical guest, Julie Silver, and honoring the members of the ordination class of 1971, who celebrated the 50th anniversary of their ordination. Each participant gave a three-minute reflection on the meaning of their rabbinate.

So, despite our sadness over not meeting in person, we were still able to study, pray, and celebrate together. Participants agreed it was the next best thing to an in person convention.

*-by Julian Cook / Co-executive vice president*

“No rioters were present and the transfer of power was handled most cordially, with smiles and good wishes all around.”

together virtually and spiritually. Our scholar-in-residence, Dr. David Ellenson, gave two presentations on modern Jewish thought since 1934 based on his recent book *Jewish Thought Since 1934*, co-edited with Michael Marmur, which prompted many thoughtful responses and questions. We gathered for a weekday service, led by Marty Lawson and Bob Orkand, with Torah reading by Steve Einstein, and observed our traditional Azkarah for deceased members and spouses, presented by Steve Foster. We held our

**OUR SHUT-IN FRIENDS**

We NAORRR-niks aren't getting any younger. Do you know of a member who has had issues, medical or otherwise, that prevent him or her from leaving their home and being with friends?

Please let **Steve Moss**, our Caring Committee chairperson, know at **samosso@optonline.net** so he can arrange outreach.



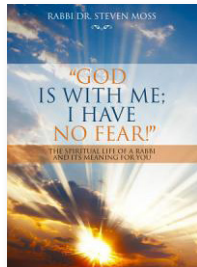
## BOOK REVIEWS:

### God is with me; I Have no Fear *Rabbi Dr. Steven Moss*

Our colleague Steven Moss has written a lovely personal book about his spiritual life. He proposes that his experiences of the divine can be of help to the reader.

It's a spiritual autobiography, a series of recollections of events that occurred to the author in which he experienced God. He begins with a complex midrash as to how Adam and Eve came into existence after a long period of gestation as one being. He talks about his great-great grandfather, Rabbi Zev Wolf Turbowitz of Kroz, a man of considerable erudition, whose face was the mirror image of the author's. This and other things about his great-great grandfather caused a deep sense of connection with him that remains with him still. Indeed, the notion of connection, one person to another, or one person to an event, is one of the abiding themes of the book.

Each autobiographical chapter is followed by a reflection on the personal story just told, followed by a few pages where the



reader might make some notes. When Rabbi Moss writes of an experience as a boy when he heard God's voice advising him to go to rabbinical school, the commentary following asserts the possibility that we all have heard that voice. The book in one sense, then, is an invitation to give oneself permission take seriously and attend to God's voice as God guides us through our lives.

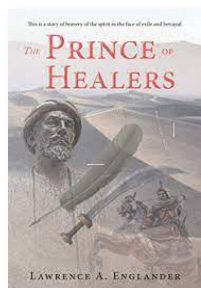
Much thinking in the Reform framework holds to the abstract God best articulated by Hermann Cohen, the rationalist God whose transcendence precludes a personal relationship.

I find it refreshing, then, to read a theology such as this that openly and lovingly attests to God's immanence.

I will say that the book's target audience appears to be the layperson, rather than rabbis. Its simplicity of expression and care in pointing out Jewish matters that are second nature to rabbis makes it advisable that the NAORRR member might purchase this book to read and then to pass it on to a favorite friend who may be wrestling with God.

*-by Phil M. Cohen*

### The Prince of Healers *Lawrence Englander / Available as a paperback or e-book at Amazon*



Rabbi Meir Soloveichik told the following story in a lecture I heard. A student once sought Meir's uncle, Joseph B. Soloveichik's, thoughts on the occasion of the 750th anniversary of Moses Maimonides' death. The Rav replied to the effect, "This is the first time I'd ever considered of the Rambam as being in the past."

