

An Update on Safety and Security

by Rabbi Dev Noily, Michael Saxe-Taller, Karen Cohn and Catherine Lyons

Following the Tree of Life shooting in Pittsburgh, Kehilla hosted an Open Door Shabbat. More than 450 people came to welcome Shabbat with us, including allies of every faith who spilled out of the sanctuary, into the lobby, and down the stairs. We made a decision for that night to reach out to have our friends and neighbors join us, rather than to fortify our doors.

We take seriously our responsibility for the safety and security of the Kehilla Community. The shooting as well as the recent air quality emergency resulting from the Camp Fire have reminded us of the importance of community preparation for potential emergency situations.

The issues surrounding safety and security are complex and at Kehilla, we strive to have our actions align with our values. We want to share with you the principles that are guiding our way as we address the safety and security issues in our community.

1) Take reasonable and proportional measures that balance security and welcome.

We are committed to keeping our people and our building safe from possible harm, while maintaining an open and welcoming space that reflects our value of deep hospitality. As a Jewish community, many of us have been exposed to

hatred and trauma, and violent events like Pittsburgh (and even small incidents like a flyer near the building) can trigger feelings of panic, vulnerability and an intense need for security. We want to honor those feelings, while staying firmly rooted in the present. We will work to assess real threats and safety concerns, and to prepare accordingly, but not necessarily in the same way that some mainstream Jewish organizations may express an elevated sense of risk and need for protective measures.

2) Prioritize community relationships and solidarity to resist hate, including racism, antisemitism, islamophobia and other forms of hate.

Kehilla has many friends and allies in the Jewish community, the interfaith community, and in progressive community organizing circles. We continue to grow and deepen those relationships, showing up for people when they need us, and calling on them when we need them.

We believe that our security ultimately depends on our place in the larger community of people who are vulnerable, and potentially vulnerable, to identity-based discrimination and violence.

[continued on page 2]

In the Kol Kehilla this month:

Executively Speaking: An Exciting Time at Kehilla.....	3
Seeing the Dark in a Different Light.....	5
A Word from the Board.....	6
Kehilla Section in Mountain View Cemetary.....	9
Mitvah, Community & Avodah – All at Once!.....	10
Update from the Sanctuary Task Force.....	11
The Jewish Roots of Kehilla’s Values: Reb Zalman.....	12

An Interview w/ Kehilla Congregant Jane Hoberman...	14
The Kehilla Trip to Israel/Palestine?.....	15
Faith Trio: Help Alleviate Hunger in Alameda County!..	16
Thank You for Your Generosity.....	17
December & January Event Listing.....	18
Clergy & Staff Directory	20

3) Stay mindful of our privilege and use it with intention.

Though our community members are race, class, religion, sexuality and gender diverse, we are a predominantly white and middle-class Jewish community. Most of us don't experience structural injustice that restricts our access to education, health care and social mobility, or that exposes us to police abuse, high rates of incarceration and violence. When our community experiences hateful incidents of virtually any magnitude, it's easy for us to get supportive attention from media, police and local government. Other people facing threats to their safety can't get the same kind of attention. Our access to these resources isn't reason enough to use them. We need to think about how to use this privilege and power, and also how to leverage it to bring more supportive attention and resource to other parts of our community where people need it.

4) Build capacity that minimizes reliance on policing and militarized security systems.

We are part of both local and [national](#) coalitions of religious communities who are building community-based safety plans that minimize our reliance on police and other militarized security

systems. This includes (a) plans for training members and volunteers in de-escalation, conflict management and emergency response; (b) working with existing community-based security people like Community Ready Corps and (c) developing alternatives to calling police to address the needs of unhoused people, people with mental health issues, and others. For some in our community, police are personally experienced more as a source of harm than of protection. We've also seen police militarized against Black citizens and allies in Ferguson, and against Indigenous citizens and allies at Standing Rock. In Oakland, we see police clearing out encampments of unhoused people with nowhere else to go. We have a good relationship with the Piedmont police, but we don't want to rely exclusively on that relationship for our safety and security, and we want to minimize police presence in and around our community.

We invite you to join us as we address our safety and security needs at Kehilla. We are forming a Safety and Security Task Force and invite any of you who are interested in participating to contact Executive Director, Michael Saxe-Taller. This task force will also work closely with Youth Education Director Rabbi Grey Myrseth in addressing the needs of Kehilla School and our Bar and Bat Mitzvah Program

The Tree of Life Chevra Kadisha

The Chevra Kadisha of Kehilla wants to honor the Tree of Life Chevra Kadisha for their spiritual strength and dedication. As one of our Chevra Kadisha member said "I had been thinking about the work of the Chevra Kadisha in Pittsburgh these last few days overwhelmed by the magnitude of the task. ... I find it difficult to imagine working on victims of targeted anti-Semitism who died from gun violence."

In love and appreciation of the Tree of Life Chevra Kadisha, the members of Kehilla's Chevra Kadisha personally donated \$976.00 to HIAS. We choose HIAS because it addresses so many aspects of this tragic event and is reflective of Kehilla as an activist congregation. Some of us also wrote personal letters to the Chevra Kadisha offering our love and support.

Executively Speaking: An Exciting Time at Kehilla

by Michael Saxe Taller, Executive Director

Kehilla is at an exciting time in its evolution. We have been growing steadily for a few years. We now have the opportunity to look afresh at our community and imagine new possibilities, some for the first time.

This was not true only a few years back. Soon after I began working for Kehilla in January 2015, I learned of the synagogue's recent history. Kehilla, as an institution, had been through a challenging series of years. In the aftermath of the 2008 economic crisis, finances at Kehilla had become very tight. We were regularly ending the year with a budget deficit and were spending down our financial reserves. Membership had dipped and there was real concern about our sustainability including questions about whether we could continue to afford to pay for our building. For a

number of years, we did not have a full-time, permanent Executive Director.

The Kehilla staff and leadership, and in particular, the Kehilla Board of Trustees worked incredibly hard and made some tough decisions. Fortunately, Kehilla's most valuable resource, the large group of dedicated, creative and resourceful congregants and staff remained firmly in place. By the time I arrived things were beginning to turn around.

In the last four years, I have been fortunate to witness the Kehilla community going through an extraordinary period of growth.

[continued on page 4]



Kehilla Hanukkah Celebrations

Kehilla Chanukah Party for People of Color & their Families

**Thursday, December 6th,
6:30-8pm, Buber Room**

Join us for this collaborative event!

RSVP to
juliearonowitz@gmail.com
.com so we can make sure
we have a good variety of
food, music, etc.

** Please share this with any
other Kehilla families with
POC members and
encourage them to join!*



Join Kehilla for our annual family-friendly Hanukkah party! Saturday, December 8

5pm: Doors open with snacks for children!

5:30pm: Octopretzel performance, and candle lighting with kids immediately after the show. Suggested cost (concert only): \$10 per Adult, \$5 for children, under 3 are free. No one turned away for lack of funds. Get concert tickets here.

