



Coming Together in the Shadow of the Tree of Life

by Rabbi Dev Noily

We are shaken and grieving, each of us in our own ways, all of us together. We know more now about the people whose lives have been lost and shattered. We know more about the three Jewish communities who shared a building - Tree of Life, Dor Hadash and New Light. We are learning about the web of connections that binds us to the people in Pittsburgh. And we know that just a few days before 11 Jews were killed in their synagogue, two African Americans were shot at a Kentucky supermarket, after the shooter tried and failed to enter the 1st Baptist Church of Jeffersontown. Our prayers and love go out to the families and close ones of these 13 people, to the injured, and to their communities.

We want you to know that as a community, we've received overwhelming support and messages of love from allies in every corner – from the first moments after the shooting people reached out to us, and it hasn't stopped.

Here's a small sampling:

- A text from Isaac Lev, a trainer at the Catalyst Project who ran the Ann Braden white anti-racist training that I participated in last year:

I'm sending love this morning after hearing about the Pittsburgh shooting. Please keep me posted if Kehilla is doing any response and/or if you are looking for support with community defense that we could help mobilize in the coming days. We are connected to skilled networks of folks who would definitely turn out. (Isaac Lev and several colleagues came out to provide security that night at our Havdallah Against Hate vigil.)

- A letter, accompanied by dozens of handwritten cards, from Rev. Monte McClain of College Avenue Presbyterian Church: *I write to you to articulate the widest possible expression of our love, support and solidarity with you as a spiritual family, fellow citizens, and residents of our great city of Oakland.... In the wake of the immoral violence against the Tree of Life community in Pittsburgh, we recommit ourselves as a congregation and as people of faith to stand both with and alongside you. If there are existing concrete ways in which we can encourage and support you and the community of Kehilla please ask us to show up. [continued on page 2]*

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- Patricia St. Onge, an indigenous leader and part of 1000 Grandmothers, sent this blessing in an email to our member Carol Rothman, and then showed up at the Havdallah Against Hate Vigil and delivered it in person:

In Mohawk tradition, we offer a condolence ceremony. It comes from Aianwatha and the Great Peace Maker:

"If there is anyone in the world who feels as broken hearted as I do, I will go see them. I will take an eagle feather and wipe the dust of death from the sad one's ears so they can once again hear the children talk, laugh, and sing."

"And I will take a soft deer skin, and I will wipe the tears from the sad one's eyes so they could once again see the beauty of Mother Earth and see the joy of their family. I would console them by taking the death from their eyes."

"And I will take medicine water and offer it to them so that when they drink, it will dislodge the grief and sadness so that they will be refreshed, and can live again, and speak and eat and be nourished."

May the work we do together continue to bring healing to the world, and to our lives.

This support, along with so many other expressions of love and solidarity, reminds us that we are not an isolated community, but part of a great web of interconnected communities who are looking out for one another, and ready to support each other. For many of us, the attack awakens (again) the trauma of the holocaust and other violence against Jews that we carry in so many ways, consciously and unconsciously, in mind, body and heart. Let's hold ourselves and each other with lots of compassion as we experience feelings of vulnerability, inevitability, rage, distrust, and the impossibility of safety. These feelings are so very

important. And at the same time, they are part of a much bigger picture of what is real in this moment. They have a voice that we need to lovingly listen to, and it is not the only voice speaking.

We believe that part of our reason for existing is to build a Jewish community on a new foundation. A foundation of compassion and equity for everyone, not just for ourselves. A foundation of healing from trauma as an alternative to reenacting it. A foundation of interweaving our Jewish lives and safety with the lives and safety of other marginalized and vulnerable communities. A foundation of building awareness of our privilege alongside our awareness of our vulnerability and deploying that privilege in the service of others.

We have much on our plates in the days, weeks and months ahead. We'll continue to be in touch with the Pittsburgh Jewish community, and to be responsive to the needs that arise there as best we can. We are thinking about the communal conversations we want to have about antisemitism - how it works, and how we can resist it through better understanding and deeper relationships with our non-Jewish neighbors. We are part of emerging national conversations about what safety and security might look like in Jewish communities like ours that are allied with People of Color-led movements seeking alternatives to policing. We will continue to come together in Kehilla School, on Shabbats, in classes and at celebrations and in our organizing - to learn and sing and mourn and celebrate and resist hate.

We will continue to live into this time, exploring what it means to be safe, to be allies, to have allies, to build joyful Jewish community, and to be part of the growing network of love and resistance that is now called into being.

Kabbalat Shabbat: Liturgically Traditional, Radically Inclusive
Friday, November 9th, 7-9pm

with Arielle Tonkin, Julie Aronowitz, and Frances Kreimer, Fireside Room. A more traditional davenning style of Kabbalat Shabbat and Ma'ariv, the Shabbat evening service, songful and in Hebrew, following the full liturgy. Kiddush and light oneg after the service. Sponsored by Kehilla and Glitter Kehilla.

Celebration of Life in loving memory of Ariel Hershcopf

You are cordially invited to a memorial in loving memory of Ariel Hershcopf.

Doors open at 4:00 and the Service begins promptly at 4:30 PM.

A reception will follow hosted by Naomi Baran and Major Jones.

Please RSVP to NaomiBaran@gmail.com. In the Sanctuary.

A Word from the Board

Welcome to this new column about the life of the Kehilla Board of Trustees. We hope to keep the congregation informed about what our Board does to support and sustain our wonderful community. In our first column, we'd like to introduce the work of the Board towards uncentering whiteness and advancing racial justice. In tandem with the Kehilla Belonging and Allyship Project, the Board is itself examining the "white as the norm" paradigm that permeates both our society and Jewish institutions. While the value of advancing racial justice is well embraced at Kehilla, members of color have not always had the same sense of belonging in the community as white members. This has been true on the Board itself - which currently consists of ten white Kehilla members. Several circumstances have forced the Board to confront our unconscious fear and lack of skill in talking about race and racism as a barrier to inviting people of color (POC) onto the Board.

In September 2017, we began a series of sessions during Board meetings to establish a supportive learning community. We created a framework of shared values, acknowledged having missed the mark and learned why white fragility was an inadequate response. We've used a series of articles and videos listed at the end of this article to inform our discussions on topics such as:

- Changing demographics of who is a Jew
- Structural inclusion (which John A. Powell defines as providing an experience of *belonging* as opposed to *othering*) and how our own sense of belonging is influenced by the norms of whiteness and white privilege
- How we could generate a greater sense of belonging for POC who are asked to join the Board

- How race, racism and white privilege occur in our daily lives
- How to be a white ally with POC, including how to speak up when race and racism are not being addressed
- Microaggressions
- Implicit bias
- Racial identity – how our own was formed and how it influences our experiences in the world, including at Kehilla
- The notion that white Jews are challenged at times to claim their whiteness

At our recent Board retreat, we devoted the morning to sharing how this year as a learning community has allowed us to change our comfort level in talking about race, racism, whiteness and white privilege. We brainstormed about the next Board commitments we could make to further a culture of belonging and allyship at Kehilla. Our next focus will be increasing our understanding of and growing our capacity to counter white privilege. We invite your input. Please write to the Board Co-Chairs:

- Karen Cohn karen_cohn2003@yahoo.com
- Catherine Lyons calyons33@gmail.com

Our commitment, as the Board, is to improve our connection with the community and to be more transparent. All members of the congregation are invited to attend Board meetings, typically held the 3rd Tuesday of the month at 6 pm. Dinner is provided, so please let us know if you plan to attend!

