

## Competing in the Chidon HaTanach

by Yael Goldschlag

[1. List the lineage from Peretz to David Hamelech?

2. Name the six Arei Miklat?

Answers at the end of this article.]

These are some of the questions Aaron Hall, Anna Rose Osofsky, Tali Kosowsky, Ariella Wolfe,

Lea Herzfeld,

Amitzur Agassi

and I studied

in preparation

for the Chidon

HaTanach. We

spent the year

learning over 70

perakim from

different parts of

Tanach includ-

ing Devarim,

Yehoshua, Rut,

Daniel, Iyov,

and Yirmiyahu.

We learned with Mrs.

Novick, who teaches Tanach at Hebrew

Academy and gave us materials and,

more importantly, so much time to help

us learn as much as we could.

We were all inspired by the success of

Mrs. Novick's grandson, Yishai Eisen-

berg, who represented the United States

at this year's international competition

and tied for first place. It was also fun

getting together as a group at Mrs.

Novick's house every Sunday night, where we reviewed the material while eating tater tots and drinking lemonade.

From December to March, we took three standardized tests on the material that we had learned to qualify for the nationals, and Anna Rose Osofsky had the highest score in the region. From

Every year on the afternoon of Israel Independence Day, tens of thousands of Israelis are glued to their television sets to watch the International Bible Contest (Hidon Hatanach). The contest is a worldwide competition for high school students that was originally founded by David Ben Gurion, and the winner is awarded a four-year scholarship to Bar Ilan University.

—Jerusalem Post, April 26, 2010

those scores, all of us qualified for the National Chidon HaTanach finals at Yeshiva University in New York.

The weekend before May 5 everyone participating in the Chidon HaTanach drove up to New York, and stayed with relatives or friends before the contest. There were around 100 students participating from New York, New Jersey, California, Ohio, Texas, Colorado, and Maryland (us). We took two more tests,

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## JobAssist: Ten Years after Our Launching

by David Marwick, Max Rudmann, and  
Avi Zelman

JobAssist was founded a decade ago to help our neighbors in Kemp Mill find jobs, and we need your help to meet an increasing number of requests for assistance.

For job seekers in Kemp Mill and beyond, we provide job search tools, networking, and other support. Our workshops and community volunteers from a wide range of occupations help hone such skills as crafting résumés and cover letters, interviewing for jobs, networking, and using social media to uncover jobs and present professional and personal strengths. We respond to scores of requests each year—from students looking for a summer internship, recent graduates looking for a first foothold in the workplace, and workers who have been downsized and face stiff competition as they seek their next job.

We need your help in three areas that require much effort. First, networking is

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Also: Greetings, Donations

The publication of *Kol MevaSer* is supported by a generous grant from Norman and Suzanne Javitt in memory of Nicholas Markovits, the father and grandfather, respectively, of KMS members Suzanne and Gail Javitt.

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FROM THE RABBI

# Understanding a Curious Aspect of a Ubiquitous Feature of Aseret Yemai Teshuva

by R. Yaakov Bieler



When the Shofar blowing that began with Rosh Chodesh Elul and culminated on Rosh HaShana has ceased, the Ten Days of Repentance leading up to Yom HaKippurim are marked by a number of liturgical changes that serve to remind us of the period in which we find ourselves.

1) The Amida is augmented by a number of sentences:<sup>1</sup>

“Remember us for life, O King Who Desires life, and *Write*<sup>2</sup> us in the *Book of Life*—for Your Sake, O God of Life.”

“Who is like You, Compassionate Father, Who Remembers His Creatures in compassion for life!”

“And *Write* for a good life all the children of Your Covenant.”

“In the *Book of Life*, blessing, peace and prosperity, may we and all Your People, the house of Israel be remembered and *written* before You for a good life, and for peace.”

as well as the insertion of “HaMelech” (the King) in the third and eleventh blessings<sup>3</sup> and the change in the concluding blessing, “Blessed are You, HaShem, Who Makes peace.”

2) Tehilim 130 is recited just after “Yishtabach,” before “Barchu.”

3) An extra “LeEila” (above and beyond) is added to the body of Kaddish, as is a “HeH” to the word “Shalom,” i.e., “Ha-Shalom,” in the final paragraph.