6:30pm: Community Candle Lighting and Vegetarian potluck dinner. Please bring a vegetarian dish to share. Latkes provided.

You are invited to bring your own menorah and candles.

7pm and on: fun activities for all – singing, stories, games, and art!

Sign up to volunteer by emailing maya@kehillasynagogue.org or going to the event on our website

&



Arts and Crafts Fair to Benefit Immigrants 6:30-9:30pm in the Fireside Room during the Hanukkah Party!

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.

We have grown in size, with both our membership and school enrollment steadily increasing. Our budget has increased considerably and our staff has increased as well. We have more programs and initiatives and significantly more congregants are taking leadership. And our engagement with the wider communities has increased, as well as our collaborations with other organizations and communities and our contribution to the social justice movements in which we participate.

Kehilla as an institution is back on solid financial ground. Our growth has been steady and there is ample reason to think that it will continue. Expansion comes with new opportunities and also significant challenges. Now that our leadership no longer has to focus on institutional survival, we can look forward and begin to imagine our future. and address these opportunities and challenges.

Over the past six months, Rabbi Dev and I have been thinking seriously about the ramifications of our growth and change. We recently engaged the Kehilla Board in an in-depth conversation in which we identified the various changes that have occurred and brainstormed the opportunities and challenges that have arisen from these changes. Here are a few examples of the issues that arose:

- We are growing and thriving. How do we improve our infrastructure to sufficiently address our growing congregational needs?
- As we increase in numbers, what do we do to maintain the intimacy that is so

important to our community?

- How do we continue to deepening the engagement of our congregants, including many newish ones, with the community?
- How do we encourage and empower congregants to create, organize and lead the new initiatives that have always been crucial to Kehilla's flourishing? And how do we do this at a time when our size requires that we have more centralized administrative decision making in certain areas?
- What do we need to take care of our aging Grand Avenue home at a time when we are making increased demands on our building?
- How do we support and nurture our staff and clergy as the needs of the congregants increase?

I believe that Rabbi Dev, the members of the Kehilla board and I share the understanding that going forward, we must focus on strengthening the foundational structures of our congregation. We must focus our growth on building systems, structures and capacities to handle the increasing demands of a growing congregation.

To do this will require the involvement of many stakeholders in our community. Over the next several months, we will expand our conversations to bring many of you into the process. Thankfully, we have the security and foundational solidity to do so!

Kabbalat Shabbat: Liturgically Traditional, Radically Inclusive

Friday, December 14th & Friday, January 11th

New and earlier start time! 6-8:30pm

Join us for a more traditional davening style of Kabbalat Shabbat and Ma'ariv, the Shabbat evening service, songful and in Hebrew, following the full liturgy. ALL are welcome to come pray, sing, hum, clap and celebrate building our beloved community. Kiddush and light oneg (ritual snacks) after the service.

Cosponsored by Kehilla and Glitter Kehilla.

Seeing the Dark in a Different Light

by Rabbi Dev Noily

Hanukkah invites us to explore the holy possibilities of darkness. Our practice of Hanukkah can radically challenge our society's privileging of light over darkness – a privileging that perpetuates, and may be rooted in, our structural racism. We can see this in our language—both what we say and what we hear. And especially, the ways that we use “light” and “dark” as metaphors for “good” and “bad” or for “hope” and “despair.” In these subtle and not-so-subtle ways, our language constantly delivers the message that lighter is better than darker, that white is holy and black is corrupt or bereft of holiness.

Hanukkah is especially susceptible to metaphors that fail to challenge, and that can reinforce the racial injustices of our time. And Hanukkah also creates an opening for Jewish sources to guide our use of language in different direction—as a path to liberation and justice.

Rabbi Arthur Waskow writes about Tisha B'Av, the day that commemorates communal loss and creates space for collective mourning:

It is the heart of summer: hot as a furnace, dry as the tomb. A shower, a breeze, are forgotten memories. The earth is panting in exhaustion—almost as if the birthing of her harvest has gone awry, as if the birth-pangs will go on forever but here will be no fruit.

And people are exhausted too. Their freshness and fertility, warmed and renewed by the sun of spring, has wilted as the sun grew still hotter. We feel burnt out. The whole world is being put to the torch. (Seasons of our Joy, p. 207)

Waskow offers a striking and powerful alternative to our dominant metaphors. Here, it is the excess of light and heat that is frightening, dangerous, and imperiling. The saddest, most devastating time of the Jewish year comes not in the darkness of winter, but in the scorching heat and relentless light of summer.

The rabbis of the Talmud spoke about Torah as “black fire on white fire” (Palestinian Talmud Sotah 8:3), where the black fire is the letters themselves and the white fire is the space between them. Both transmit meaning, and if we had only one without the other, there could be no Torah.

Darkness is associated with the generative state that precedes birth. Just as the Torah's creation story begins with “darkness on the face of the deep,” (Gen. 1:2) so too our lives begin in the womb—the darkest, most protected and most nurturing place we may ever know.

Our ancestor Jacob encounters G-d not in the light of day, but deep in the night. Not once, but twice – as a young man fleeing home with an uncertain future, and as an accomplished, a middle-aged man about to face the unfinished business of his youth. It's only in the dark solitude of these nights that Jacob vision is clear and his understanding at its deepest.

Our traditions and sacred stories are laden with opportunities to challenge the dominant metaphors of light and darkness that reinforce and perpetuate white supremacy in our society, opening up new avenues to seek understanding. As Hanukkah comes, may we explore and celebrate the gifts of the darkness.

December Book Discussion Group: *The Power* by Naomi Alderman

January: *Diary of the Fall* by Michel Laub

Mondays, December 10th & January 14th, 7-9pm

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

A Word from the Board

This is the second installment of our new column about the life of the Kehilla Board of Trustees. This month we're presenting a summary of some of the Board's work over the past year and explaining the various modes of Board work (source article: "Governance as Leadership: Reframing the Work of the Nonprofit Board," The Pew Fund for Health and Human Services).

The Board's "Fiduciary Mode"

Pew Fund: In this mode, the Board's central purpose is the stewardship of tangible assets, and its principal role is to act as a sentinel. It oversees operations and ensures efficient and appropriate use of resources, legal compliance and fiscal accountability.

The Finance Committee researched a number of places to invest some of our banked assets into liquid, low-risk, short term, FDIC money market accounts. That money previously was not earning interest and was held in amounts over the FDIC-insured limit. In our last meeting, the Board approved the Finance Committee to go ahead and place some of our banked assets into these accounts for the short term. The Board also requested and approved the forming of a small committee of Board and Finance Committee members who will develop an Investment Policy including ethical investment guidelines, and come up with a plan for future investment.

[continued on page 7]

A Long Walk with Many Views: An Art Exhibit by Barbara Haber

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.

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.