Further resources are available on the following topics via the the digital copy of the Kol Kehilla: *White fragility, Allyship, Microaggressions, Whiteness/ White culture, Implicit bias, and White discomfort/ White privilege.*

What's Up with Our Jails?

By Jeanne Finberg and Richard Speigman

Holding Alameda County's Sheriff Accountable — Report and Rally

In a rousing rally and demonstration on Oct 2, 2018, Jose Bernal from the Ella Baker Center emceed an event in front of the Glenn Dyer Detention Facility on 6th Street in Oakland, decrying the harsh conditions and human rights violations rampant in the Alameda County Jails. An Oakland Community Organizations (OCO) report, authored by the OCO Live Free Committee (chaired by Kehilla Economic Justice Committee member Richard Speigman), entitled "What's Up with Our Jails, Holding Alameda County's Sheriff Accountable," was distributed at the rally. The report detailed key serious and ongoing problems in the Dyer Detention Facility, as well as the Santa Rita Jail in Dublin, both managed and operated by Sheriff Ahern, here in Alameda County. A diverse crowd of approximately seventy-five people, including a number of Kehilla members, listened to speakers including Amber Piatt from the Public Health Justice Coalition and Jean Moses, of OCO, who presented some of the chilling facts revealed in the report.

Only 18% of the 2,598 people held in our jails in early 2018 were actually serving sentences. Many are being held—sometimes for years—just because they are too poor to post bail. While in jail, inmates are denied critical medical attention, clean clothes

and reasonable visitation with family and community members. Many inmates are put in isolation, including women during child birth. Inmates complain of unsanitary conditions and poor food; women are denied tampons and often even sanitary napkins. Yolanda Huang, one of several attorneys who have filed lawsuits challenging some of these, and other, abominable conditions, spoke at the rally about her case on behalf of pregnant women. She said the sheriff denied engaging in any sex discrimination, because men and women were treated exactly the same. Men didn't get any tampons either!

Other speakers described some of the most horrific incidents at the jail. Barbara Doss, whose young son Dajuan Armstrong died of unexplained injuries in the jail, described being kept in the dark for more than a day after her son's death. As a first offender, Dajuan was detained only on week-ends, allowing him to keep working during the week. When he did not return home on the Sunday of one of his very last scheduled week-ends of a 30-day sentence, she called the jail, only to be told that they could tell her nothing, because their computers were down. At that point, he'd already been dead for 24 hours! Dajuan's head was completely bashed in, his mother reported, but the Sheriff could not or did not explain what had happened to him. [continued on page 5]

Arts and Crafts Fair to Benefit Immigrants

Thursday, November 29th, 3:30-6:30pm in the lobby at Kehilla (During Kehilla school) & **Saturday, December 8th, 6:30-9:30pm** (during the Hanukkah Party) in the Fireside Room.

Many beautiful, small, handmade gift items, perfect for the holidays. (\$10-100 each).

All proceeds will go to meet the urgent needs of immigrant and refugee families supported by Kehilla accompaniment teams (such as legal and housing costs).

To donate crafts to be sold, contact: carolrothman@gmail.com to arrange drop off/pickup as soon as possible, and/or bring to box in Kehilla office during open hours.



What's Up with Our Jails? [continued from page 4]

Other people spoke of detainees being released from jail in the middle of the night with only a \$5 BART card, sometimes even in jail garb. Leo Mercer and several other Young African-American men from the Urban Peace Movement spoke and rapped to the crowd about the respect they deserved from the community and the sheriff. Cinthya Morfin of East Bay Alliance for a Sustainable Economy related the problems at the jail to other problems of people of color in the community and to EBASE's work to Ban the Box. The Alameda County jail population is primarily people of color: More than 50% African-American, 20% Latino and less than 20% white. Micky Duxbury and the Rev. Mary Foran, representing the First Unitarian Church of Oakland, also participated in the rally. Rev. Foran led a prayer for those inside the jail and outside in the community.

After the rally, protesters carried 34 body bags representing unexplained and unnecessary deaths of people in custody since 2013 to the County Administration building and presented the Board of Supervisors with copies of the report. Jose Bernal kept the crowd chanting along the three-quarter mile route. Others passed out flyers and copies of the report to the crowd. The OCO Live Free Committee, Ella Baker Center and the Kehilla Economic Justice Committee – among a large

number of activated community groups – will be working on changing some of the twenty-three problems identified in the report. Solutions include a full audit of the Sheriff's Office, creating an independent jails' governing board, improving food and hygiene services, curtailing isolation, allowing more contact and communication with family and community, providing better translation services, ensuring better medical care and pregnancy related services, and adopting better release and reentry services.

A critical need involves a series of changes to the jail program, policy, and practice so that when detainees re-enter the community they do so with required resources, including coursework and program participation in-custody (when relevant and desired); reinstatement of Medi-Cal if lost; supply of vital medications; and connections to community-based housing, job training and placement, treatment, and other service providers. Please contact Richard Speiglmán rspeiglman@sbcglobal.net or any member of the EJC if you have any helpful information or would like to join in these advocacy efforts. The full report can be found at: oaklandcommunity.org/OurJails. Hard copies can be obtained from the literature wall inside Kehilla's front door or from Richard.

Love to chant Torah? We want YOU to leyn!

Teens and Adults, let's do this, one aliyah at a time :) Join us for Shabbat morning services and share your skills and love of leynen with our community. Hazzan Shulamit is eager to support you along the way.

Upcoming Opportunities:

Saturday, November 17 (Vayetzei): Contact Rabbi Dev at rabbidev@kehillasynagogue.org
Saturday, November 24 (Vayishlach): Contact Rabbi David at rabbidavid@KehillaSynagogue.org
Saturday, December 1 (Vayeshev): Contact Hazzan Shulamit at shulamit@kehillasynagogue.org
Saturday, December 8 (Miketz): Contact Rabbi Dev at rabbidev@kehillasynagogue.org
Contact Hazzan Shulamit at shulamit@kehillasynagogue.org for the following dates:
December 15 (Vayigash)
December 22 (Veychi)
January 5 (Va'era)

January 12 (Bo)- Family Shabbat! Contact Rabbi Gray and Beth Dickinson: rabbigray@kehillasynagogue.org, bdickinson12@yahoo.com

Open Hearts/Open Minds Exploring Class Dynamics in Our Kehilla Community Workshop---Report Back

We want to thank everyone who came to the workshop. It is really revolutionary for people in a synagogue to sit and talk about the dynamics of class. We recognize that class is rarely talked about in our society, let alone in our Jewish communities. We are very grateful that this conversation has begun, and we look forward to further discussion and interactions about class in our community.

