

Emanu-El ^S_F

CHRONICLE VOLUME CLXXX, NO. 32 | NOVEMBER 2020
14 CHESHVAN - 14 KISLEV 5781

ANNUAL KRISTALLNACHT COMMEMORATION



LIES AND MIRACLES *CHILDHOOD IN A SIBERIAN LABOR CAMP*



**Special End of Life Ritual
Course**



**High Holy Days
Behind the Scenes**

SHALOM RAV FROM OUR RABBI

By Richard and Rhoda Goldman Senior Rabbi Jonathan Singer



In the Talmud is a dispute over the proper name of this Hebrew month—is it *Chesvan* or *Marcheshvan*? Our home Jewish calendars refer to it as Cheshvan, which we believe comes from the Akkadian, meaning eighth, describing its place as the eighth month when counting from Passover (also considered a Jewish new year).

But many other sources say

the proper name is Marcheshvan, with the *Mar* addenda meaning either “month” or “droplet,” as the month customarily falls at the beginning of the rainy season.

Thus, much commentary has ensued, as it is the wont of our people to find meaning in something difficult. There are those who say *Mar* was added because the Hebrew meaning of that prefix translates as “bitter.” The month of Cheshvan is bitter, they said, because it is a rare Jewish month bereft of any holidays. Now that Sukkot has ended, there is no celebrating until Chanukah. Parenthetically, that reality is a relief to your Cantors and Rabbis!

But the *Pri Chadash*’s assertion that *Mar* refers to the rainy season is something that I want us to take note of. We just finished Sukkot with the shaking of the lulav and etrog, and in some teachings, that shaking action is actually an incantation or dance movement to bring about rains. Similar to California, Israel depends upon rain to provide nourishment for crops and water for people. Many Christian friends of mine are surprised when they visit Israel and find the river Jordan to be more like a stream than a river. Israel depends upon rain! During Sukkot, we are commanded to both rejoice and be happy even when things are not going so well. This allows us to take in the wonders around us, not let our bitterness blind us to life’s blessing, but then also pray for renewal of the rains.

This past month has brought much to make us bitter—from the horrible fires to the north and south, to the ongoing reality of COVID and its limitations (that not only prevent us from gathering but is having profound economic implications for those who were already struggling), to our unique political climate with such anger and discord between our fellow Americans (I am writing this prior to the election). On top of that is a profound sense of despair that racism remains ingrained in the subconsciousness of our society, with Black Americans continuing to suffer cruel indignities every day.

But our tradition, which is no stranger to feelings of bitterness and despair, does not want those feelings to keep us from seeing hope, holiness, and beauty in our lives. Therefore,

at Sukkot, we are commanded to be happy and rejoice in the gifts we have—even if the harvest isn’t so great—and then go out and work in the fields, replant, and pray for nourishing rains. Marcheshvan can therefore be seen as a call to continue that effort. Even if there are no holidays, we can rejoice in our lives, hold on to hope, and keep working to bring tikkun to a world so much in need of it. If you wallow in bitterness, you won’t change anything, but if you understand the *Mar* as drops of dew, you can step forward, refreshed, to continue the holy task of bringing blessings into the world no matter how hard the struggle.

“...we can rejoice in our lives, hold on to hope, and keep working to bring tikkun to a world so much in need of it.”

As the psalmist wrote, “Those who sow in tears, will reap in joy.” So may we.

Annual Kristallnacht Commemoration: “Lies & Miracles: Childhood in a Siberian Labor Camp”

Film, discussion, and Q&A
featuring congregant George Landau

Monday, November 9, 6:00 pm,
via Zoom

A Tiburon resident and member of Congregation Emanu-El, George Landau and his family spent several years as prisoners in the Soviet Union—first in a Siberian labor camp and later in Uzbekistan during World War II. In “Lies & Miracles,” a 40-minute documentary, Montara filmmaker Nancy Margulies interviews George, as well as family friend and fellow survivor Irenka Taurek, and uses archival footage and original art to tell the story of their profoundly life-altering experiences during a dark historic era. “It’s a film about survival and finding miracles around very challenging times,” explains Margulies, who is George’s cousin.

Both Nancy Margulies and George Landau will be present for a discussion following the screening of the film.

Please register online at
www.emanuelsf.org/adult-education.

Birth is a Beginning and Death a Destination

Three-week course on Jewish
practices around end of life, burial,
and family memory

Wednesdays, November 18 & 25,
and December 2, 12:00 – 1:00 pm,
via Zoom

Optional COVID-safe on-site tour: Sunday,
December 6, 2:00 pm, Home of Peace Cemetery.

The first two Zoom sessions, taught by Rabbi Jonathan Singer, will cover end-of-life ritual and spiritual approaches that are foundational to how Jews support each other during this difficult yet holy time. Rabbi Singer will walk participants through the choices to be made around burial, cremation, and mourning practices; the role of children and grandchildren; and different spiritual responses to mourning as a powerful life-affirming process. All questions are welcome as we sometimes hesitate to talk about what is indeed an essential subject.

The third Zoom session, led by cemetery enthusiast and Emanu-El congregant Judi Leff, will be a deep dive into our historic cemetery, the foundational people buried there, and new burial debates. Judi will also lead the optional in-person tour at Home of Peace Cemetery on the Sunday following the last online session.

*This course is free and open to the community.
Registration is required.*



Interview with Home of Peace Cemetery Executive Director Susan Solomon



This fall, Emanu-El is offering a three-week course on the subject of Jewish practices surrounding death and dying. As Executive Director of Home of Peace Cemetery, congregant Susan Solomon is intimately connected with this subject, so we wanted to hear from her about the current state of Home of Peace and how it continues to serve the Emanu-El community.