A Word from the Board [continued from page 6]

The Generosity Committee successfully coordinated several events and up to 4 fundraising campaigns throughout the year, as featured in Kehilla's Annual Report distributed during the High Holy Days. In addition, the committee and ED led efforts to gain Legacy Program members, which provides gifting after a person's passing. The Generosity Committee welcomes new members who want to help others learn how to financially support our community.

Board member Ruth Atkin led in the forming of a Building Committee. She is working with the ED to identify a comprehensive list of improvements that the building needs, including improving accessibility of various kinds. If you would like to provide input around prioritizing significant building projects and know about home remodeling or other pertinent experience, contact Ruth Atkin (ratkin1@aol.com).

The Personnel Committee worked on supporting rabbinic transitions, updating job descriptions, compensation and performance reviews for the clergy and executive director, as well as began to review personnel policies which were adopted in 2004.

A time-limited committee has been formed to examine the existing Board committees – Finance, Membership, Board Development, Generosity, Personnel, and the newest committee, Building – with the goal of seeing that they are functioning in the best possible way. For example, should the membership committee expand its scope from welcoming new members to a broader mission of member engagement. While these committees are known as “Board committees” – one or more Board member must be on the committee – non-Board members are welcome to join on all but Personnel.

The Board's “Strategic Mode”

Pew Fund: Here, the Board's central purpose is to ensure a winning strategy for the organization, and its principal role is to be a strategic partner to senior management. Its core work includes setting priorities, reviewing and modifying strategic plans, and monitoring performance against plans.

Each Board meeting includes a report from both the ED and the Senior Rabbi. ED Michael Saxe-Taller engages the Board to examine quarterly and annual

budget reports, and prepares annual budgets with the Finance, Generosity and Personnel Committees for full Board approval. The Board also hears about staff and congregation needs, such as improving disability access. Rabbi Dev reports on their activities within and external to Kehilla, work with Spiritual Leaders and the SLPC, and learning gained from professional development.

At the recent Board retreat, Rabbi Dev and Michael led a discussion regarding the changes within Kehilla: transitions in the Spiritual leadership, the growth of both the congregation and the school, and the impact and potentials of having a strong ED, after a few years with interim and less than full-time EDs. Rabbi Dev, Michael, and the Board co-chairs are in the planning stages of how best to move this self-reflective organizational development process forward with the entire community.

The Board's “Generative Mode”

Pew Fund: Generative thinking is a cognitive process for deciding what to pay attention to, what it means, and what to do about it. And, Ryan said, this is also a good definition of “governance.” In the generative mode, the Board's central purpose is to be a source of leadership for the organization, and its principal role is as a “sense maker.”

The Board focused on collaboration with two external Committees this past year. In March of this year the Sanctuary Task Force (a subgroup of the Immigration Committee) presented – and the Board passed – a proposal that Kehilla plan to provide physical sanctuary and shelter. This followed more than a year of collaborative work between the Task Force, the Board, the ED and the Spiritual Leadership. The task force, in collaboration with the Board, obtained financing, provided opportunities for feedback and education with the community, and created policies and procedures in preparation for welcoming guests. The Task Force is providing regular updates to the Board.

The Cemetery Task Force (a subgroup of the Chevra Kadisha and Board member Jay Koch) presented – and the Board passed – a proposal that Kehilla plan to have members purchase up to 30 plots in a Kehilla area of [continued on page 8]

A Word from the Board [continued from page 7]

Mountain View cemetery, and that Kehilla purchase 2 plots to be used for up to 20 future cremated remains of Kehilla members.

The Board is looking at how best to support and collaborate with all committees. One way to be sure the Board is aware of all the activities is to send a summary in writing. There is also a time at the end of the meeting for announcements regarding committee meetings or events. A representative of

the Economic Justice Committee will begin attending meetings regularly.

We welcome – and encourage – anyone to join us at our Board meetings. They are generally held the 4th Tuesday of the month (December will be on the 3rd Tuesday, December 18). We serve dinner at 6pm and the meeting starts at 6:10. If you would like to attend please do let us know ahead of time so we can be sure to have plenty of food. Contact Catherine Lyons calyons33@gmail.com.

An Invitation from Bracha Stone: Decoding Hebrew

I will be beginning the second phase of my De-coding Hebrew class in January.

The dates are Jan. 6th, 13th, 20th and 27th, Feb. 3rd and 10th. We will meet for 5 of these 6 dates (and you only pay for 5).

You are invited to join us if you have already taken any class with me and want to pick it up again; or if you have a smidgen (or more) of Hebrew already. (We will be at Chapter 5 in Lashon HaKodesh – more or less.)

I invite you to call or text me if you need advice or encouragement. You are also invited to attend an open house study hall on January 9th at 12:30 to confer with me in person. Contact me to RSVP and for the address. 520-703-2220 or stone.betty@gmail.com

Here are some things I want you to know as you consider learning (or relearning) Hebrew with me.

We are not in a race;

We are not aiming to become Hebrew scholars;

We are not competing with each other or our younger selves.

Rather, we understand that we learn better in company and with guidance;

We learn better with a study partner (chavruta);

We learn because it is gratifying to know more today than we did yesterday;

We learn because it is gratifying to become more familiar with our language, our sounds, our roots (double entendre intended).

Hebrew language springs from the deepest of wells, each letter, an entity with something practical and something mystical to teach us. We need only scratch the surface (the letter Bet makes a b sound) and you've accessed a part of your past and your connection to the way our prayers, our psalms, our yearnings are expressed.

It makes no sense to feel as if you need to prepare yourself to dive into this pool -- Just ask your heart.



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.

Kehilla Section in Mountain View Cemetery

WE DID IT!!! Kehilla Community Synagogue has an official final resting place for purchasing members. Known as Plot 70, this section has a total of 49 graves and is bounded by two Live Oak trees. It is on a crest overlooking part of the cemetery with rolling hills, old monuments, and the water in the distance. It is lovely, local, and ours.

As many of you may recall, a cemetery survey was sent out last November and heralded the beginning of our most active discussions with Mt. View staff. The result was a three-stage plan covering a total of six years. If at the end of that time, we had not sold 30 graves to our congregation, Mt. View would be able to reserve the right to sell the remaining graves in Plot 70 to the general public. To our delight and amazement, 47 of the 48 graves sold within 90 days! This means that purchasing congregants were able to take advantage of the introductory offer which slashed from \$2000 to \$3000 off each grave. There is only one grave left to buy (there is no room for expansion); it will be sold at a preset price based on pricing from several years ago. If that does not sell by the end of July, 2019, it will then be available for whatever is the prevailing market price at the time of sale.

Kehilla Community Synagogue has purchased two graves to hold the cremains (cremated remains) of

our members who wish to be buried there. Each grave will hold up to 10 cremains. If you are interested in having a place in one of these two graves, please see contact info below. Soon there will be a formalized cemetery committee to handle ongoing matters related to our section and the two cremains graves.