Our colleague Lawrence Englander has made a fine contribution to keeping Moses Maimonides memory alive by writing a historical novel that puts flesh and bone on our greatest philosopher and legalist. Englander has mastered a large swath of history and an equal measure of the legal and philosophical issues that occupied Maimonides through

his life to construct a novel grabs the reader's attention and then doesn't let go.

We meet a host of historical characters, including, inter alia, Maimonides' brother David, who perished at sea; the Muslim philosopher Ibn Rushd (Averroes); the vizier Saladin; King Richard; Maimonides' son, Abraham; his wife, along with other characters that Englander creates and brings to life through his talent as a master storyteller.

We participate in the events of Maimonides' time, his life in Spain, Morocco, Egypt. Englander brings us to the Holy Land to observe the Crusader wars between Christians and Muslims. He creates a Maimonides who is a physician, philosopher, legalist, and even military advisor.

Above all, his characters come alive. This is especially true of the Rambam himself, whose thoughts and feelings the reader becomes deeply involved with as he struggles with a wealth of issues. We engage with the personal issues he confronted, as well as with substantial pieces of his revolutionary thought, a philosophy so profound that, as the Rav stated, the Rambam's thought lives among us still.

I am especially impressed at the research our colleague engaged in to bring this swath of history our way. But more, Englander's craft at molding all of this labor into a penetrating and sweeping tale of considerable scope is extraordinary. The reader will be amply rewarded by spending time with this novel that both teaches and entertains.

*-by Phil M. Cohen*

#### WANT TO CHAT WITH OTHER NAORRR MEMBERS?

Did you know NAORRR has its own listserv where you can chat, exchange ideas, and ask questions with other members?

To sign up for **NAORRRnet**, just go to  
<http://ccarnet.org/naorrrnet>  
and follow instructions to  
"Sign up for naorrrnet."



## AS I APPROACH RETIREMENT...



My father always saved money for retirement; he'd always planned on having a good retirement. And then it happened. At my brother's wedding in November, 1988, he complained of a back ache. A few months later, he was

diagnosed with spinal cancer and by the end of April, he died. He was 63 years old. He never retired.

I know of a physician in our town who says that he wishes to work until he drops dead.

I certainly do not want to be like the physician, and I do not wish to have the same bad luck as my father.

I want to retire. I have had a wonderful career and am grateful to God for it. I'm thankful for the blessing of my family, especially my wife, who has been an wonderful partner throughout.

The Torah teaches that during the Israelites' journey through the wilderness, they stopped 42 times on their way to Eretz Yisrael. These times were not simply stops along the way. The tradition teaches that each one of these was a place with a spiritual message.

I have always looked at this as a metaphor for a human life, representing 42 chapters on their journey. Personally, I have taken them to mean that I have 42 chapters in my life. I hope that I have some of those chapters left to live.

As I approach my retirement this summer, I am excited about the next chapter in my life. I am not sure what it will be in that chapter, but I do have some thoughts about it.

We are temporarily "getting out of town." My successor is one of my very closest friends and we have worked together for seventeen years. I do not wish to be in the way as he begins the next stage of

his career.

We have not seen our kids in Israel in over a year. So this summer, we hope to go to Israel and stay there through the High Holy days. I have a tremendous love for the state of Israel; retirement will allow me the opportunity to go spend time there and be with my son, daughter in-law, and most especially my four year old granddaughter.

We lived in Israel for fifteen years and are Israeli citizens. There is something really special about returning there. We will now be making it into our home away from home, planning to spend time there as well as in Greensboro.

At the suggestion of a colleague and friend, I am not planning on doing anything specific (other than seeing family, especially grandchildren) for three months.

As for the future, I am not worried about what it will bring. I am rather excited about it. I have always been able to find interesting things to do.

One final comment. I am sad that this pandemic year will be my last year in the pulpit. It is not a great way to finish a career, which has lasted ironically 42 years since ordination. On the other hand, I am glad that I have been able to help the congregation get through this crisis.