What would you like to share with our congregation about Home of Peace Cemetery?

Susan: On 20 acres of land at the foot of the San Bruno Mountains, Home of Peace Cemetery opened on January 1, 1889, relocating from San Francisco. The indoor mausoleum, which reproduced architectural design elements of Congregation Emanu-El and its sanctuary, was opened in 1935. Congregation Emanu-El and Congregation Sherith Israel jointly purchased Salem Memorial Park in July 2004. Home of Peace Cemetery remains a vital part of Congregation Emanu-El. I want people to know and treasure the history of Home of Peace Cemetery, which will be part of this course and will be presented by Judi Leff.

The mission of Home of Peace Cemetery is to provide dignified compassionate death care services to the Emanu-El community based on the principles of *k'vod ha-mayt*,

the dignified and respectful treatment of the dead, and *k'vod he'chai*, the honored treatment of the living, and to guide individuals and families in advance-of-need planning.

When they make arrangements at the cemetery, they are not just making plans, they are making history. Being prepared by making arrangements is an act of love, not just an obligation.

Are there any new development plans in the works? How is Home of Peace embracing technology in the wake of COVID-19?

Susan: Plans for the cemetery include a restoration of the Home of Peace mausoleum and making our community aware of the various burial options available at our cemetery. We are also exploring green burial. A new database is coming live in February 2020. A new website and a new logo for the cemetery will be available soon.

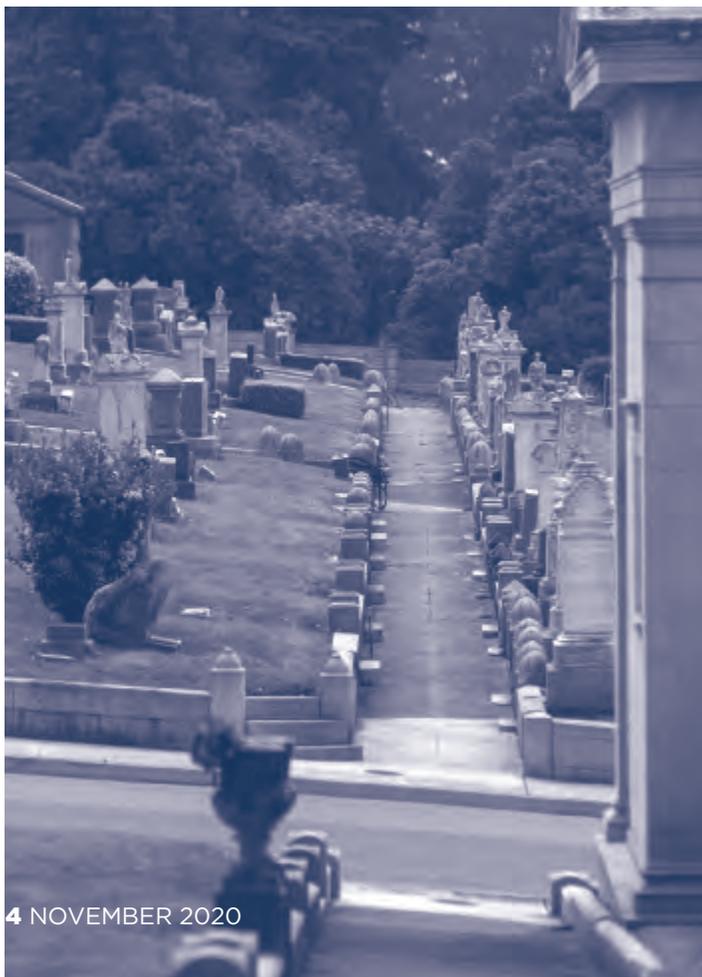
Cemeteries that embrace technology and transparency will thrive. I am exploring the option of handling arrangements virtually. Clear and easy-to-understand pricing will be available on our new website. An aversion to large gatherings during the pandemic will continue post-COVID-19. I am also exploring how to provide livestreaming of services.

How do people or families go about purchasing plots? What's the whole process like?

Susan: Our primary responsibility is to ensure that our customers are treated with respect, compassion, and dignity. We serve the Emanu-El families by helping them make their cemetery arrangements at time of need and in advance of need.

We recognize that customers arrive at the decision to make cemetery arrangements in a variety of ways, from clergy encouragement to complete advance planning to attendance at a friend's funeral, and the passing of a loved one. We are aware that the different needs of our customers require a personal transaction to meet their needs.

The process begins with scheduling an appointment to meet with our sales director, Benjamin Ruhs, or with me. Our knowledge of the suitability of cemetery inventory to



meet an individual's or family's needs, and our knowledge of Jewish customs and practices related to death and memorials, help to guide them to make arrangements that meets their needs. When a family or an individual comes to the cemetery, we get to know them, their family, and their specific needs. They also get to know us as both professionals and as people. This conversation reveals the type of burial space that is of interest to the customer: graves, a family plot, crypt, or niche. This initial interview is followed by a tour of Home of Peace Cemetery, including the mausoleum. We show them several available burial sites that meet their needs. If they are ready to make a decision, we return to the office and draft a purchase agreement. If they are not ready to make a decision, we follow up with them after their visit and, at their request, reserve a burial space. We share various payment options with them as well as options for other annual or perpetual services—for example, flower services. It is our goal to ensure that every customer leaves the cemetery confident that their work with us resulted in the best possible solution for their individual needs.

More Jews are marrying outside of the faith. How is that handled at burial? Can a non-Jewish spouse be buried in the cemetery?