In this article we will share some of the experiences of the participants in the workshop, which was both challenging and uplifting, experiences that served to further our understanding of these assumptions and divisions that exist and affect us all, often unconsciously, in our culture. You will see the basic outline of the day of the workshop as well as some thoughts about what it means to us, as people of working class and low income, for people around us to be allies.

We acknowledged, in the workshop, how difficult it can be for people in different class and income situations to talk honestly about their experiences. We recognized how working class and low-income people's experiences can be made invisible, ignored, dismissed, or minimized, and how more high status people may become defensive. Often these outcomes are unconscious and not noticed or acknowledged, leading to shut downs between individuals and among groups. The workshop created a space in which people could begin the process of talking openly without fear of being unheard or, on the one hand, or on the other hand, of getting it wrong. We know that as we go more deeply into class and income issues at Kehilla there will be times of discomfort, conflict, and demands that may be difficult. We believe that the workshop contributed to creating a ground of respect and compassion from which to move forward as a community into unmapped territory.

ABOUT THE WORKSHOP:

We don't often think about the work ethics we grew up with or our access to resources and money, both as children and as adults. The

workshop was an invitation for people to begin that process in our community.

We showed a powerful Eli talk by tova stabin. We encourage everyone to take fifteen minutes to watch this video. She touches on many important points about working class folks in the Jewish community, spirituality and more. Here is the link: <https://elitalks.org/tova#speaker-details>

The classism walk was powerful and eye-opening. In one dyad, people acknowledged that the jobs we get as adults shape a large part of where we each land in terms of class in adulthood. For instance: a job with a salary, health benefits, sick days, retirement, etc. gives people an advantage over those of us who are paid by the job, with no health benefits, retirement, etc.

We had a fishbowl, in which working class/low-income folks sat in the center and shared stories with each other while everyone else outside the circle listened. It was powerful to hear different individuals speak their truths in a room full of Jews. Folks in the fishbowl were open and shared courageously and with deep vulnerability.

We had a panel of four working class/low income people. Again, people shared deeply with stories from the pasts, as well as about some of the hurts and challenges we have experienced in the Kehilla community.

We also spent time writing suggestions for allies about how to communicate when talking about challenging class issues.

A COUPLE OF SUGGESTIONS FOR OUR ALLIES:

If someone wants to talk to you about an interaction which they feel has classist undertones, please try to listen as non-defensively as possible, even if the person is upset or angry. If you feel badly that you upset the person and want to apologize, feel free. [continued on page 7]

It is however, more important that you understand the nature of the interaction. If you don't understand what was classist about the interaction, it is fine to ask. If you do understand, it would be good to name it, so the person knows you really understood the nature of the interaction.

We acknowledge that all people have pain in their lives in many different ways. If somebody is talking to you about their lower-class experience or pain, and you come from a middle or upper middle class family, or are in that now, rather than responding about your own pain, please just try to listen and accept. Speaking of our own pain often deflects the pain of another, and may be a defensive reaction, preventing hearing the dynamic going on in the moment.

All in all, it was a powerful and moving afternoon. To see the room packed with 55 people engaged and thoughtful while listening and talking about class issues was truly amazing!

SOME REFLECTIONS FROM PARTICIPANTS:

"I loved the workshop. We seldom address class in the Jewish community, and then the topic stays invisible. How wonderful to bring it into the light of day. Several people of all classes said things to the whole group that they have never told anyone -- me included! That speaks to the safety the workshop leaders created." (Sheela Mierson)

"The workshop opened up a dialogue about power

and privilege with respect to class background and current class or income status. What was most touching to me was how we need to become inclusive and counter the "outsider" status that so many Jews have felt among other Jews due to class bias or other biases." (Carla Schick)

"The workshop revealed some of the depth and details about the varied backgrounds – and diverse current living experiences as well as histories of up-and-down class trajectories – that different Kehilla members hold in our lives and bring to the synagogue and our community.

I regularly find it important to be reminded that not everyone's life experience and world view replicate my own. This workshop went way beyond success in that realm. It promoted new consciousness and accordingly lifts up opportunity and responsibility to be "there" for others. I found the workshop one of the most transcendent experiences that I've had. Thank you for bringing a new and critical understanding – and increased potential for justice – to the synagogue! " (Richard Spiegelman)

"This workshop was beyond my expectations. It was conducted from the lens of safety throughout: the title, "Open Hearts, Open Minds," the intricate and very well-thought-through planning of the Working Class/Low Income Group; and the facilitation. Repeated encouragements of "No Blame, No Shame," helped us move past what could have been divisive into compassion and acceptance. [continued on page 8]

B'nei Mitzvah on the Horizon!

Dear Kehilla community,

You are invited to join us at the following shabbat morning services as these amazing humans become Bat/Bar Mitzvah. Some of us may feel a little hesitant about coming to a shabbat service when a young person we do not know personally is becoming Bat/Bar Mitzvah. Please be assured that having Kehilla community members present brings immense joy and liveliness to the service, which is greatly appreciated by the family and their young person. Furthermore, from the pride that the Bat/Bar Mitzvah families show while joining in the Kehilla community *aliya* to the Torah to the joyful way that the students dance with that day's celebrant after they have finished chanting from the Torah, the power of these services reaches all who attend. Please note that these services begin at 10am and please attend these (and all) services scent free. The following shabbat morning services will include the following young people becoming Bat/Bar Mitzvah:

November 10: Ruby Burg-Naughton

I especially appreciated the "Classism Walk" that enabled us to have a visceral sense of how class manifests in our lives and in some ways, in relation to each other. The whole group seemed receptive and eager to embrace Exploring Class Dynamics in Our Kehilla Community Workshop---Report Back [continued from page 6] this turn of the kaleidoscope and engaged seriously with ideas for working towards needed changes within Kehilla. I think this was an event that helped build a stronger sense of Kehilla community." (Karen Rachels)

"I want to thank you and the whole group that conceived of and planned this wonderful event. I think that this workshop, and others that are meant to explore our diversity, help us to get to know one another in a much deeper way than we normally have a chance to do. We each have our own stories, and we can't really be a supportive community to one another when we're not fully able to share who we are and feel accepted in all of

our various aspects. The event was very engaging, well-organized and well-facilitated." (Julie Litwin)

WRAPPING UP:

We in WCLIG are relieved to be bringing these dynamics to the open, and we welcome those who are learning with us, as we acknowledge our experiences and learn amongst ourselves. We are happy about the healing and embracing of this aspect, which is another reality of the lives we lead in this class-oriented society, and in the Jewish community. Again, we appreciate everyone who showed up ready and willing to engage in this complex topic, and especially everyone in the working class/low income group.