I realize that there are fewer of the 42 chapters ahead of me than behind me. Nevertheless, I am approaching these new chapters with optimism and excitement and with the prayer that my wife and I will be blessed with health not only to enjoy the next chapters of our lives, but also to write in them an exciting story of family and meaning.

*-by Fred Guttman*

## KEEPING BUSY DURING CORONA TIMES

The coronavirus pandemic has been a challenge to all of us. Mostly, it has meant that we are home much more than we used to be and therefore we have been forced to adapt to these radically new circumstances. I have adjusted to this new reality in several ways.

First of all, I spend a lot of time with family. Now that my wife and I are fully vaccinated, we regularly take care of our four granddaughters who live in Talpiot our Jerusalem neighborhood, and we speak often to our two grandsons and their parents in NYC via Facetime, WhatsApp or Zoom. Family is very central to my life; I love being Sabba to my six grandchildren. Also, I am fortunate to be married to Amy for 51 years, the love of my life since age 22. Luckily, we still enjoy being with each other. We listen to music almost every day downstairs—either jazz, folk, or oldies but goodies, all via Spotify. And we watch films, tv series, and concerts almost every night upstairs in one of our offices on our smart tv or big screen computer.

Secondly, I am doing considerable writing. I write periodic blogs for the Times of Israel, and in recent months I have become a regular contributor to the Jerusalem Report. In addition, I have

a contract with the University of Toronto Press for which I am writing a new book about Jewish Israeli and Palestinian Arab peacebuilders who still "seek peace and pursue it."



Thirdly, I try to exercise every day. This has been very important for my physical and mental health.

In addition, I am doing some teaching and learning. I teach about interreligious dialogue for the Schechter Institute of Jewish Studies in Jerusalem, and will probably teach an online course for Drew University's Center on Religion, Culture and Conflict at Drew's Theological School next fall (I taught there for two years in Fall 2018 and 2019). In addition, I often take courses on Jewish ethics and attend other lectures of interest online. Corona times have been a boon for adult Jewish learning.

One last comment: Amy and I received both vaccinations over a month ago. This has changed our lives. We both feel liberated and are more able to be with family and friends.

*-by Ron Kronish / Jerusalem, Israel*

## RECONSIDERING THE DIASPORA

### *A day in the life of my voluntary quarantine*

What irony! Covid cuts me off from my closest friends but Zoom screens summon strangers round the world to look me in the eye and share their lives. I gave a Selichot talk to Reform Jews throughout Canada last year, and fourteen hours earlier I did the same thing for Jews in Australia. I attend services in South Africa, converse with a student rabbi in Madrid. As the pandemic grows, geography shrinks, and miracle of miracles, I rediscover the Diaspora.

My grandfather (it is said) met Herzl at a Zionist Congress; Zionism is in my blood. But I see now with covidic clarity the equation's other side: sh'lilat hagolah, negation of the Diaspora – as if building the Jewish State eclipses the equally valid venture of establishing a Diaspora. It does not.

I derive my mandate from Genesis. The creation tales were sufficient to establish God's universal sovereignty. Why, then, add the story of Eden, if not to focus on Adam and Eve's exile – a brilliant case of literary foreshadowing. "I bet the Bible ends with Israel's exile," we ought to conclude – and indeed it does. The biblical editors in restored Judea loved the homecoming part, the way we love the Zionist homecoming in our time. But there is another side to the tale: not just a Yerushalmi but a Bavli. Midrash from Eretz Yisra'el but commentary from Ashkenaz and Sefarad. Maimonides, the Baal Shem Tov, and Abraham Geiger – all of them Diasporan.