Susan: The cemetery rules and regulations clearly provide that interment in the cemetery is limited to persons of the Jewish faith and their spouses. Only Jewish clergy

or Jewish people knowledgeable in the traditions of our faith may officiate at a funeral service. Rituals associated with other faiths may not be performed in the cemetery. Only Jewish religious symbols and inscriptions are permitted on monuments or grave markers. Iconography and representations identified with other faiths are not permitted.

Why did you choose to become an executive director of a cemetery?

Susan: As Executive Director of Home of Peace Cemetery, and as a member of Congregation Emanu-El, I have a unique opportunity to bring together my passion for Judaism and my service to the Jewish people. My leadership skills, experience, and commitment to service are valuable assets for managing our cemetery, but more importantly, I am directed by Judaism's ethical teachings. My decision-making is guided by *chesed*, compassion and kindness. I believe my service to our Jewish community must confirm the values and enduring relevance of Judaism in our secular, changing society. I am honored to service the Emanu-El community as Executive Director of Home of Peace Cemetery.



SPOTLIGHT

A Cantor Soprano



The wall of photos featuring clergy and staff inside the main entrance of our Temple has a new addition: **Julie Eichberg Rosewald**. We would like to share with you her remarkable story!

Julie Eichberg Rosewald (1847-1906) was born in Stuttgart, Germany; her father was Cantor Moritz Eichberg. When she was 17, Julie went to live with her sister in Baltimore. In 1866, she was wed to Jacob H. Rosewald, a renowned violinist and conductor. She was active

in opera over the next 20 years, including a stint with the Kellogg English Opera Company, a European tour, and a prima donna role in the Emma Abbot Company, under the direction of her husband.

In 1884, the Rosewalds moved to San Francisco, primarily because of Jacob's failing health. Julie planned to retire from the stage and teach singers involved in the city's thriving opera and concert scene. But something unprecedented occurred in August of that year. Emanu-El Cantor Max Wolff passed away unexpectedly, leaving our Congregation in need of a quick study to conduct the fast-approaching High Holy Day services. And so our progressive Temple hired Julie, marking the first time a woman led synagogue services in the United States!

"The services of the various synagogues on Rosh Hashanah were thoroughly in accord with the solemnity of the occasion...The singing was a feature of the service, Mrs. Rosewald at the Temple Emanu-El filling her arduous position with great credit."

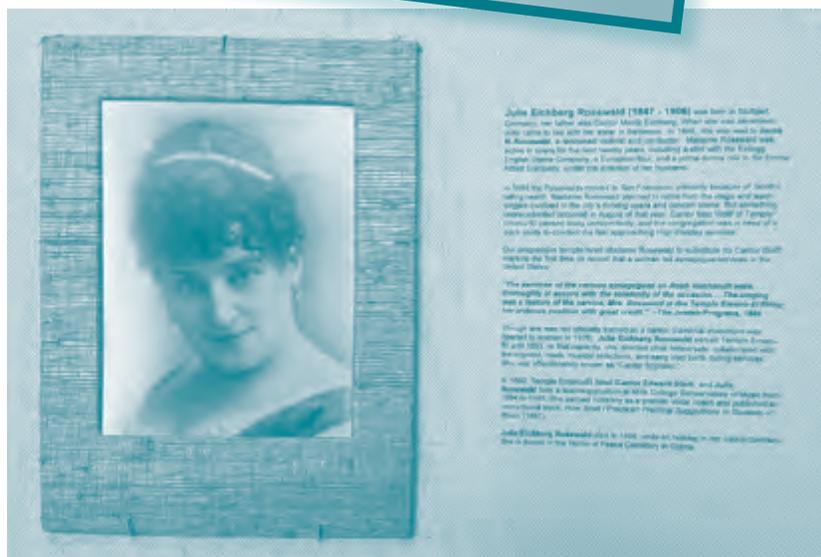
-The Jewish Progress, 1884

Though not officially trained as a Cantor (cantorial investiture was opened to women in 1976), Julie served Congregation Emanu-El until 1893. In that capacity, she directed choir rehearsals, collaborated with the organist,

made musical selections, and sang solo parts during services. She was affectionately known as "Cantor Soprano."

In 1893, Congregation Emanu-El hired Cantor Edward Stark, and Julie took a teaching position at Mills College Conservatory of Music from 1894 to 1897. She earned notoriety as a premier vocal coach and published an instructional book, *How Shall I Practice? Practical Suggestions to Students of Music* (1891).

Julie Eichberg Rosewald died in 1906, while on holiday in her native Germany. She is buried in the Home of Peace Cemetery in Colma.



YOUTH AND FAMILY EDUCATION

For many of us, November is a month of new beginnings, as we transition from the High Holy Days and Sukkot into the secular holiday season and a new calendar year. We may be contemplating the changes

this fresh start can bring and evaluating the Rosh Hashanah pledges we made. There is little doubt, however, that this will be a November unlike any previous one as we continue to face a spectrum of both expected and unanticipated health, environmental, political, financial, and perhaps spiritual issues.

As difficult as it might appear on the surface, we know that expressing gratitude, even in the face of intense

challenges, can bring great emotional relief for many of us. Throughout history, the daily recitation of the prayer *Modeh/Modah Ani* has expressed our gratitude to God for returning our souls each morning when we awaken. Singing *Modeh/Modah Ani* together during Sunday morning *T'fillah*, and adding the American Sign Language gesture for "thank you," is a communal declaration of gratitude that starts off our week on a positive note. What if you were to start every day by saying or singing *Modeh/Modah Ani*? You can do it out loud or quietly in your thoughts, with your family or alone, before you get out of bed, or when you first look out the window on the new day. Try it for a week or two and see if it changes your outlook. This might turn into a new spiritual practice for you, and your grateful attitude could be contagious!