Cathy Steirn and Jane Hoberman worked on this project for 4 years. Jay Koch joined the effort this year. They want to express heartfelt thanks for the support of everyone at Kehilla who helped shepherd them and this process: Michael Taller-Saxe, Rabbi Dev, the Board. And most notably, to those of you who called to express interest, listened to our spiels, and then perhaps went on to become one of the pioneers in this communal effort.

We are currently planning for the Jewish consecration of this area. Led by our rabbis, this will likely be a once-in-a-lifetime opportunity to join in an ancient ritual of our lineage. Watch for more information about this in the Kol Kehilla and email announcements.

With great excitement and gratitude,

Cathy Steirn (510-289-2363)

Jane Hoberman (510-333-1848)

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. If you're interested but have never chanted torah before, or if it's been a long time and you expect to need significant support, please contact Hazzan Shulamit first– shulamit@kehillasynagogue.org.

Upcoming Torah Chanting Opportunities:

December 1 (Vayeshev): Contact RabbiDev@kehillasynagogue.org

December 8 (Miketz): Contact RabbiDavid@kehillasynagogue.org

December 15 (Vayigash): Contact RabbiDev@kehillasynagogue.org

December 29 (Shemot): Contact RabbiDavid@kehillasynagogue.org

The verses from Shemot are: Exodus 3:7-9; 3:10-12; 3:13-16.

January 5 (Va'era): Contact Spiritual Leader Sharon Grodin, sjgrodin@comcast.net

January 12 (Bo) – Family Shabbat! Contact Rabbi Gray and Beth

Dickinson: rabbigray@kehillasynagogue.org, bdickinson12@yahoo.com

January 19 (Beshallah): Contact RabbiDev@kehillasynagogue.org

For dates in **February**, contact Shulamit@kehillasynagogue.org

Mitzvah, Community, & Avodah – All at Once!

by Barbara Cohen

Kiddush is an important part of community and our community is what makes kiddush work. But it doesn't just happen on its own – kiddush happens when members of the community step up and make it happen. There are three ways you can do a mitzvah: (1) you do the shopping and setting up and cleaning up without the expenditure of buying the food (Kehilla will reimburse you), (2) you can *sponsor* a kiddush which means you write a check to cover the cost of the kiddush and others will do the labor or, (3) you can *Host a Kiddush!* If at all possible, we encourage you to host one!

Host a Kiddush! It's a mitzvah, it makes community, and you earn avodah hours all at once!

Who doesn't want to do a mitzvah, create community for yourself and others, and earn avodah hours all at the same time? Sounds sweet, right? It's easy: host a kiddush!

Here's the deal: Kehilla has regular services roughly 7 times a month. Some of these services are b'nai mitzvah services with built in kiddush hosts but the rest are not. When we have no kiddush host the work falls on the staff and service leaders to buy the food and to organize the offerings, and then, after working so hard to bring us support and spiritual uplift, they have to do the cleanup too. That's just not right!

What can I do, you ask? You can host a kiddush! It really isn't hard and the benefits are many: you create a richer opportunity to interact with others (yay!), a greater selection of food (yum!), and our staff is relieved of one more thing that they are

otherwise required to do (yay again!).

The Spiritual Life Practices Committee and the synagogue leadership encourages each member of the community to step up to the plate. Host a kiddush— you will earn 5 hours of avodah credit, you will enrich the lives of many, you will have fun while you do it, and you will be a hero for a day!

You can host so many ways: do it alone! With a friend! With your chavaruh! We have easy to follow directions giving you all the detail you need in order to get the job done smoothly and easily while providing a great service to the community. Kiddush hosting can be great as a way to celebrate the birthday of yourself or a loved one or honor the memory of a relative who has died by hosting near that persons' yahrzeit. Or for no reason at all other than to give to the community.

Remember that we are each required to perform avodah hours- a ten hour commitment of time. Host a kiddush once a year and half your hours will be spoken for.

Let us come together as a community and agree that a hosted kiddush is a more enjoyable kiddush than an unhosted one. But for us to have hosted kiddushim we have to step up and host a kiddush!!

Ready to jump in? To reserve your date for any service between now and the end of 2019, please contact our kiddush coordinator Jan Herzog at kiddushsponsor@kehillasynagogue.org. Whatever you can do, your participation is appreciated!

If you are experiencing abuse in an intimate relationship,

please be in touch with one of our clergy members (Rabbi Dev, Hazzan Shulamit, Rabbi Gray, Rabbi David or Rabbi Burt), 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 / or (510) 845-SAFE

www.thehotline.org/help/for-abusive-partners/ National Domestic Violence Hotline (for abusive partners)

Update from the Sanctuary Task Force

Recap of Kehilla's steps towards offering sanctuary:

1985: Kehilla declared itself a sanctuary congregation and became an active member of the East Bay Sanctuary Covenant, a network of faith communities engaged in helping refugees escape death squads in El Salvador.

2016: Our High Holy Days theme focused on immigrants and refugees.

November 22, 2016: The Kehilla Board of Trustees approved a resolution reconfirming our commitment to sanctuary, which included exploring the feasibility of providing space in our building for physical sanctuary.

March 27, 2018: After in-depth exploration, the Kehilla Board of Trustees approved a motion in support of providing physical sanctuary.

May 12, 2018: The Sanctuary Task Force held an all-day Sanctuary Shabbat event for the Kehilla community, which included a Shabbat service on topic of sanctuary, speakers, listening circles, Q&A and an information session. More information on our process towards sanctuary was shared in [Kol Kehilla and on the Kehilla website](#).

and in information/Q&A sessions for Kehilla members and special sessions for Kehilla School parents.

Since May 2018, the Sanctuary Task Force has been focused on the nuts and bolts of the sanctuary project.

-We have now raised enough money to install a shower and have submitted plans to the City of Piedmont.

-We are working on plans to renovate and furnish a room to be used by a sanctuary guest.

- We have envisioned how to create a space in the Kehilla kitchen for sanctuary guests and are writing guidelines for the use of the kitchen.

-We are developing needed documents, including information and training materials for staff and building users, volunteers and sanctuary guests.

-We are beginning the process of recruiting and preparing volunteers for support of sanctuary guests. To this end, we will hold a [special recruitment event in the Kehilla sanctuary on Feb. 3rd, 2019 from 4-6pm](#). This will be a wonderful opportunity for you to learn how you can participate in this exciting project!

Welcoming the Stranger:

A Call for Kehilla Sanctuary & Shelter Volunteers

Sunday, February 3rd, 2019 -- 4-6pm

in the sanctuary at Kehilla

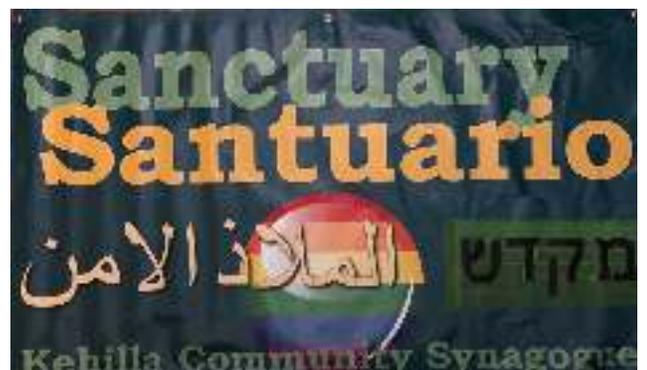
Come to hear testimony from immigrant families about why people seek sanctuary and how congregations can best support those in sanctuary.