We will be organizing other events and we invite all who wish to join us in these future events.

B'Shalom,

---The Working Class/Low Income Group (wclig)

The Jewish Roots of Kehilla's Values: Martin Buber, Part 4

by Rabbi Burt Jacobson

Martin Buber's parents divorced when he was quite young, and he grew up living on a farm with his paternal grandparents. The boy would also visit and spend time with his father. One time his father took him to a small Hasidic synagogue for worship on the Sabbath, and there he experienced his first encounter with a rebbe. He later wrote

The palace of the rebbe, in its showy splendor, repelled me. The prayer house of the Hasidim with its enraptured worshippers seemed strange to me. But when I saw the rebbe striding through the rows of the waiting, I felt, "leader," and when I saw the Hasidim dance with the Torah, I felt "community." At that time there rose in me an awareness of the fact that common reverence and common joy of soul are the foundations of genuine human community.

Buber's grandfather was a Jewish scholar, and Martin received a good Jewish education as he was growing up. But he lost all of his interest in Judaism when he attended university. During those years he went through a period of extreme confusion about his life as well as alienation from Judaism. His return to his Jewish roots began with five years of work in a progressive Zionist movement, but politics was not enough to provide him with the kind of spiritual meaning he was longing for.

In 1904, Buber discovered a small volume of Hasidic teachings in Hebrew titled *The Testament of Rabbi Ba'al Shem Tov*. One day, while studying the book, a particular passage leapt out at him:

*Embrace the virtue of enthusiasm.
Rise from sleep with enthusiasm,
and you will become
a radically different person:*

[continued on page 9]

*You will become capable of giving birth,
just as God gave birth to worlds.
Perform each act with enthusiasm,
and each of your deeds will
become
a vehicle for serving the One.*

The Ba'al Shem's insight excited him. It was true, he had been too passive and he was lacking a sense of enthusiasm about his life. If he could take initiative he might be able to discover his own creativity. It was as if the Ba'al Shem had promised him that through his own devotion and his own deeds he would be able to unite the divided powers of his soul and create something new, something that had never existed before. And by taking personal responsibility for his life in this way, he would be able to embody the creative power of the divine. That moment of discovery became Buber's spiritual awakening as a Jew.

Buber came to feel that there was a wealth of spiritual wisdom in the hasidic texts he was studying

in Hebrew. But at the beginning of the 20th century hardly anyone in Western Europe had ever heard of Hasidism or the Ba'al Shem Tov. Buber decided to begin to translate Hasidic literature into a European language, German, something that had never been done before. This was how Hasidism first became known to secular readers.

In 1907, Buber published his first book on Hasidism, *The Legend of the Baal Shem*. The book contains twenty legendary stories about the founder of Hasidism. In the book's introduction Buber called the Ba'al Shem "a simple, genuine man, inexhaustible in enthusiasm and guiding power."

Buber's youthful insight "that common reverence and common joy of soul are the foundations of genuine human community" seems to me to be a core principle of Kehilla Community Synagogue. And our prayer services derive their creativity, joy, and enthusiasm from the fervor of Hasidic worship.

A Presentation by Jessica Montell, Israeli Human Rights Leader

Jessica Montell will speak about the current situation regarding Palestinian human rights, the climate for the Israeli human rights community and the specific work of HaMoked: Center for the Defence of the Individual, an Israeli human rights organization with the main aim of assisting Palestinians of the occupied territories whose rights are violated due to Israel's policies.

Montell is the Executive Director of the Israeli human rights organization HaMoked and a leading figure in the Israeli human rights community for two decades. For thirteen years she headed the Israeli human rights organization B'Tselem.

In 2011, Ms. Montell was selected by Ha'aretz as one of "the year's 10 most influential Anglo immigrants." In 2013, the UK-based Action on Armed Violence selected Jessica as one of the 100 most influential people working to make the world a safer place. Ms. Montell is a frequent speaker and commentator on human rights, international humanitarian law and the Israeli-Palestinian conflict.

See the event on Kehilla's website calendar to RSVP.

Donation suggested: \$10 to \$20, NO ONE TURNED AWAY FOR LACK OF FUNDS. [Most or all of the money raised will go to HaMoked.] The program is sponsored by the Middle East Peace Committee of Kehilla Community Synagogue.

In the Back Classroom – Main Floor.

All events at Kehilla are fragrance-free.

An Update to Kehilla's Process For Responding to Abuse

by Rabbi Dev Noily

Keeping our community one that is safe for everyone, and where people facing abuse can find support, is a priority for Kehilla. Our Board recently reviewed and revised our policy for responding to abuse. The purpose of this article is to share some of Kehilla's history around responding to abuse, and to explain the change in our policy. Though I'm not addressing it directly here, I'm holding the pain and rage that so many of us are experiencing in response to the #MeToo movement, the Kavanaugh confirmation outrage, and the continuous violent objectification of women by the President. If you would like some support, witness, or company in these times, I invite you to be in touch with me, or with another member of our Spiritual Leadership team.

As a spiritual community Kehilla is committed to acknowledging the presence of domestic violence in the Jewish community and in our congregation, to supporting victims / survivors of domestic violence and facilitating their safety and healing, and to helping abusers recognize abusive patterns and learn not to be abusive. We seek to promote the end of abuse, to help prevent future abuse, and to support people to build the skills for healthy interpersonal and organizational relationships.

In the early 1990s, Kehilla adopted a policy to address domestic violence and abuse¹ within our community. It was a groundbreaking move for a synagogue to make, and Kehilla was able to do it because a number of people who are leaders in this field are part of our community, including Naomi Tucker, David Lee and Paul Kivel. Along with Kehilla's spiritual leaders and devoted lay leaders, including Rabbi David, Julie Patrusky and Steven Falk, they worked over three years to develop a policy for Kehilla to responsibly respond to domestic violence and abuse when it arises within our community.

Kehilla's Committee Against Abuse (CAA) was formed, which helped to create our guidelines, coordinated community education about abuse, facilitated processes to address abuse taking place within our community, and coordinated healing services for people who have experienced abuse. For the past several years, Julie Patrusky and Steven Falk have done a beautiful job of co-chairing the committee.

As our community grows and changes, we've identified some important updates to how we carry out this part of our mission. Since the CAA was formed, our spiritual leadership team grown, and has gained significant training in pastoral care, including how to address issues of abuse in our community and when to make needed referrals. We also have, and continue to build, strong relationships with professionals who have expertise in this field.