I encourage all of you to take a few minutes out of each day to close your eyes and think about the things in your lives for which you remain truly grateful. Some will find gratitude for love received and in turn given to your children, family members, and friends. Some might experience the joy of simply being part of the Emanu-El and/or YFE community. Others might derive solace from the brilliant medical research taking place here in the Bay Area. And yet more will find gratitude in the myriad small things that are unique to each one individually. Perhaps you're wondering what you can do to show gratitude for

the blessings of food, shelter, meaningful work, pets, the beauty of nature, and other aspects of life that we might take for granted in our hectic, busy schedules.

The Talmud contains a discussion between the Rabbis that ends up with a recommendation to recite 100 blessings each day. That sounds like a lot! Orthodox Jews fulfill this mitzvah by attending three prayer services daily and saying blessings before and after meals and snacks. Even on my most mindful and grateful days, I can't get anywhere near 100 blessings. But we all can start the day with *Modeh/Modah Ani* and then take note of those everyday blessed moments with family, delicious food, the blue sky and (hopefully) clean air, essential workers (who make possible so much these days), good health, the latest delivery arriving at the doorstep, the car that starts, the lights that go on, the Zoom session that brings learning and/or smiles, and the comfortable couch or bed at the end of a long day. We can say a deliberate "thank you" as we mark these moments, keep a running list for ourselves and our families, create an artistic representation of all that we're grateful for. I bet there are more blessings in all of our lives than we realize!

The next time someone tells you to count your blessings, you can say that you do!

Flora Kupferman
YFE Acting Director



HIGH HOLY DAYS

“Behind the Scenes”

For the first time in Emanu-El’s 170-year history, we livestreamed our High Holy Day services to the world, making them available to anyone with an internet connection. From coordinating our new livestream technology to finding creative ways to make the services as interactive as possible, our staff and clergy were committed to ensuring this year’s unprecedented digital services would be a success. “When many of us have been forced to endure months of isolation, it was meaningful to have people from across the country and the globe, come together during our High Holy Days services,” said Randi Fields, Senior Director of Membership and Engagement Operations. “While nothing can match being together in person, we were thrilled we could provide a means of connection and community even in this new format and during these challenging times.”

Much of the work involved in producing our services remained largely behind the scenes. Our clergy employed the professional services of congregant Lenore Naxon, a nonprofit arts consultant, to produce our High Holy Days program, and congregant Becca Wolff, a freelance creative director, to direct it. We wanted to hear from both Lenore and Becca, in their own words, about their experience in creating such an engaging and inspiring program.

Lenore Naxon



Producing Emanu-El’s High Holy Days services was certainly a first in my 40+ year career. I was honored to be brought in to assist in this gargantuan endeavor, having worked closely with Cantors Attie and Luck in producing their Cantors’ concert series for four years as well as two community-wide “Celebrate Israel” events at Emanu-El.

In its essence, it was producing and presenting 15 different TV shows: some live, some pre-recorded, and most with combined elements of both. Our goal was to create an encounter that was immediate, interactive, and inviting so that the screen became a portal into spirituality and not a mere flat viewing experience. This was the vision of our gifted director Becca Wolfe, whose skill in both live performance and film guided the look and flow of the services.

It was my task to coordinate all the clergy, production personnel, member participants, Emanu-El staff, and Live Control (our livestream company, operating remotely from Santa Monica by the way), and bringing them all together to present a series of cohesive, accessible, and engaging services.



Of course, the “elephant in the room” was COVID. Emanu-El operates under strict COVID protocols and restrictions, for which I am very grateful. All clergy, staff members, and contractors were and are tested weekly, and are required to wear masks and maintain social distancing. The bimah was arranged so that the lecterns, reading tables, and musicians’ locations were the requisite distance from each other, as prescribed by our synagogue’s professional COVID task force. A measuring tape became my basic tool as Becca and I laid out who could stand where.

One unusual element was the on-screen captioning of prayers in English, Hebrew, and transliteration. We knew that most people might not have the *Mishkan HaNefesh* (the Machzor for the High Holy Days) at home. And we wanted to guide everyone through the service, but we did not want the words to overtake the primary focus—that is, the words and music presented by our amazing clergy and gifted musicians. I oversaw the design, execution, and presentation of these captions.

I am grateful to the dedicated professional team that operates behind the scenes at Emanu-El every day for their expertise, positive energy, and creativity; to our clergy for their focus amidst changing schedules and unforeseen circumstances; and to our Board leadership and member participants, who understood our challenges and gave of their time to represent you all on the bimah. It truly took a village.

Becca Wolff



A Tuesday in July, I missed Rabbi Beth's call. She texted. Would I call her? She had a question for me. I knew that the leadership of Emanu-El had been reaching out to find out how people were doing during the early months of the pandemic. I supposed she was calling to ask how I was doing. I thought about what I might

say. I'm a theater director, and my upcoming projects had been cancelled. How was I doing? Disappointed about the lost work. Concerned for the future of my field. Troubled by new ideas about "liveness"—what is Zoom theater? So I was stunned when Rabbi Beth posed her actual question. Would I direct High Holy Days for livestream? Well that is a humbling idea.

In the midst of this strange new world, the clergy, staff, and lay leadership of Emanu-El provided me with an unlooked-for and transformational opportunity. Through it, I had a true experience of *Cheshbon HaNefesh*.