Learn what tasks will need to be done once we have a sanctuary guest and how volunteers will be organized.

Sign up to help, and let us know what your special skills are!

We will need many volunteers!

Please RSVP to sanctuary@kehillasynagogue.org



The Jewish Roots of Kehilla's Values: Reb Zalman Schachter-Shalomi, Part 1

by Rabbi Burt Jacobson

In these monthly articles I have been offering readers some background history on the Jewish sources of the values and ideals that motivated me to develop the vision that became Kehilla Community Synagogue. In this six-part series, I turn to the legacy of Reb Zalman for our community.

Rabbi Zalman Schachter-Shalomi was the primary founder of the Jewish Renewal movement, of which Kehilla was a founding community. Reb Zalman, as he was affectionately called, arguably had more of an impact on the development of the spiritual aspect of Kehilla Community Synagogue than any of the Neo-Hasidic spiritual teachers I have profiled in this column, with the possible exception of Abraham Joshua Heschel. More than any other teacher, it was Reb Zalman who brought Jewish spirituality back to life in the United States.

When I first met him in 1964, Reb Zalman was still orthodox, but he was warm and open. He gave me a little book he had written and self-published called *The First Step*. It was a manual for how to become a spiritual Jew. I'd never seen anything like it. None of my instructors at the Jewish Theological Seminary, with the sole exception of Abraham Joshua Heschel, had ever used the word "spiritual." What impressed me most about the *The First Step* was something that Zalman called "meditation." I'd never heard the word before. What was meditation? Reb Zalman offered several possible ways of understanding Jewish meditation. The definition that spoke most to me was the following:

Perhaps it is standing back with the whole of the cosmos before one's mind's eye as one's heart is being filled with the sheer joy of seeing the balance of the All and one's own self as part of it.

Zalman wrote that in 1959, a long time before meditation became popular in the United States! Among his many other achievements, then, Reb Zalman was the teacher who first brought meditation to modern Judaism.

Reb Zalman was born in Zholkiew, Poland in 1924. Both of his parents' families were affiliated with the Belzer Hasidic community. Less than a year after his birth, the family moved to Vienna, where Zalman received a traditional Jewish education, including the study of Talmud. But he also studied secular subjects, and he became especially interested in chemistry, thinking he might eventually become a chemist.

When Hitler annexed Austria in 1938, Jewish life in Vienna deteriorated drastically. The Schachter family was able to escape to Belgium. In Antwerp, Zalman began studying with a kind and gentle Chabad hasid named Baruch Metzl, who invited him to join a diamond-cutting enterprise and study Hasidism with the diamond cutters. Zalman joined the group and came to love these men.

Reb Zalman describes a religious experience he had at that time. He was filled with a mood of exaltation. Everything in the world seemed profoundly connected. [continued on page 13]

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:

January 26- Elijah Barrow Ward

A luminous brightness surrounded me . . . I felt exhilarated and suffused with a wonderful sense of wholeness and unshakable faith. At that moment, I prayed with all my soul that God should not let me lose this insight. In a real sense, that epiphany in Antwerp has stayed with me ever since.

And then, in 1940, just as his family was about to leave for the U.S., the Germans attacked Belgium. The Schachters attempted to flee to France, but they were caught and incarcerated in two different French internment camps. They finally received visas in March, 1941 and they emigrated to the United States. It was his faith that got Zalman through the vicissitudes of the Holocaust.

Once they were settled, Zalman found his way to Lubavitch in Brooklyn, and there he met the Lubavitcher Rebbe, Yosef Yitzhak Schneerson face to face. Zalman describes the rebbe:

He was outwardly frail, but an indefinable strength was immediately apparent in his demeanor. I felt nervous but excited . . . at the age of sixteen, I had only meager awareness of and insight into how my encounter with the Lubavitcher was transforming me spiritually. Though this may sound sacrilegious, I had the unspoken feeling that if God had taken human form, He would be like Rabbi Yosef Yitzhak Schneerson. I wanted to learn from this holy man and to be whatever he wanted me to be . . .

In an interview toward the end of his life, Zalman stated that it was the love he received that bonded him to the Rebbe. "I could talk to him about my inner life, and he would give me directions. He made me a Hasid. When he'd sing or pray, I could attune to his heart."

As a student in the Lubavitcher yeshivah, Zalman focused on deepening his practice of prayer, developing his soul life, and coming close to God.

"You can't imagine how much in love with God I was," he wrote. Together with other young hasidim, he engaged in outreach to help American Jews become more religiously observant. At that time he was passionately opposed to non-Hasidic forms of Judaism; nevertheless, he was slowly becoming aware of truths found in religious traditions other than Judaism. Ordained as a rabbi in 1947, Zalman served as a Jewish educator and rabbi in several cities in the northeast.

Zalman had met Shlomo Carlebach at Lubavitch. In 1949, the Rebbe—Yosef Yitzhak Schneerson—asked Shlomo and Zalman to become his emissaries to the world of secular universities, in order to draw young Jews back to their ancestral religion. The first campuses they visited were Brandeis University and Boston University.

Also, during that time, Zalman struck up a friendship with Rabbi Abraham Joshua Heschel, who became an important mentor to the young man, exposing him to a broader understanding of Hasidism. Zalman once said that Heschel brought heart back into American Judaism. Later, Zalman would translate Heschel's early volume of Yiddish poetry into English. Here is Zalman's translation of a few lines from Heschel's poem, "Help!"

*O God!
It is Your
Task to help,
But You keep still
Amidst human cries;
So help me
To help!
I'll fulfill
Your duty God;
Your debts
I'll pay.*

A Living Room Conversation with the folks of the Faith Trio: Sunday, Jan 19th, 2-4pm

A Living Room Conversation is planned for congregants from Kehilla, the Montclair Presbyterian Church and the Islamic Cultural Center of Northern California. It will be on Saturday January 19, starting promptly at 2 and ending at 4pm. We will meet in small groups of 5 and have the opportunity to respond to questions about ourselves. Folks from each congregation will attend. It is a wonderful opportunity to listen to each other's' perspectives and feeling about each of our faiths. To learn more about Living Room Conversations please look at the website

<https://www.livingroomconversations.org/>. In the Fireside Room at Kehilla.

Please RSVP to Steven Falk at (510) 708-0517 by Friday, December 28.