Given this shift in Kehilla's growth and capacity, and the deeply personal and confidential nature of issues of domestic abuse and the safety concerns for people who experience abuse, Kehilla's board has revised our guidelines on abuse to shift the contact point for people experiencing abuse from volunteer members of the CAA (our old policy) to our clergy (under the new policy). The clergy will consult confidentially with experts in the field, including some who are members of Kehilla and some who are part of our rabbinic/professional networks, to support a path of greatest safety and healing for our congregants, and to advise us about making referrals. The revised language in our policy is as follows:

Kehilla Committee Against Abuse
Kehilla reaffirms its commitment to having a Kehilla Committee Against Abuse. [continued on page 11]

¹ Domestic violence is an escalating pattern of power and control in an intimate relationship. One person systematically controls the other through several means, including

intimidation, threats, insults, emotional abuse, sexual abuse, economic control, isolation or physical violence.

This committee of concerned Kehilla members will promote awareness of and education about issues of abuse, and about Kehilla's policies and guidelines.

Responding to Abuse in our Community

Kehilla's clergy, in consultation with community members who have expertise in the fields of domestic violence and abuse, will oversee the implementation

of these guidelines, and will work to determine the best way to maintain the safety, confidentiality, and healing of abuse survivors associated with our congregation.

The clergy will help determine how the community can best promote tikkun (healing or repair) for both survivors of abuse and for those who have abused, teshuva (redirection for and contrition by one who needs changing) for those who have abused, and tzedek (justice) for the survivor, guided by the principles of restorative justice. The clergy will consult with designated Kehilla members who have professional expertise in this field when issues of abuse arise among our congregants. If concerns about abuse involve Kehilla's clergy, congregants are encouraged to go to Kehilla's Board Chairs or to Kehilla's Executive Director with those concerns.

The CAA will continue to be responsible for community education and programs about abuse, and will continue to partner with the clergy on Kehilla policies and any religious services that address issues of abuse/ healing from abuse. One recent result of this collaboration is the inclusion on our High Holy Day Al Cheit forms of phone numbers/crisis lines and websites where people experiencing domestic violence can get help.

Our community is deeply grateful to the visionary people who developed our policy against abuse, and who have continued to lift up the reality of abuse, to challenge the myths that abuse doesn't exist in certain families or communities, and to support people who are experiencing abuse.

If you are experiencing abuse in a relationship, please be in touch with one of our clergy members, or with one of these organizations:

www.thehotline.org - National Domestic Violence Hotline 1-800-799-7233

www.shalom-bayit.org - Shalom Bayit (East Bay) 866-SHALOM-7 /

(866) 742-5667 or (510) 845-SAFE

www.womaninc.org - WOMAN, Inc. in San Francisco / (415) 864-4722 24-hr support line

www.asafeplacedvs.org - A Safe Place (Oakland) (510) 536-7233 www.thehotline.org/help/for-abusive-partners/ National Domestic Violence Hotline (for abusive partners)

Talmud and Transformation: Come Learn with Us

By Rabbi Gray Myrseth

During the week of October 15th, Rabbi Dev and I had the honor and privilege of gathering in Chicago as members of the inaugural cohort of SVARA: A Traditionally Radical Yeshiva's Transformative Talmud Teaching Fellowship. Alongside our teachers and colleagues—including Maggid Jhos Singer of Chochmat HaLev—we learned the following Talmudic text, where the ancient sages Rabbi Hiyya and Rabbi Hanina are deep in a debate about Torah. Rabbi Hiyya asserts that he has acted in such a way to ensure that Torah, the sacred story of the Jewish people, will never be forgotten.

“What is it that I do?” Rabbi Hiyya asks with a rhetorical flourish. “I go and sow flax seeds, and plait the flax into nets, and I catch deer in the nets, and I feed the deer meat to hungry, vulnerable children. I prepare parchment from the hides and I write the five books of Torah on them. Then I go to town and teach five children the five books of Torah, and I teach six children the six orders of Mishnah, and I say to them: Until I return, recite Torah to one another and teach Mishnah to one another. [continued on page 12]

This is what I do in order to ensure that Torah will never be forgotten among our people.” Rabbi Hiyya’s model of transformative teaching and learning is slow, messy, unglamorous work, and his leadership is mostly in the background. His is a detailed, patient, long-arc pedagogy. It is wholly motivated by love—for one’s students, for the process, and for our sacred texts.

I arrived back in the Bay in time for Kehilla School on Thursday, where during our all-school tefillah gathering, eighty or so students and I were going over the words to Modeh/ah Ani. I shared that the two “usual” options—one masculine, one feminine—for beginning the prayer left me with a

question. “Does anyone else have a question about this?” I asked the students, who range in age from first through sixth grades. About 15 hands shot up. I called on one, who replied “Yeah! What do people who aren’t boys or girls do?” Every other hand-raiser nodded vigorously. This was everyone’s question.

What followed was a thoughtful, detailed, engaged conversation about gender and language. Points were contributed by students across the age range, who shared the way gender worked in the languages they speak (Mandarin, Spanish, and others), as well as how they or their family members identify. [continued on page 13]

Decoding Hebrew

Bracha Stone will present an effective way for adults to learn our amazing language – with patience, song, community and BOOKS! This class is for everyone, and especially recommended for participants in the conversion and adult b’nai mitzvah programs.

Bracha will begin with the very basics (for all who don’t know anything at all about Hebrew) and then move through a series of lessons and exercises designed to build skills at a pace that won’t make your head spin.

You will be encouraged to study with a chavruta – study partner – so bring one of your own if you like. If you don’t review between classes, you probably won’t progress much but you still might enjoy hanging out with Hebrew once a week. If you take this class and also review, you will begin to get the Hebrew decoding skills you need so you can proceed with:

- Reading Hebrew (no more transliteration for you!)

- Starting to learn what you are praying

- Studying trope

- Attending Svara events

Dates: Sundays – November 11th, 18th, and 25th
December 2nd, 9th, and 16th

These are six dates on the calendar, but you will be charged for 5 classes. If Bracha does not need to cancel one of these classes, the sixth one is free.

Time: 10:30 am – 12:00 noon

Cost: \$105 for 5 sessions (sixth class is free if not canceled)

Cost of book is included

No one turned away for lack of funds

Location: Private home, provided upon registration.

NOTE: This class has a CAP for 10 students ONLY, due to space availability. A waiting list will be created once capacity has been met. To register, please go to the event on Nov 11th on the Kehilla website calendar.

Email Bracha (Stone.betty@gmail.com) with any questions or concerns, including accessibility concerns.

We talked about the way language changes over time and how people are helping Hebrew catch up with the way genderqueer Jewish people think and talk about themselves. I shared how my own Hebrew name includes the non-gendered “le’veit” (belonging to the household of) rather than “bat” (daughter of) or “ben” (son of). Towards the end of the conversation, one student said, “We get to figure out what words we use as we get bigger.” At dismissal, as I related the conversation to a parent, they said to me: “I am so amazed and moved that this is part of what it will mean to my child to grow up in Jewish community.”