Then too, there is what our forebears called "Light to the Nations," Reform Judaism's insistence that exile in 70 had a positive theological design. "Or Lagoyim" may sound a trifle too imperialistic, but the

idea that Judaism has an ultimate purpose beyond ourselves is no chauvinistic conceit. Such a purpose requires that we be embedded in the world, to be in dialogue with the world, and all over the world – not in our own land alone. There are times when I worry that Herzl was right (and the Haggadah too); "In every generation, enemies arise to destroy us." But my better instinct trusts those early Reformers who believed in progress and saw Jews and non-Jews linked arm to arm and marching through history as if it were all one great transitional bridge: Nachman of Breslov's geshet tsar m'od but also an ever-recurring Edmund Pettus Bridge, where we cross together again and again to make history.

Such a purpose requires, worldwide, a vital Diasporan presence – a Progressive presence, not a regressive one by default. The Covid world has revealed how easy it is to unite this Jewish Diaspora, if we, its richest and largest partner, reach out to do so. A Zoom link now connects us, across the globe. No Shabbat should pass without our checking in with one community or another's Shabbat service, this week Santiago, next week Cape Town, a third week Sydney. Different time zones allow rabbis from there to give guest sermons here (and vice versa).

Building a Diaspora does not mean abandoning Israel, but a struggling Diaspora now summons us anew, for, if not us, who? We should embrace that new calling with vigor.

*-by Lawrence A. Hoffman*

## KULANU: *Serving emerging Jewish communities*

*With Larry Hoffman's advice to attend to Diaspora Jewish communities, I thought it interesting to hear from an organization devoted to helping emerging communities worldwide. Pmc*

Kulanu means "all of us" in Hebrew. We seek to create an inclusive Jewish world. Founded in 1994, we support isolated, emerging, and returning Jewish communities around the world. Some are discovering Judaism for the first time, others are reinvigorating a forgotten practice, but all have experienced some kind of disconnection from global Jewry. Kulanu raises awareness and support to assist these groups with their desire to learn more about Judaism and connect with Jews beyond their community.

Kulanu's relationship with the Abayudaya Jewish community of Uganda is one of its oldest. The community was founded in 1917, and Kulanu first visited in 1995. The Abayudaya community has an estimated 2,000 people living in Eastern Uganda. Kulanu supports the community through various projects related to Judaism and economic development.

This past December, Shoshana Nambi, a member of the Abayudaya Jewish community of Uganda and a rabbinical student at the Hebrew Union College Jewish-Institute of Religion in New York, shared how Kulanu has changed her community and impacted her life personally.

In a video she said, "Kulanu has had a long-standing relationship

with my community for over 26 years. Helping to support several women's empowerment programs through the Abayudaya Women's Association, funding the Yali women's conference, microfinance, and business trainings for farmers. Kulanu has sent several volunteers to my community, teaching Hebrew, Jewish studies, English in schools, some of whom have become my long-life friends. Kulanu has for many years supported the two Jewish schools in the community that see Jewish kids attend school along with their Christian and Muslim neighbors. Kulanu has worked to bring clean water to the Abayudaya community, and it has also connected the Abayudaya with other partners like Be'Chol Lashon, the conservative movement, Brandeis Collegiate Institute. It has helped young people from the community connect to several summer camps in the U.S. and so many more. Kulanu is so organized and brought the first bait dean to Uganda in 2002. For this and so much more the Abayudaya community is very grateful to Kulanu."

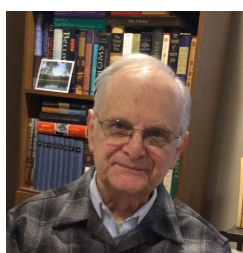
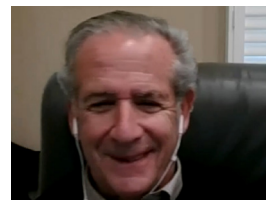
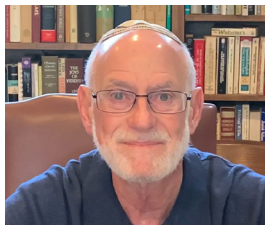
Shoshana hopes to return to Uganda as a spiritual leader once her studies are completed. To learn more about Kulanu and the Abayudaya, please visit [kulanu.org](http://kulanu.org).