An Interview with Kehilla Congregant Jane Hoberman

by Bill Lazarus

It was 1970, and Jane Hoberman, then 18, child of New York City and leftwing atheist parents, was eager for a change. "I didn't finish high school because I was too busy doing my revolutionary stuff. It was a politically active and unsettled time," Jane recalls. She hitchhiked across the nation and landed in the political vortex that was Berkeley. "I was very rebellious. I've been in California ever since." Jane has immersed her life in the scientific and the spiritual. She didn't need a high school diploma to attend Laney. From there, Jane went on to UC Berkeley, graduated with a Bachelor's degree in electrical engineering, a field that attracted her because of her knack for math and her practical bent. She hooked into UC's Space Science Lab, where she worked for 25 years.

Four years ago, Jane was greatly looking forward to an expedition to Antarctica where she and colleagues would set up electronic equipment they had built. She had to undergo a barrage of medical tests first. Right after the completion of the testing, Jane had a massive heart attack. "At first I was really upset and sad and angry" about the sudden change in plans since "I had so wanted to go to Antarctica." Care from her community eased the sting. "People at Kehilla were wonderful to me. They brought meals and visited. It was organized so that different people would visit every day. I felt really cradled and cared for by Kehilla members. ... I was upset, then I felt so grateful that I was still alive."

Matters of life and death and community have long been with Jane. Some 25 years ago she participated in a tahara, the ritual preparation of a body for passage into after-life, for a dear friend, a woman who had long been a judge. Rabbi Zari Weiss asked Jane to talk about the experience which had profoundly affected her outlook.

"I grew up as a Jewish intellectual," Jane says. "I really valued the contribution people would make to the world." With the tahara, it was different. "In doing a tahara, I had no idea what their life was like, other than this was the end of their life. They were

valuable to me. They were important and deserved honor and respect, whatever they did in life. I felt honor and closeness to that person."

Jane was also attracted by the immediacy, the intense focus and the emotion involved in doing a tahara. "It's very bonding because at that moment you have to work together really well as a group." Also, "I think it makes you a lot less afraid of death, and a lot more comfortable with other people's death."

Then, Kehilla member Maxine Auerbach was dying of breast cancer and wanted a tahara too. In the ensuing plans, Kehilla's Chevra Kadisha was formed. A chevra kadi-sha, or holy society, is the group within Jewish communities that performs taharas and cares for community members at the time of death. "It suits me," Jane says. "I feel like it's a deep spiritual connection with other people, living and dead." At services Jane sometime spots a spouse or child of a person who she cared for in death. "They don't know, but I know, and I feel a real connection with them."

Jane's kids had a different response as they grew up. "When meetings were held at the house, my kids would react, 'Oh it's those people who wash dead bodies. I'm go-ing upstairs.'" Even now, "They think it's a little peculiar, but they are use to it."

In addition to the tahara, Kehilla's Chevra Kadisha organizes the shimra, the sitting with the body until burial, and puts together adult education classes on death and dy-ing.

It was likely on a walk in Mt. View Cemetery that Jane and Cathy Steirn thought of trying to establish a Kehilla section. After years of effort, the project came together this year, and Kehilla now has 48 plots reserved. Interest initially was slow. But now all but one of the plots has been sold. Kehilla itself purchased two where , the cemetery has agreed, a total of 20 cremains can be buried.

[continued on page 15]

Mass death played a role in Jane's upbringing. While her extended family in New York identified as Jewish, not so much with her politically radical parents. But World War II and the Nazi rise to power spurred their identity as Jews. They settled in a heavily Jewish enclave in Queens where Jane grew up until she reached junior high school when they moved to Manhattan's upper east side.

About 34 years ago, at the time of Kehilla's founding, Jane went to her first Kehilla service, which was held in a Quaker meeting hall. From the outset, she liked the congregation's political activism. She became involved in the shul's sanctuary committee and joined Kehilla's board. Jane also took to learning about prayer, ritual and Judaism as a religion. Her work with immigration has continued with her involvement in an accompaniment team.

Jane's husband Bob Kelly was brought up Catholic and "always said he had had enough of religion. But he liked Kehilla because he felt it gave the kids an ethical and moral relationship" with the world. Jane and Bob's children, Jess and two of Korean ancestry, Zoe and Will, all participated in Kehilla. Zoe is married, in grad school in occupational therapy in Arizona, and feeling ecstatic with the election of a Democratic woman as the state's newest U.S.

senator. Will is a firefighter in Berkeley, with two kids of his own and a working wife. When Will is on his 48-hour shifts, Jane and Bob babysit. Jesse is a criminal defense lawyer in the Bronx.

Jane says her involvement the Chevra Kadisha "helps me be helpful and compassionate to people experiencing the death of a loved person. I think I've been able to teach that to my kids too." She'd advise her children, "You have to say something to that kid whose mother died. Otherwise you'll always be uncomfortable, and that person will be suffering all by themselves."

Jane herself hasn't fully reconciled her scientific and spiritual sides. "I believe in afterlife," she says. In doing a tahara, "I feel like I'm easing their passage from living to death. ... It's not a logical thought. I just accept it because I feel it." Yet, Jane also says she doesn't know whether one's spirit lives on, and notes, "I feel okay with having an ideology that's not rigid."

As Jane ponders her being she is quietly accepting. "I haven't done anything spectacular with my life," she says. "I feel really grateful for it. It works for me and that is good enough."

The Kehilla Trip to Israel/Palestine?

by Rabbi David J. Cooper

For well more than a decade there has been some discussion about a trip to Israel/Palestine that could uniquely reflect Kehilla's values and the variety of attitudes in our congregation about that zone. I believe that the time has come if belatedly, but in the words of Bertolt Brecht, "For you whose time has already come, it is never too late."

To organize such a trip will require a committee dedicated to making it happen. The Kehilla Middle East Peace Committee agrees, but the trip committee will be an ad-hoc group that is not the

MEPC but functions with the MEPC's help and/or guidance.

The MEPC submits that such a trip should be reflective of the [Kehilla Statement of Values on Israel/Palestine](#). I believe that this is a fascinating framework. Such a trip would spend time on both sides of the "greenline" that theoretically separates Israel from the West Bank. In the Israeli area we would have the opportunity to learn about Jewish roots there and about current Israeli culture especially on its progressive aspects. [continued on page 16]

People in Kehilla are especially concerned about the occupation about our responsibilities in support for the resistance against it.

I and several other folks in Kehilla have especially good connections with leading dissenting Israeli activists and folks involved in Renewalist spirituality. We also have on-going connections in the West Bank and in Israel with nonviolent movements of resistance to the occupation.

Faith Trio: Finish Up 2018 and help to alleviate hunger in Alameda County!