All this, in the week leading up to the Trump administration’s leaked memo proposing that trans peoples’ very existence be rendered invisible by our federal government. All this, two weeks before the horrific shooting at Tree of Life Synagogue in Pittsburgh on Shabbat morning.

Rabbi Benay Lappe, the founder of SVARA, teaches in her Crash Theory of history that every one of us is living inside a master story—a narrative that imbues our lives with meaning and helps us answer the world’s big questions—and that every single master story will ultimately and inevitably crash. In the wake of a crash, we can behave as if nothing has truly changed (option one), we can jump ship to a new master story (option two), or we can engage in the challenging, paradigm-shifting work of retelling the best parts of the old story in light of the new post-crash reality (option three). Rabbi Lappe proposes that the Talmud is the product of our ancient sages choosing to go “option three” and that by engaging in the study of this text in the present, we can sharpen our capacity to be as

resilient, as creative, and as courageous as they were.

These are challenging times to be alive, in oh so many ways. It is also true that when I consider the astonishing gift of learning with each other and with our young people, I feel resolute and often even hopeful. There is no other time in Jewish history during which I could be an openly queer, transgender rabbi who not only studies Talmud, but who actually gets to train to be a teacher of this powerful tradition, with teachers and alongside colleagues from whom I learn so much. There is most likely no other time in Jewish history when our Kehilla School students could have had the conversation I described.

We live in a time where master stories are crashing down around us day by day. Some of these crashes are excruciatingly painful, while others hold glimpses of liberation and untold possibility. Harnessing, or even witnessing, that liberatory potential is hard work. It demands that we slow down, get clear about our goals and values, and open our minds to new ways of thinking. I believe that Talmud study is one way to access and hone these skills.

This winter and spring, Rabbi Dev, Maggid Jhos Singer, and I will convene Beit Midrash sessions throughout the Bay Area, where we’ll engage in the transformative practice of Talmud study. Our Yeshiva (place of Jewish learning) is called 700 Benches, inspired by a story in the Talmud of radical inclusivity and the overturn of old power structures. Stay tuned for dates and locations. We hope you’ll join us.

Glitter Kehilla Kabbalat Shabbat & Trans Day of Remembrance & Resistance.

Friday, November 16, 7:30 pm.

Glitter Kehilla invites the community to join us for our annual Shabbat observance that centers and honors the resilience of the trans community and remembers lives lost to anti-trans violence. Bring veggie/parve food to share at the kiddush following services. We will be collecting tzedakah for the Transgender, Gender Variant, and Intersex Justice Project (TGI Justice Project). If you can’t attend but are moved to donate, you can do so at this link.

<https://donatenow.networkforgood.org/TGIJP?code=Home>

An Interview with Kehilla Congregant Satya Zamudio

By Bill Lazarus

When Satya Zamudio turned 11 she moved back to the Bay Area with her mom Brooke Lober. Her dad, Joaquin Zamudio Garcia, lived four blocks away.

In prior homes in Tucson and LA, they had not been particularly religious. But Brooke, an activist in Jewish Voice for Peace and the International Jewish Anti-Zionist Network, had long heard of Kehilla and “wanted me to get my Jewish education here.” “I was never really religious,” Satya says. “It was politically my mom’s thing.”

At Kehilla, Satya’s start was rocky. “When I first came, I didn’t actually like it,” she remembers. “I came a little late in the year and I didn’t know anything, basically. I felt like the rest of the class knew much more than me. I felt kind of intimidated.”

In fact, Satya did not want to return, but gave into her mom “who told me I should try it another week.” By the third week, Satya was hooked. “I loved the people in my class. They were funny. I was welcomed by them. It was great. I really felt a connection to Rabbi Dev.”

Now, three years have passed. Satya had her Bat Mitzvah in the spring with the help of “warm and loving” guidance by Natalie Boskin and her “magical spirit.”

In preparation, every Monday, Satya studied with her partner Nadia. They worked with their Hebrew teacher Elizheva, studied Jewish history and stories, and tackled their Torah portions. Satya was assigned a parsha from Leviticus that many find to be especially challenging — all you never wanted to know about purity and impurity.

“I thought, ‘What am I going to do with this?’” She found the part about putting women into quarantine when they are in their menstrual cycle to be particularly disturbing, so Satya decided to focus upon that for her drash. [continued on page 15]



November Book Discussion Group: *Someone to Run With* by David Grossman

Monday, November 12, 7-9pm

All Kehilla members are welcome to join us for our customary meetings on the second Monday of the month at 7pm

Curious what we’re reading in the 2018-19 year? Here are our selections:

December 10, 2018 – *The Power* by Naomi Alderman

January 14, 2019 – *Diary of the Fall* by Michel Laub

February 11, 2019- *Paris in the Present Tense* by Mark Helprin

March 11- *The Best Place on Earth* by Ayelet Tsabari

April 8, 2019- *Don’t Call It Night* by Amos Oz

May 13, 2019- *Girl From the Garden* by Parnaz Foroutan

June 10, 2019- *Waking Lions* by Ayelet Gundar-Goshen

July 8, 2019- *Nemesis* by Philip Roth

August 12, 2019 – *They May Not Mean to But They Do* by Cathleen Schine

September 9, 2019 – *The Beautiful Possible* by Amy Gottlieb

October 14, 2019 – *End of Days* by Jennv Erpenbeck

In preparation, every Monday, Satya studied with her partner Nadia. They worked with their Hebrew teacher Elizheva, studied Jewish history and stories, and tackled their Torah portions. Satya was assigned a parsha from Leviticus that many find to be especially challenging — all you never wanted to know about purity and impurity.

“I thought, ‘What am I going to do with this?’” She found the part about putting women into quarantine when they are in their menstrual cycle to be particularly disturbing, so Satya decided to focus upon that for her drash.

“I disagreed and linked it to the AIDS crises. I talked about how it was believed that dying people should be quarantined as well. I argued this was wrong.”

She talked about stigma, and questioned why the topic of menstrual cycles, a natural thing, should be treated so gingerly. “I just threw the question out — Is it because people are scared of it?”

As might be expected of a 13-year-old girl speaking before a large group of friends, family and a number of strangers about a taboo sexual topic, Satya says with perhaps a bit of understatement, “I was nervous.”

Joaquin, Satya’s dad, though brought up Catholic, never was particularly religious. But he dove into her Bat Mitzvah, learning prayers and blessings, helping with the kiddish and engaging with their havurah.

Before Kehilla, Satya was exposed to some different synagogues. She found them to be “so conservative.” At Kehilla, in contrast, “Everyone is super different. They have such different ideas, thoughts and perspectives. Kehilla brings them all together.”