Establishing the Vision. As a director, the first step in any process is concept. What is the meaning of the project I'm embarking on? What is my approach, materials, aesthetic values (color, tone, pace) that will immerse the audience in that meaning? Considering the sacredness of the material, my questions receded from the personal, even from the political or artistic, and became spiritual. What is the meaning of this observance this year? What, in particular, does our inability to gather as a community challenge in it? How can it be communicated over livestream?

I asked these questions to myself, and eventually to the clergy and staff. What is the "event" of the service? What is it asking of the congregation? What is it that you, our spiritual leaders, are leading us to? In their answers, they spoke a language that bound our ancient traditions and contemporary technology—Judaism no matter what. They wanted simplicity, elegance, and most of all, authenticity.

Realizing the Vision. I worked with producer Lenore Naxon to provide a framework for realizing this vision. My job was to decide the specifics of the presentation: What camera angles would support this integral mission? What arrangement of the bimah would be COVID-safe and create a visual balance in harmony with the splendor of the Main Sanctuary?

The system that livestreaming specialists Live Control provided allowed for real-time access to view the services. But the way that sunlight plays so dramatically through the stained glass windows and onto the marble surfaces confused the cameras. I worked with the brilliant team at Live Control to design a balance of contrast and saturation so that Emanu-El would appear most like itself—morning, noon, or night. Emanu-El's Building Superintendent Fabian Vasquez focused the lights on the bimah to highlight

the architectural details that further defined the space. I worked with Engagement Staff, Ann Jackson to design the slideshows of congregant images that accompanied many of the services. We consulted with Director of Member Experience, Ariana Estoque to pitch the accompanying text in a way that honors Emanu-El's values.

I watched (from a safe distance) as congregants came to record their parts in the services in the sanctuary. My work there was to be sure the framing and the lighting were on point and would jive with the images that were being streamed live. I hoped to integrate these pre-recordings as seamlessly as possible to allow congregants to feel themselves and each other up there on the bimah in the midst of these Holy Days.

The Emanu-El team created a station for Lenore and me to sit in the back corner of the sanctuary with PowerPoint operator Michael Bragg. It was "mission control," where we could see and hear the whole service, view a screen with a live feed from the cameras, and have a system to communicate with the camera operators who were all the way in Santa Monica. Lenore called the slide cues and I



directed the work of the camera operators, timing all of the elements to flow (seemingly) effortlessly.

It was technologically marvelous. Technology has power, but it is a weak power when compared to the power of spirit. And through all of the challenges and questions of the process, that was the power that kept coming through.

Finding Truth. Directing performers is one of the first principles of my job as a director. This is a search for "truth under imaginary circumstances" as the great acting teacher Sanford Meisner would say. But how do you approach the "performance" of a Rabbi or a Cantor? Their work is Truth. They are themselves, in their work, not creating a character. And yet, theories like Meisner's came back to me as we began "staging" the services.

In the weeks before services, I met with the clergy to give direction in certain moments as to when and where they would move so that the action flowed easily on the bimah.

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But largely I was listening to their explanations of the significance of what they were doing. Bright life flooded their words as they relayed what would be happening if this were any other year. All questions of aesthetics, tone, and pace receded. As I talked with Cantor Luck about the Torah procession at Kol Nidre, I realized why Meisner's theories had occurred to me. In a way, these are imaginary circumstances. The power of our presence together in the sanctuary is irreplaceable. How does a Rabbi or a Cantor or a lay reader of Torah find the truth of communal prayer in an empty sanctuary?

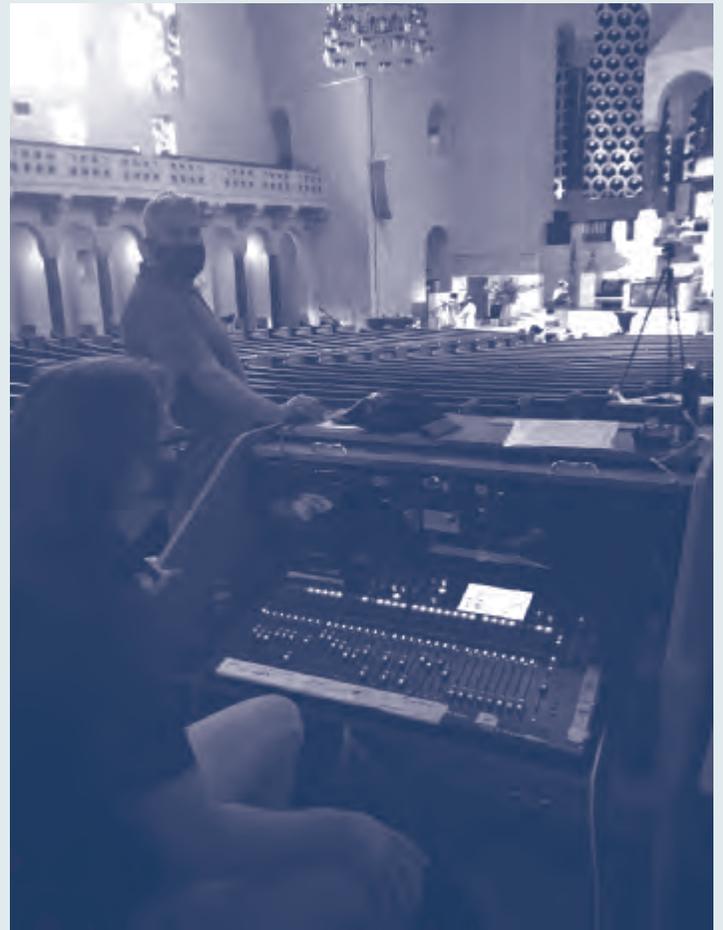


The answer lies in our traditions. When the Temple was destroyed, G-d didn't leave us. And we didn't leave each other. We reached out across space and time to ask for supplication and forgiveness. We reached out for G-d and we reached out for each other. I imagined that the prayers and songs of the services were the conduit to the ancients, and they certainly were to us at Emanu-El. I needed only to ask the clergy to call themselves back to their work, to close their eyes and go inside and feel the meaning of what they were doing, and I would feel sacredness flood into the room. I could only put my faith in the fact that it would come across to the congregation and inspire the same presence in our own homes.