The Faith Trio, an alliance of Kehilla, Montclair Presbyterian Church and the Islamic Cultural Center of Northern California (ICCNC), is organizing an interfaith volunteer project against hunger in Oakland on Friday, December 28, 2018 at the Alameda County Community Food Bank at 7900 Edgewater Dr in Oakland. We will volunteer from 8:30 – 11:00 am doing tasks such as bagging fruit. Standing for about an hour at a time is required for most but not all of the volunteer tasks, but other than that it is not strenuous. This will be the sixth year that Faith Trio volunteers work together at the food bank at the end of December. The facility is very clean and well organized. Children age 10 or older are welcome, and this is a great activity to do as a family. This is a popular activity, so sign up soon. Volunteers may be able to get rides to the facility, please inquire. Please contact Lea Delson at lea@delsonphoto.com or (510) 528-6725 to sign up to volunteer.

We are so heartened by the kind messages of support and condolence we have gotten from many of our allies in the Faith Trio recently.

Betsy King of Montclair Presbyterian Church wrote:

I and four others from MPC attended the beautiful service Monday night at the Jewish Community Center in Berkeley. The entire room and courtyard was packed with people. Our time together was very moving and consoling. I love Jewish songs, and as we were singing I felt love wrapped us all together as One. The words from the various speakers spoke to my soul and reminded me of all the good people

The thought is that we should aim for a trip sometime in 2020. To make that a reality means that we should get going ASAP. We have many issues to deal with and obstacles to overcome.

Interested in being part of the planning this? Contact Rabbi David at rabbidavid@kehillasynagogue.org.

we have around us and how beautiful that is. I want to remember that feeling and let it give me strength to keep working for justice!

Nabeela Sajjad, one of the Muslim artists who has been very involved in our interfaith art exhibitions, wrote:

Greetings of Peace! It was so shocking to hear of the tragedy at the Tree of Life Synagogue. I kept thinking of you and Aimee, Dvora, Sandra, Rabbi David and all the people I know of in the Jewish community. It really is heart breaking. My family and community are saddened by the tragedy in Pittsburgh. I want to send you, your family and the entire Jewish community my love, solidarity and lots of prayers. May God heal hearts that are so troubled that would do such horrific crimes against humanity.

From Alireza Rezapour of ICCNC:

I wanted to let you know how much you, Rabbi David, and your whole community have been in my thoughts and prayers. Please accept my condolences on the recent atrocity to the Jewish community in recent weeks. In the times of increased bigotry, ignorance, and violence only love, wisdom, and skill can help heal the wounds and shine a clear path forward. And these are the same ingredients of the making of a piece of art.

And ICCNC put a statement on their website condemning the tragedy in Pittsburgh and offering deepest condolences to the Jewish community:

[continued on page 17]

Faith Trio: Finish Up 2018 and help to alleviate hunger in Alameda County! Continued from page 16

Over the weekend, a cowardly shooter walked into the Tree of Life Congregation Synagogue in Pittsburgh, Pennsylvania, yelling "All Jews must die," and killed 11 innocent worshipers and wounded many others. With heavy hearts the Islamic Cultural Center of Northern California (ICCNC) extends its deepest condolences to our brothers and sisters in the Jewish community. These acts of hate and terror have no place anywhere in the world, especially in a democratic society at a place of worship where people go to find fellowship, peace, and spirituality. We condemn this antisemitic, hateful violence, and

we stand with the Jewish community in these agonizing times in U.S. history.

These senseless acts have filled our hearts with sorrow alongside yours. But we recognize that heartbreak, thoughts, and prayers must be bolstered by firm action if we are to confront the hate that is sweeping across the United States. With this in mind, we take this opportunity to reaffirm our long-standing commitment to working with our Jewish brothers and sisters to find practical solutions to the intolerance that threatens us all.

Thank You for Your Generosity

Financial

Annual Fund

Flossie Lewis

Day to Day Operations

Leif Pope

General Donation

Andrea Gilbert

Kaia Burkett

Naomi Baran in memory of Ariel Herschcopf

Ronald and Shoshana Levy

High Holiday Tzedakah

Robert Cohen

Terumah Building Fund

Kaia Burkett

Shoshana Halle in memory of Layla Halle

Susan Goldstein and Victor Herbert

Rabbi's Discretionary Fund

Adil Zamora-Kantor and Family in honor of Ruby Burg Naughton's Bat Mitzvah and her quest toward justice

Elliot Kukla and Abby Weintraub in gratitude to Rabbi Dev and Kehilla community for all the love and labor welcoming Moss into the peoplehood!

Flossie Lewis

Families We Accompany

Lana Wilson in honor of Julie Litwin

Volunteer

Jane Hoberman, Cathy Sterin, & Jay Koch

for making the Kehilla cemetery plot at Mountain View Cometary happen!

School Parents:

We are so grateful for the incredible crew of parents who have supported the Kehilla School snack production this semester. Their apple cutting, pizza serving, popcorn bag stuffing, social hall sweeping, and supportive presences have made this semester at Kehilla School run incredibly smoothly. Thanks to you all!

December 2018 & January 2019 Event Listing

Please remember that all events are fragrance-free

Fri., November 30, No Services on 5th Fridays.

Sat., December 1, 10:30 am. **Shabbat Morning Service with Rabbi Dev and Julie Nesnansky, Fireside Room**

Join us for shabbat morning prayers and an exploration of Parashat Vayeshev. Kiddush follows the service. Please bring something vegetarian to share.

Sat., December 1, 10:30 am. **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., December 5, 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. Kiddish sponsored by Beth Dickenson in honor of her grandmother, May Weiss.

Fri., December 7, 7:30 pm. **Kabbalat Shabbat of Chanukah with Hazzan Shulamit, Rabbi Dev, Debbie Fier, and Julie Nesnansky.** Join us for a special evening of Shabbat and Chanukah, aka Shabbanukah! We'll do a communal candle lighting at 7:30pm, and ease into a soulful night of shabbat music and prayer, sprinkled with Chanukah torah and song. Kiddush follows the service. Please bring something veggie to share, sweet or savory, latkes and donuts and chocolate are of course welcome!

Sat., December 8, 10:30 am-12:15 pm. **Shabbat Morning - Human Rights, Chanukah, Rosh Chodesh with Rabbi David and Beth Dickinson, Fireside Room.** Each year this Shabbat, Kehilla joins many synagogues and churches to celebrate the anniversary of the Universal Declaration of Human Rights signed on Dec. 10, 1948. So this year is its 70th birthday. On top of that, this Shabbat is Chanukah *and* Rosh Chodesh. So this will be musical, and celebratory with a human rights message. We will be looking at an excerpt from the special Haftara for Chanukah, Zechariah 4:1-6 with its message on nonviolence, and we will chant in trop

excerpts from the UDHR. Kiddush and oneg to follow. Please bring veggie food to share.

Sat., December 8, 5:30 pm-9:00 pm. **7th Night of Chanukah PARTY-TIME!** 5:00pm Doors Open, kid snacks provided. 5:30pm Octopretzel Chanukah show for toddlers and friends of all ages. 6:30pm Potluck Dinner and Candle Lighting - Latkes provided! 7:15pm Singing, storytelling, art making, and games. (learn more on page 3)

Wed., December 12, 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.