*-by Molly Levine / Deputy Director of Kulanu*

# OHR L'NAORRR

MEMORIES *from our convention on Zoom*

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### GOING PAPERLESS?

While we do not want to cut members off from receiving their Ohr L'NAORRR newsletter in the mail, if you are equally comfortable receiving it electronically, thereby saving NAORRR some printing and mailing costs, please email us at [cooknaorrr@gmail.com](mailto:cooknaorrr@gmail.com) and we'll only send it to you through the internet. But should you love the feel of your paper newsletter, we're happy to let you continue to receive it via the U.S. Postal Service.

## TEACHERS WHO HELPED ME

I learned from many who modeled *menschlichkeit* (Sam Greengus, Lowell McCoy, Isaac Yerushalmi, Alexander Guttman, Michael Meyer, Warren Bargad, and Alvin Reines). But it was Michael Cook who taught me how to teach. Though I learned much from him about the Gospels, First Century history and “The Parting of the Ways,” more important was how he taught, with organized lesson plans and appropriate handouts. He challenged us with Socratic questions, urging us to personally participate, to engage the subject and the texts. And it was how he tested, letting us know beforehand what he wanted us to know, using the tests themselves to insure we had assimilated the material. I carry all of that into the university classes and adult education classes I now teach.

*-by Joe Klein*

I am not sure, but I believe I have a near record of years spent at HUC-JIR. I was ordained from the School of Sacred Music in 1972 as a Cantor. Then I spent five more years, 1975-1980, and was ordained as a Rabbi. This was followed by four years as the first full time director of the School of Sacred Music (1980 - 1984).

During those early years, I was blessed with remarkable teachers and role models, not the least of whom were Cantors Lawrence Avery, Ben Belfer, Israel Alter, Lazar Weiner, Dr. Judith Eisenstein, and many others. But the teacher who truly influenced me the most, and, literally, helped change my life, was Dr. Lawrence Hoffman.

I was the full-time cantor at Community Synagogue in Rye, New York from 1969 – 1975. During those years Larry and his family were active members there. Not only was he incredibly supportive of me as a cantor, but he also recognized in me my teaching and pastoral skills. He suggested that I apply to rabbinical school. This was one of the best decisions of my life. To this day, I am still an active member of the ACC and still love my

“*eishet n'urai*,” Jewish music, but my career as a rabbi has brought me untold years of fulfillment. During my years at HUC-JIR, Larry was my instructor for no fewer than four courses. He was also my thesis advisor. I wrote my rabbinic thesis on Shlomo Lipschuetz, a 17th century rabbi-shochet, who wrote a text entitled “*Teudat Shlomo*.” I received a great deal of mileage from that thesis, having lectured on the subject countless times since my ordination.

I owe Dr. Lawrence Hoffman boundless gratitude and eternal admiration.

*-by Jon Haddon*

Several teachers helped shape who I became as a believing, practicing Jew. There was Harry Orlinsky, my Bible professor and thesis supervisor who taught me the difference between eisegesis (reading into the text) and exegesis (reading out of the text) thus framing the way I would teach Torah in years to come. Samuel Atlas whom I wrote about in the CCAR Journal in 1979, opened up an entire world to me. He spoke of there being only two kinds of Jews, philosophical Jews (of which he was a prime example) and dogmatic Jews of which there were, he claimed, just as many in the ranks of Reform Judaism as there were in the Orthodox world. While not on the faculty at JIR, I learned from Mordecai Kaplan, whom I brought as a guest lecturer for a student program I was in charge of. He taught us how it was possible for Reform Jews to reclaim ritual practice while remaining committed to liberal thought, opening yet another world for me.