Erev Rosh Hashanah, the news of Ruth Bader Ginsberg's death reached the Emanu-El team as we were putting the finishing touches on our plan for the evening. It was a stinging moment. The hope we'd put in that one brilliant mensch seemed to dissipate. For a moment, we were all standing there. A bunch of small humans. Bereft in the cold, massive light of it. Slowly, though, we watched something remarkable happen. We watched our clergy step into their strength and the richness of our tradition. We watched as they found the power of spirit that they would pass on to all of us that night. And all of those finishing touches that we never got to—flourishes of the camera or timing or pace—ceased to matter. The distance ceased to matter. The meaning and the strength of Judaism flooded in and over the airwaves.

I was striving to make the on-screen services feel like real life, when the most important thing was simply admitting real life in and trusting our clergy and traditions to hold it. Maybe that is the meaning of "choose life"—we are always living, whether we are hugging our loved ones or talking to them over Zoom. We need not imagine ourselves elsewhere, but lean truly into the sacredness that is where we are.

In the process of directing High Holy Day Services at Emanu-El, I had to face the realization that I had lost faith. In my struggle to understand what "liveness" meant, I had lost sight of what life is. These High Holy Days showed me the incredible power of presence on both sides of the screen. I am inspired.



Yasher Koach to Emanu-El's Tzedek Council!

The Homeless Prenatal Program (HPP) honored Emanu-El's Tzedek Council last month at its annual event. Since we announced the Tzedek Council's partnership with HPP last year, we have provided families at HPP with 176 stroller/car-seat combos, 20 convertible car seats, 95 pack'n plays, 150 new mom essential bags, months of homemade lunches for Jelani House residents, and grocery gift cards to assist during the pandemic. We have led drives for Spanish children's books, slippers, pajamas, socks, and underwear in partnership with the preschool, affinity groups, and Shabbat programming. Most recently, we organized and delivered on wish lists for over 500 pairs of youth pajamas.

HPP's virtual October event "An Evening With Friends for Families" featured a video about their work. You can watch the program here: hpp2020.givesmart.com



Congregation Responds to Dr. Ibram X. Kendi Conversation

Back on Yom Kippur, Rabbi Ryan Bauer and Emanu-El Board Member Paula Pretlow engaged in a conversation with Dr. Ibram X. Kendi, author of *How to Be an Antiracist*. It proved to be a powerful exchange with more than 1,000 of our congregants having registered for the event, ranging in ages from 7 to 100! Congregants from around the world tuned into this discussion.

Yom Kippur is a time of deep introspection, something not lost upon Bauer: "Yom Kippur is about looking into the deepest recesses of our souls and taking account of who we have become. It's fitting on this day, of all days, we do a soul check of where we are, who we are, and how we can collectively take on the work of becoming antiracist."

For Paula Pretlow, who serves as Trustee at the Harry & Jeanette Weinberg Foundation, and who was instrumental in arranging this conversation with Dr. Kendi, this was an opportunity to bring to the table discussion and questions around racial injustice and inequity writ large, especially as a Jew of color: "As Jews, each one of us has an obligation for tikkun olam. We must ask ourselves to look inward at our own attitudes and actions. Only then can real change begin."

Zoom Baby Groups — "Mimi's Virtual Music and Fun Group"

When: Mondays, Wednesdays, and Fridays, 11:00 - 11:45 am

Where: zoom.us/j/802983751

Our Side by Side classes will continue to be available via Zoom through the month of November.

Mimi will introduce your little one to Jewish stories, songs, puppets, dancing, and the important weekly rituals of Shabbat and Havdalah.

Stay connected with your Emanu-El community of young children and families without leaving the comfort of your home. We look forward to seeing you under our digital dome!

While these online offerings are currently free for all participants, we invite you to make a direct donation to our Early Education programs at Emanu-El, in lieu of your Side by Side tuition, to continue supporting our early education programming. To do so, please select "Emanu-El Preschool Fund" from the dropdown menu. Thank you for your consideration!



Congregation Emanu-El Legacy Circle Message from Gunda Trepp

Including Congregation Emanu-El in your estate planning is a promise to your children, grandchildren, and future generations that Emanu-El will continue to be a thriving home for worship, study, and community. By making this generous contribution, you will become an honored member of Emanu-El's **Legacy Circle**.

Gunda Trepp is a member of Congregation Emanu-El's Board of Directors, Development Committee, and Israel Action Committee. She contributes her time and financial support to help make our community stronger and is a member of Emanu-El's **Legacy Circle**.



Gunda Trepp
Photo by Karin Salathé

"When I came to the Bay Area, one of the places I felt most comfortable was Congregation Emanu-El. My husband z'l and I would go every Shabbat for morning services. It is honest to say that Emanu-El became my ground to nurture and practice what I had learned from my husband and from services I had attended at a synagogue in Berlin. It felt completely natural to convert to Judaism with a Bet Din of Emanu-El rabbis. It became one of the most significant and moving moments in my life when I left the mikveh and Rabbi Helen Cohn said: "You are a Jew, Gunda." I felt I had come home. And home the shul has been to me ever since.