After completing her Bat Mitzvah, Satya was not ready to take a long break from religion. She decided to become a teaching assistant for Kehilla’s fifth grade. “So I’m here every Thursday again. Some other people from my class are also TAs.”

She finds that supporting “the connections that kids have to each other” to be a “really great part” of her work at Kehilla. “We are people who kids can come to. We’re not lead teachers or classmates. We’re in the middle.”

Meanwhile, Satya says, “I found my religion here, my spirituality. I go to services now, and I never did that before. I love my class and I’ll know the kids in it for the rest of my life. It’s really made a big impact on me.”

Please help Talya Husbands-Hankin support our homeless population by donating blankets, tarps, tents and men’s socks to be distributed to homeless folks in the area. **Please, no clothing and no babies’ / children’s gear.** We have a box located right by the Sanctuary door. It continues to be a pressing need.



Tikkun Ha-Nefesh (Repair of the Soul) Healing Racism, Unpacking White Privilege – Affinity Group

WHEN: First session Sunday November 11th, 2018 10am – 12pm | WHERE: Kehilla, Back Classroom
FACILITATORS: Rabbi Shifrah Tobacman and Chaplain Laura Fitch

This group will meet for two hours once a month for a year beginning November 11th and then the 3rd Sunday of every month after that. The group is part of the community's larger project of addressing racism and de-centering whiteness within and beyond our congregation. It is an outgrowth of Kehilla's affinity group for those who identify as white or as benefitting from white privilege. This will be a safe space in which to engage in the emotional and spiritual journey of healing and repairing the soul around these critical issues. You do not have to participate in the larger affinity group in order to attend these sessions, and you are welcome to come to as many or as few sessions as will facilitate your healing journey.

As a framework we will use the three-fold path from the Ba'al Shem Tov's teaching on healing and being present to grief and trauma. The three-fold path includes:

1. Hachna-ah: Full Immersion / Presence. We'll sit fully and mindfully with our difficult experiences and feelings and be held by each other in a loving if also challenging way as we do.

2. Havdalah: Differentiation. We'll find ways to distinguish between our past and present, our trauma and present day realities. We'll ask ourselves: What keeps us silent or complicit in the face of racism? What keeps us safe? What are our fears, real or imagined, around racism and white privilege? What opportunities emerge as we honestly examine our experience? How can we let go of what keeps us from being fully present to racism, connect better with those who are targets of racism, and engage with other white people who may be acting out in oppressive ways?

3. Ha-Mitookah: The Sweetening. We'll lean into gratitude and hopefulness for the ways our lives are enhanced and our spirits uplifted through an honest reckoning, and by the potential for more genuine and meaningful relationships with ourselves and others.

Please join us. NOTE: Pre-registration is not required, but RSVP's are strongly encouraged to give facilitators a sense of how many people to expect. To RSVP email Laura at lafitch@gmail.com

Artist's Reception for A Long Walk With Many Views: by Barbara Haber

Sunday, January 6, 3:00 pm - 5:00 pm

A Long Walk With Many Views: An Art Exhibit by Barbara Haber | Opening: December 8

We are pleased to announce the opening of a new art exhibit in the Fireside Room, created by Kehilla artist Barbara Haber. The show will be on view beginning Saturday, December 8. Please join us for the artist's reception on Sunday, January 6, 2019, 3-5pm.

Barbara writes:

All of my art starts with walking. Hiking in the Sierras or by the ocean, I am awed by the grandeur, delicacy, and vibrant energy of land and water. Walking through farmer's markets, orchards, and gardens I

am filled with amazement and gratitude for the generosity of our living planet –the shade of the trees, the delectable fruits, vegetables, and nuts, the luscious flowers that it provides. And these ongoing journeys create new experiences and shared memories with those who walk close by my side. Creating pictures of landscapes and growing things is also a daily reminder of the fragility of the ecosystems that sustain us, and of the inaccessibility of these gifts to so many –a welcome reminder of obligation beyond the studio. [continued on page 17]

Whatever art I make is at one stage photography. I experience, I observe, then I photograph. My photos later stimulate memory and emotion. I take up the varied instruments of my craft to create images that rely on photography, yet are not photographs.

Whatever the medium, I am pulled to make pictures grounded in close observation and physical particularity, yet expressive of my emotional and spiritual response to the subject. Lately, as I age, I am aware of a heightened sense of impermanence. How

can I evoke in visual terms my experience of the ephemeral, fleeting nature of existence, and of my own being?

All this musing and meditation goes on day by day in my tiny studio, in my art-maker's mind.

I offer to you the residue: these pictures –to see whatever you see and to find your own meaning and enjoyment.

I invite your comments or questions. You can reach me at bejhaber@gmail.com.

Thank You for Your Generosity

Financial

Annual Fund

Danielle Rosenman and Steven Falk, in memory of our mothers, Adele Essman and Lillie Falk

Shelley Nathans and Sam Gerson, in memory of Ariel Hershcopf

General Fund

Andrea Bryck

Cathy Jane Steirn, in memory of my sister

Judy and Irwin Miller, in memory of Irene McPhail

Nahum and Jane Rand, in memory of Irene McPhail

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Beth Weinberger, in memory of Frieda Weinberger

Dolores Taller, in memory of Stephen Lee Taller

Jane Lara and Vicki Alcoset

Marjorie Brown

Immigration Project

Richard Speiglmán and Ellen Bernstein, in memory of Selma Bernstein

Bracha and Don Stone, in honor of all those making Sanctuary possible

Bracha and Don Stone, in honor of the teams that accompany & house

Rabbi's Discretionary Fund

Bracha and Don Stone, in honor of the Bima Team

Richard Speiglmán and Ellen Bernstein, in loving memory of Selma Bernstein

Ruth Minka

Volunteer

Working Class/Low Income Group and to Penny Rosenwasser,

for organizing and facilitating the 'Open Minds, Open Hearts: Exploring Class Dynamics in Our Kehilla Community' Workshop.

Sharon Grodin,

for coordinating the Community Klezmer Band.

Chevra Kadisha,

for all of your loving work after the deaths of Irene McPhail and Ariel Hershcopf.

Shoshana Finacom and Scott Gelfand,

for helping facilitate the Bar and Bat Mitzvah Nuts and Bolts Workshop.

Jesse Kupers,

for providing CPR training to the Kehilla staff.

November 2018 Event Listing

Please remember that all events are fragrance-free

Fri., November 2, 7:30pm. **Kabbalat Shabbat & Community Gathering with Hazzan Shulamit, Rabbi Dev Noily, Debbie Fier, & Julie Nesnansky.** Kehilla congregants and friends and allies are invited to Join us for a song-filled and soulful evening of spirited and contemplative prayer. We will lean into Shabbat as we continue to grieve, pray, and lift up our voices for justice and peace, as we honor the victims of the terror attacks at the Pittsburgh synagogue and the Kentucky grocery store, and lean into our solidarity with all those targeted by hate and violence. Kiddush follows the service. Please bring something veggie/parve to share, sweet or savory.