But the first was Herbert Baumgard who, while rabbi at Bnai Israel in Elmont, LI, was on the faculty of the 1952 GNFTY Conclave at Camp Starlight in Honesdale PA. That was where and when I decided to become a rabbi. It had to do with belief in God.

While at that stage in my life I was in possession of not much more than a Sunday school education, I knew enough to have

thought that belief in God was central, if not absolutely necessary, to being Jewish and, certainly, to being a rabbi. Belief in God, I thought, could mean only belief in an omniscient, omnipotent being. In my 18-year-old mind’s eye, that would rule out any chance of my ever becoming a rabbi, for I could not reconcile how such a God could have allowed the Holocaust or, in general, the eternal Jobian dilemma of human suffering.

To my amazement, here was a tall baldish man with a Southern accent who taught that perhaps God was not omniscient and omnipotent, that God was limited, an idea I had never heard before. And not only that. That someone was a real rabbi.

Herbert was to give me my first job as a teacher, officiate at my marriage, facilitate my move to Florida, and serve as my mentor till he died. I often wonder what might have happened to me if he hadn’t spoken of a limited God.

*-by Ralph Kingsley*

### ADDRESS INFO CHANGES?

Has your mailing address or your email address changed recently? We want to keep our data current, so we ask you please to notify NAORRR if any contact information changes.

### NOT TUNED IN?

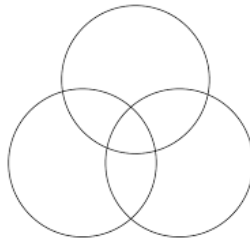
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## ISRAEL IN CIRCLES

A young Israeli TV reporter interviewed the World Chess Champion Gary Kasparov about anti-Putin activities in Russia. Then she asked him for his thoughts about Israel and his answer was "Israel is moving in circles" referring to Israel's upcoming fourth elections in two years.



This metaphor can be applied to different aspects of life in Israel. At this moment, we are moving in three different circles. The first is indeed the political one. It is not just the upcoming elections; it is what happens on the road to the elections. For example, the dozens of new parties that have sprung up like mushrooms after the rain have disappeared just as fast. Another example is Netanyahu linking the Likud party with Itamar Ben Gvir, a follower of Meir Kahana and a homophobic racist who may not only become a

Knesset member but, perhaps, even a minister. How low can we go?

The second circle is the fight against Covid19. Over four million Israelis have been vaccinated at this point. What an achievement for Israel. But there is still a huge number of people being infected on a daily basis, most of them under the age of 50. There is an enormous drive among the younger population against getting vaccinated. This is based on fake news in social media. The three lockdowns that we've through thus far and the fact that many areas of life are still closed haven't helped in significantly minimizing the effect of the pandemic.

The third circle is the legal one. Experts say that a prime minister who is charged with three criminal charges and needs to fight them in court (eventually three times a week), cannot run the country. As an Israeli, who is as far as one can be from supporting Bibi, I am concerned. The failure of the existing government in fighting the corona virus is an indication of Bibi's inability to run the country. He will do everything he can to either receive immunity in the Knesset or escape the court in one way or another.

These three circles are not separate. They form a Venn Diagram, each one relating to and affecting the others. Each one provided us with opportunities to act, to make a difference. But sometimes, all we can do is pray.

*-by Rabbi Mordechai (Moti) Rotem*

## HELP FOR ZOOM! *The beauty of NAORRR is that we are here for each other!*



Today's technology is wonderful but for some it is daunting, challenging, and frustrating. There are NAORRR members who want to Zoom onto the wonderful Webinar programs that Re-Imagining is offering but are unable or incapable of enjoying them. NAORRR'S Outreach Caring Committee Chair, Steve Moss, would like to assist any NAORRR member who is having difficulty with Zoom to Zoom on and enjoy these fantastic programs. If this is a task that frustrates you, please contact **Steve at samoss@optonline.net** and he will try to help you.

### 2021 OFFICERS

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 First Vice President – Robert Orkand  
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