I appreciate the congregation's openness towards people who chose Judaism. The only responses I have gotten in all these years when I talked about my decision were praise for the hard work I put into the conversion process, and admiration that I wanted to do it. This inclusiveness seems so right to me, and almost sacred because this reflects our most outstanding scholars' teachings, like Maimonides. And I find this kind of sacredness in many ways in our synagogue. I see it in how the community takes care of sick congregants or learns Torah together or how we teach our very young that being a Jew means being a Mensch — helping others whenever possible. And I feel a complete calmness and sacredness on Friday nights when our two cantors lead us in singing: "G'd is with me. I do not fear." The conjunction of spirituality and practical work makes me aware that I am a part of something bigger than myself.

Did I forget to mention that I love this place? Well, I do. That is why I want to help to maintain and grow it in any way possible. One way for me is to create a legacy and to give a part of my estate to the congregation. I know it will ensure that the generations to come will find a place that offers knowledge in Judaism, the possibility to learn and pray, and to practice social justice in the same inclusive, warm and nurturing environment, the way it has been for me." - Gunda Trepp

For more information about Emanu-El Legacy Circle, please visit www.emanuelf.org/support-us/planned-giving/ or contact Julie Weinberg, Director of Development, at jweinberg@emanuelf.org or 415-751-2535.

WAYS TO GIVE

Making a gift to Emanu-El is a meaningful way to honor friends and family while supporting the synagogue. The Temple offers a variety of donation opportunities so all members can participate in the mitzvah of tzedakah at whatever level is comfortable. For additional information about our different funds and various ways to give, please visit our website.

- **Send us a Check:** 2 Lake Street, San Francisco CA, 94118. Congregation Emanu-El - Attn: Development.
- **Visit Our Website:** www.emanuelf.org/support-us/
- **Appreciated Stock Gifts:** The Congregation accepts all contributions made via stock transfers. You will enjoy an immediate tax deduction for the value of the stock transfer and avoid paying capital gains.
- **Corporate Matching:** Many Bay Area companies will match your gift dollar-for-dollar. Please contact your company's matching gifts coordinator to determine whether your gift to Congregation Emanu-El can be matched.

If you need assistance, please contact the Development Office at development@emanuelf.org

DONORS

Thank you for your generosity and participation. Your contributions will help ensure we meet the needs of the Emanu-El community - now and for future generations. Thank you for giving! The following gifts were received from September 1, 2020 – September 30, 2020.

CANTORS' MUSIC FUND — supports the Congregation's music programs and is used for charitable giving at the Cantors' discretion

Anita Josefa Barzman MD

Jeffrey Bornstein and David Bornstein
in memory of Veronica Sanchez and Oren Bornstein

Owen and Janet Greenberg
in memory of Gary Luck

Bekki Kaplan
in memory of Gary Luck

Harry and Robyn Scheer
in memory of Ollie Scheer

Richard Singer
in appreciation of Cantor Arik Luck's help with Eli Singer's Bar Mitzvah

Lisa Trotter
in appreciation of Cantor Arik Luck and Emanu-El Clergy

Howard and Diane Winer
in memory of Gary Luck

EMANU-EL COMMUNITY SERVICE FUND — promotes and supports social action and community service programs

Jan Swan
in memory of Dr P. Louis Sanders

EMANU-EL PRESCHOOL FUND — provides scholarships and support for our Preschool programs

Aviva Bridgland

Roberta Goldman
in memory of Ruth Bader Ginsburg

Mabel's Labels

FOR THE ROOSEVELT FOOD PANTRY

Stephanie Scott
in celebration of Calen Gabriel Estoque's Bar Mitzvah

Stephanie Scott
in memory of William M. Scott

ONEG SHABBAT AND KIDDISH SPONSORSHIP FUND — provides for the weekly Shabbat Oneg, Kiddush, and other congregational receptions

Vera Kopilenko and Bo Pitsker
in memory of Igor Kopilenko

RABBIS' DISCRETIONARY FUND — used for charitable giving at the Rabbis' discretion. Contributions to Rabbis' Discretionary Fund are currently supporting COVID-19/Emergency relief efforts. Thank you for your support.

Anita Josefa Barzman MD

Jeffrey Bornstein and David Bornstein
in memory of Veronica Sanchez and Oren Bornstein

Anne Friedman
in memory of Salomon Metoudi

Elliott Granoff and Jill Reavis
in appreciation of Rabbi Jonathan Singer

John Gruenig

Sharon Kipersztok
in appreciation of Rabbi Beth Singer

Andrea Linsky

Erin Medlin and Andrew Miklas
in appreciation of performing Dylan's naming ceremony

Richard Singer
in appreciation of Rabbi Jonathan Singer's help with Eli Singer's Bar Mitzvah

Monique Soltani (2)
in memory of Mark Erman

Susan and Richard Ulevitch

Albert Villa

EMANU-EL'S CRISIS RELIEF INITIATIVE — provides essential funds to COVID-19/Emergency relief efforts to keep our synagogue operating, while also assisting our members with dues, tuition and scholarship relief. Thank you for your support.