Sat., November 3, 10am-12pm. **Shabbat Morning Services & Rebekkah Scharf & Ezra Leventhal become B'nei Mitzvah!** Join us as we celebrate Shabbat and Bekkah and Ezra's simcha with Sharon Grodin, Hazzan Shulamit and Debbie Fier with a musical Shabbat morning service exploring Parashat Chayei Sarah. Everyone is welcome! Kiddush provided by Bekkah's family in honor of her grandmother's yartzheit.

Sat., November 3, 10:30am. Tot Shabbat with Jen Miriam and Alon Altman with their Puppet Friends Especially for the littlest tots (0-3 years) and their grown ups; children up to 5 are welcome! Join us for songs, prayers, friends and stories and end with challah and grape juice. Bring a snack to share if you'd like. Main floor back classroom.

Wed., November 7, 7:50 am. **Morning Meditation Sit with Rabbi Dev, Fireside Room.** Doors open at 7:50 a.m., short teaching at 7:55 a.m., silent sit from 8-8:30, mourner's kaddish and announcements at 8:30. Please enter through the patio off Fairview Avenue.

Wed., November 7, 7-8:30 pm. **Defending Palestinians' Rights: How We Make Change.** In the Back Classroom – Main Floor. Learn more on page 9.

Thurs., November 8, 6:30-9pm. **Economic Justice Committee Meeting** in the Fireside Room.

Fri., November 9, 7:00 pm, **Liturgically Traditional, Radically Inclusive Kabbalat Shabbat, Fireside Room.** Learn more on page 2.

Sat., November 10, 10am-12:30pm, **Shabbat Service & Ruby Burg-Naughton becoming Bat Mitzvah.** With Rabbi Dev, Hazzan Shulamit, Natalie Boskin, and Debbie Fier. Join us for a celebratory, musical Shabbat morning exploring Parashat Noach. Everyone is welcome! Kiddush provided by Ruby's parents, Dina Burg and Alex Naughton.

Sun., November 11, 10am-12pm. **First meeting of Tikkun Ha-Nefesh (Repair of the Soul) Healing Racism, Unpacking White Privilege – Affinity Group.** Learn more on page 16.

Sun., November 11, 10:30am-12pm. **First session of Decoding Hebrew.** Learn more on page 12.

Mon., November 12, 7-9pm. **Book Discussion Group.** All Kehilla members are welcome to join us for our customary meetings on the second Monday of the month. November's book: *Someone to Run With* by David Grossman.

Wed., November 15, 7:50 am. **Morning Meditation Sit with Rabbi Dev, Fireside Room** Doors open at 7:50 a.m., short teaching at 7:55 a.m., silent sit from 8-8:30, mourner's kaddish and announcements at 8:30. Please enter through the patio off Fairview Avenue

Wed., November 15, 7-9pm. **Fourth session of 'Love versus Truth' – Adult Education Class w/Rabbi Burt.**

Fri., November 16, 7:30 pm. **Glitter Kehilla Kabbalat Shabbat & Trans Day of Remembrance & Resistance.** Learn more on page 13.

Sat., November 18, 10:30am. **Shabbat Morning Service with Rabbi Dev and Beth Dickinson, Fireside Room.** Join us for shabbat morning prayers and an exploration of Parashat Vayetzi. Kiddush follows the service. Please bring something vegetarian to share.

Sun., November 18, 10:30-12pm. **Second session of Decoding Hebrew.** Learn more on page 12.

Sun., November 18, 4:30pm. **Memorial for Ariel Hershcoff at Kehilla.** Doors open at 4:00 and the

Service begins promptly at 4:30 PM. A reception will follow hosted by Naomi Baran and Major Jones. Please RSVP to NaomiBaran@gmail.com. In the Sanctuary.

Wed., November 21, 7:50 am. **Morning Meditation Sit with Rabbi Dev, Fireside Room.** Doors open at 7:50 a.m., short teaching at 7:55 a.m., silent sit from 8:00 - 8:30, mourner's kaddish and announcements at 8:30. Please enter through the patio off Fairview Avenue.

Thurs., November 22 & Fri., November 23, **Kehilla Admin Offices Closed for Thanksgiving.**

TOT SHABBAT CANCELLED, Fri., November 23. Please join us on Saturday, December 1, for the next Tot Shabbat at 10:30am, and on Saturday, December 8, for a special tot-centric Chanukah concert and puppet show with Octopretzel at 5:30pm to kick off our Chanukah party.

Sat., November 24, 10:30am-12pm. **Shabbat Service with Rabbi David, Fireside Room.** What can it mean to

see the face of God in the face of every person you encounter? Is this poetry, metaphor, literally true? All of the above? This morning's Thanksgiving Torah reading is Va-Yishlach from Genesis chapters 32 and 33 including Jacob's wrestling with the angel and his reunion with Esau. Hidden in the stories is the face-of-God question. We will wrestle with the text and discuss it.

Sun., November 25, 10:30-12pm. **Third session of Decoding Hebrew.** Learn more on page 12.

Tues., November 27, 6:15-9pm. **Board of Trustees Meeting.** (Dinner at 6:15) All members are welcome. Back Classroom (main floor, straight down the hall).

Thurs., November 29, 3:30-6:30pm. **Arts and Crafts Fair to Benefit Immigrants.** Learn more on page 4.

Thurs., November 29, 6:30-8pm. **Greening Committee Meeting.** In the Emma Goldman

Kehilla Community Synagogue 1300 Grand Avenue, Piedmont, CA 94610 Please use the following number for all staff: (510) 547-2424			
Senior Rabbi, Dev Noily RabbiDev@kehillasynagogue.org x104	x103	Director of Kehilla School, Rabbi Gray Myrseth rabbigray@kehillasynagogue.org	
Active Emeritus Rabbi, David J. Cooper Rabbidavid@kehillasynagogue.org	x104	Youth Programs Coordinator, Natalie Boskin Natalie@kehillasynagogue.org	X107
Executive Director, Michael Saxe-Taller Michael@kehillasynagogue.org	x101	Bookkeeper, Molly Melamed Molly@kehillasynagogue.org	x102
Music Director, Hazzan Shulamit Wise Fairman Shulamit@kehillasynagogue.org		Events Line: Fax: 510-547-2442	X216
Founding Rabbi, Burt Jacobson 510- 283-5704 RabBurt@earthlink.net		Chevra Kadisha: Jane Hoberman: 510-843-6047	
Office Administrator, Dee Ward Dee@kehillasynagogue.org	x100	Committee Against Abuse: Steven Falk: 510-339-0517	
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