Fri., December 14, ****6:00 pm** New early start time!** **Liturgically Traditional, Radically Inclusive Kabbalat Shabbat, Social Hall.** Join us for a more traditional davening style of Kabbalat Shabbat and Ma'ariv, the Shabbat evening service, songful and in Hebrew, following the full liturgy. ALL are welcome to come pray, sing, hum, clap and celebrate building our beloved community. Kiddush and light oneg (ritual snacks) after the service. Cosponsored by Kehilla and Glitter Kehilla. (learn more on page 4).

Sat., December 15, 10:30 am-12:15 pm. **Shabbat Morning Service with Rabbi Dev and Hazzan Shulamit, Fireside Room.** Join us for shabbat morning prayers and an exploration of Parashat Vayigash. Kiddush follows the service. Please bring something vegetarian to share.

Wed., December 19, 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.

Fri, December 21, 7:30 pm. **Kabbalat Shabbat - Solstice Service with Hazzan Shulamit, Jen Miriam Altman, Julie Nesnansky, and Beth Dickinson.** Join us for a song-filled and soulful evening of Shabbat prayers and both spirited and contemplative music. As enter the eve of Winter Solstice, let's celebrate the sacred dance of dark and light together! Kiddush

follows services. Please bring something veggie/parve to share, sweet or savory.

Sat., December 22, 10:30 am. **Shabbat Morning Service with Howard Hamburger, Fireside Room.** Join us for shabbat morning prayers and a discussion of Parashat Vayechi. Kiddush follows the service. Please bring something vegetarian to share.

Wed., December 26, 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.

Fri., December 28. **TOT SHABBAT CANCELLED.** Everyone is welcome at all our services. Our next Tot Shabbat services will be on Saturday, January 5th at 10:30am, and on Friday, January 25th at 6:00pm.

Sat., December 29, 10:30 am-12:15 pm. **Shabbat Service with Rabbi David and Beth Dickinson, Fireside Room.** This Shabbat we begin the second book of the Bible: Exodus/Shemot, the start of the central mythos of the Jewish people. Moses is called forth at the Burning Bush and, before he accepts his mission, he demands to know God's name. The answer that the Torah tells is a mystical koan allowing space for truckloads of midrash to drive through. We will explore that answer and the questions that it raises in our limited time. Kiddush will follow, Bring veggie or dairy finger food to share.

Wed., January 2, 7:50 am. **Morning Meditation Sit, 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.

Fri., January 4, 7:30 pm. **Kabbalat Shabbat with Hazzan Shulamit, Debbie Fier, and Beth Dickinson.** Join us for a song-filled and soulful evening of Shabbat music and prayer, both spirited and contemplative, as we welcome in the first Shabbat of 2019! Kiddush follows the service. Please bring something veggie/parve to share, sweet or savory.

Sat., January 5, 10:30 am-12:15 pm. **Shabbat Morning with Sharon Grodin and Hazzan Shulamit, Fireside Room.** This Shabbat we will read from Vaera, the second parasha of Exodus. Moses has been having a

difficult time moving forward with G-d's exit strategy for the Israelites, but there is a renewed call to action, focused on the plagues. This is an opportunity to explore a powerful and challenging part of the Passover story without also having to worry whether the kugel is getting too dry in the oven. Natalie Boskin will chant from the Torah, and Barbara Cohen will offer a drash. Kiddush will follow: please bring veggie or dairy finger food to share.

Wed., January 9, 7:50 am. **Morning Meditation Sit, 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.

Fri., January 11, ****6:00 pm** New early start time! Liturgically Traditional, Radically Inclusive Kabbalat Shabbat, Social Hall.** Join us for a more traditional davenning style of Kabbalat Shabbat and Ma'ariv, the Shabbat evening service, songful and in Hebrew, following the full liturgy. ALL are welcome to come pray, sing, hum, clap and celebrate building our beloved community. Kiddush and light oneg (ritual snacks) after the service. Cosponsored by Kehilla and Glitter Kehilla.

Sat., January 12, 10:30 am-12:00 pm. **Family Shabbat Morning Service with Rabbi Gray and Beth Dickinson.** Join us for an engaging, musical service for people of all ages. Families especially encouraged to join in the fun. Lots of singing and exploring the Torah story of Parashat Bo! Please bring a veggie dish to share for kiddush lunch after services.

Wed., January 16, 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.

Fri., January 18. **Kabbalat Shabbat CANCELLED.** Please join us for a CHAI Kabbalat Shabbat on February 1st (potluck dinner + services), followed by our regularly scheduled Friday evening services throughout the month of February.

Sat., January 19, 10:00 am. **Shabbat Morning Service and Baby Namings with Rabbi Dev and Julie Nesnansky, Sanctuary.** Join us for Shabbat Shira, the Sabbath of Song, as we explore parashat Beshallah

and celebrate the twin Sachowitz babies, welcoming two new souls into the covenant and our community. Kiddush following services. Sponsored by Aaron and Athalia Sachowitz.

Wed., January 23, 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.

Fri., January 25, ***6:00 pm-7:30 pm***, NEW Earlier Start Time and Flow. **Tot Shabbat with Jen Miriam & Alon Altman, Social Hall. 6:00-6:30 pm Music and puppets! 6:30-7:30 pm Shabbat blessings and Veggie Potluck Dinner.** For children up to 5 years old (or older if they enjoy it) and the grown ups who love them. Join Jen, Alon and Jen's puppet friends. Please bring a vegetarian potluck dish to share.

Sat., January 26, 10:00 am-12:30 pm. **Shabbat Service**

and Elijah Barrow-Ward becoming Bar Mitzvah. With Rabbi Dev, Julie Nesnansky, Rabbi Gray, and Debbie Fier. Join us for a celebratory, musical Shabbat morning exploring Parashat Yitro. Everyone is welcome! Kiddush provided by Elijah and his parents, Lia Barrow and Sean Ward.

Wed., January 30, 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.

Fri., February 1, 6:00 pm-9:30 pm. **Kabbalat *CHAI* Shabbat! 6:30 pm Festive Veggie/Dairy Potluck Dinner in the Social Hall. 7:30 pm Kabbalat Shabbat Services in the Sanctuary.** Join us for a celebratory potluck shabbat feast, followed by song-filled and soulful Shabbat prayers, led by Hazzan Shulamit, Debbie Fier, Julie Nesnansky, and Beth Dickinson.

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		
Active Emeritus Rabbi, David J. Cooper RabDavid@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	Spiritual Life Practices SpiritualLife@kehillasynagogue.org	
Program and Communication Manager, Maya Joshua Maya@kehillasynagogue.org	x106	Kol Kehilla Layout & Editor: Maya Joshua Proofreader: Shoshana Finacom	
Youth Education Director, Rabbi Gray Myrseth rabbigray@kehillasynagogue.org			