Jillian Grudzinski

Deena Kalai

in observance of the Yahrzeit of Dan Tzur

Judi Leff and Kevin Brown
in memory of Davida Safer

Sara Schor

TO SUPPORT THE TZEDEK COUNCIL EFFORTS

Beth and Jeff Klugman
in honor of Riley Klugman's Bat Mitzvah

YOUTH EDUCATION FUND — supports special programming and materials for the Youth and Family Education Program

Carl and Paula Baum
in appreciation of Teen led Rosh Hashanah Service

Daniel and Alla Klionsky
in observance of the Yahrzeit of Macia Feldman

Harry and Robyn Scheer
in memory of William Scheer

Andy and Marci Sherman
in appreciation of the Teen Rosh Hashanah Service

Roni Silverberg
in celebration of Calen Gabriel Estoque's Bar Mitzvah

Roni Silverberg
in celebration of Isaac Friedman's Bar Mitzvah

OTHER CONTRIBUTIONS

Rochelle Anixter
in memory of Hannah Greenberg

Mark and Jamie Myers
in honor of Rabbi Beth Singer for officiating Eve Myers and Joe Loecher's wedding

Gunda Trepp
in honor of Calen Gabriel Estoque's Bar Mitzvah

LIFE-CYCLES

Condolences to Our Members Who Have Suffered Recent Losses

Richard Vezina (Alex Davidson) on the loss of his father, and Abigail Davidson on the passing of her grandfather, **Richard Vezina**

Susan Rothenberg (Alan) on the loss of her brother, **Richie Gluck**

Meredith Levy (Erez) on the loss of her mother, and Andrew and Jane Levy on the passing of their grandmother, **Gretchen Berggruen**

Michael Spinrad on the loss of his son, and Elaine Spinrad on the passing of her brother, **William Kreitzberg Spinrad**

Our community mourns the loss of **Igor Kopilenko**. We offer condolences to his wife Tegan Kopilenko, sons William and Bennett Kopilenko, mother Vera Kopilenko (Bo Pitsker), and sister Beatrice Kopilenko

Cantor Arik Luck (Rachel) on the loss of his father, and Yedidyah, Zohara, and Tallulah Luck on the passing of their grandfather, **Gary Melvin Luck**

Our community mourns the loss of **Dr. Sheldon Levin**

Mazel Tov to Our Members Who Have Experienced Joy

Jason and Tzippy Friend on the birth of their son, and Donny and Janie Friend on the birth of their third grandchild, **Elijah Hatch Friend** (and Josephine on becoming a big sister)

Welcome New Members

Sara Frank
Laura Hudgins
Shira Karsen
Jean Larsen
Kenneth Laxer
Karen Liberman
Cary Matthews
Judy Millar
Norman Millar
Anne Pinkney
Jaclyn Rettus
Michael Rettus

Samantha Rettus
Stacey Rettus
Amy Rosenwohl-Mack
Sarah Rosenwohl-Mack
Abigail Sanders
Heidi Sanders
Allison Snipes
Nancy Wiltsek
Elaine Woo
Loren Woo
Madeline Woo

Welcome Back to Returning Members

Audrey Adelson
Carianne Brinkman
Derek Brinkman
Violet Brinkman
Zoe Brinkman
Abra Castle
Frances Dinkelspiel
Tong Ginn
Michelle Green
Charles Haas
Henry Haas
Jennifer Haas
Raphael Haas
Kendra Haims
Rebecca Hartog
Jessica Hyman

Wendi Kruger
Camille Langlois Loveman
Ben Loveman
Greta Loveman
Ella Potashner
Eric Potashner
Ian Potashner
Kira Saks
Marlene Saks
Michael Saks
Rebecca Vanlandingham
Tod Vanlandingham
Charlotte Wayne
Juliet Wayne
Jim Wimpey
Donna Wolfe

B'NEI MITZVAH



Mila Singer

Bat Mitzvah:

November 14, 2020

Parents:

Evelyn and Martin Singer

Torah Portion:

Haye Sarah



Gray Ginocchio

Bar Mitzvah:

November 14, 2020

Parents:

Pamela and Paul Ginocchio

Torah Portion:

Behaalot'cha



Hannah Gould

Bat Mitzvah:

November 14, 2020

Parents:

Rachel and Larry Gould

Torah Portion:

Bemidbar



Natalie Schaffer

Bat Mitzvah:

November 21, 2020

Parents:

Tatiana Goldstein and Edward Schaffer

Torah Portion:

Toldoth



Zachary Fuchs

Bar Mitzvah:

November 14, 2020

Parents:

Lauren Goldman and Leo Fuchs

Torah Portion:

Haye Sarah





Congregation Emanu-El
Two Lake Street
San Francisco, CA 94118
www.emanuelsf.org

PERIODICAL

We are a vibrant, sacred Jewish community that is dedicated to advancing our members' lifelong involvement in Judaism through worship, learning, good deeds, and congregant to congregant connections.

STAFF

Beth Singer, *Richard and Rhoda Goldman, Senior Rabbi*

Jonathan Singer, *Richard and Rhoda Goldman, Senior Rabbi*

Sydney B. Mintz, *Senior Associate Rabbi*

Ryan Bauer, *Senior Associate Rabbi*

Sarah Joselow Parris, *Rabbi*

Jason Rodich, *Rabbi*

Marsha Attie, *Cantor*

Arik Luck, *Ben and A. Jess Shenson, Cantor*

Roslyn Barak, *Senior Cantor Emerita*

Stephen Pearce, Ph.D., *Senior Taube Emanu-El Scholar and Rabbi Emeritus*

Rabbi Lawrence Kushner, *Emanu-El Scholar*

David N. Goldman, *Executive Director and General Counsel*

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The Temple Chronicle (USPS 023-317) is published monthly except June and July for \$36 per year by The Congregation Emanu-El, Two Lake Street, San Francisco, CA 94118. Periodicals Postage Paid at San Francisco, CA, and at additional mailing offices.

POSTMASTER: Send address changes to The Temple Chronicle at Congregation Emanu-El, Two Lake Street, San Francisco, CA 94118.