Yet, the prayer that to my mind most captures the spirit of the Ten Days of Repentance is “Avinu Malkeinu” (Our Father, Our King), recited immediately after the Amida at Shacharit and Mincha,<sup>4</sup> with the curtain on the Ark drawn back and everyone standing. Not only is this prayer said repeatedly over the course of the period between Rosh HaShana and Yom HaKippurim, but during the penitential period it is somewhat modified from its usual form: instead of using the language “Remember us for...” which is said throughout the year in lines 19-23, “*Write* us in...” is substituted. The change, which parallels three out of four of the insertions in the Amida mentioned above, echoes the following two Talmudic passages:

Rosh HaShana 16b

R. Kruspedai said in the name of R. Yochanan: Three *books* are opened [in heaven] on New Year, one for the thoroughly wicked, one for the thoroughly righteous, and one for the intermediate. The thoroughly righteous are forthwith *inscribed* definitively in the book of life; the thoroughly wicked are forthwith *inscribed* definitively in the book of

death; the doom of the intermediate is suspended from New Year till the Day of Atonement;<sup>5</sup> if they deserve well, they are *inscribed* in the book of life; if they do not deserve well, they are *inscribed* in the book of death. Said R. Avin, What text tells us this?—(Tehillim 69:29) “Let them be blotted out of the *book* of the living, and not be *written* with the righteous.” “Let them be blotted out from the book”—this refers to the *book* of the wicked. ‘Of life’—this is the *book* of the righteous. ‘And not be *written* with the righteous’—this is the *book* of the intermediate. R. Nachman b. Yitzchak derives it from here: (Shemot 32:32) “And if not, Blot me, I pray thee, out of Thy *Book* which Thou hast *Written*,” “Blot me, I pray thee”—this is the *book* of the wicked. ‘Out of Thy *Book*’—this is the *book* of the righteous. ‘Which Thou has *Written*’—this is the *book* of the intermediate. It has been taught: Beth Shammai say, There will be three groups at the Day of Judgment—one of thoroughly righteous, one of thoroughly wicked, and one of intermediate. The thoroughly righteous will forthwith be *inscribed* definitively as entitled to everlasting life; the thoroughly wicked will forthwith be *inscribed* definitively as doomed to Gehinnom, as it says (Daniel 12:2), “And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to reproaches and everlasting abhorrence.” The intermediate will go down to Gehinnom.

Ibid. 32b

Since it says (in the Mishna), “On days when Hallel is said,” we infer that on Rosh HaShana, Hallel is not said. What is the reason?—R. Abbahu replied: The ministering angels said in the Presence of the Holy One, Blessed be He: Sovereign of the Universe, why should Israel not chant hymns of praise before Thee on Rosh HaShana and the Day of Atonement? He replied to them: Is it possible that

*continued on page 12*

## Further Reading

Some of Rabbi Bieler's Divrei Torah, along with podcasts of some of his Shiurim, are available at the synagogue website. To access this material, go to [www.kmsynagogue.org](http://www.kmsynagogue.org) and move your cursor to “Rabbi” on the left-hand side of the home page.

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# The Matan Bat Mitzvah Program at KMS

by Carrie Gluck and Aviva Janus

*Move to a place where there is learning; you can't expect learning to move to you.*

Perkai Avot 4:20

**T**he Matan Bat Mitzvah Program arrived at KMS in the summer of 2005. We first learned about the program through another community that was successful with it. We saw it as a way for young women and their mothers to navigate this spiritual journey and life passage together.

The program's title is "Jewish Women Through The Ages," and its aim is to help young Jewish women feel part of a chain across the generations, and see that their Bat Mitzvah can serve as a link.

The program consists of ten sessions, during which mothers and daughters study Jewish women who embody positive attributes and values from which the girls can learn. The lessons include group and chevruta discussion of the sources. At each meeting the learning is accompanied by an experiential activity related to the relevant figure or subject. Various modes of self-expression such as movement, music, art, drama and guided imagery are utilized.

Our hope was for Bat-Mitzvah-age girls to form an identity rooted in Jewish history and establish a place as both women and members of the larger Jewish community. We also saw this as a way to spend time with our daughters each week looking at ancient texts with a modern eye. Many KMS mothers are not fortunate enough to have had a day-school education, and others have not participated in Jewish learning for years. In spite of this we thought they might want to learn with their daughters in preparation for their Bat Mitzvahs. We saw it as an opportunity for them to reconnect with ancient sources, and to see the excitement of learning through their daughters' eyes.

We invited Oshra Koren, founder of the Matan Bat Mitzvah program, to come from Israel to Silver Spring for several days of intensive training, after which we were ready to move

ahead. Six women participated in this intensive training. We would like to thank KMS for making the initial investment in purchasing the program from Matan. We would also like to acknowledge donations, both large and small, over the years, which have enabled us to offer scholarships, as needed.

Our first facilitator was Mrs. Rivki Krestt, an experienced Tanach teacher. She brought a wealth of knowledge and teaching experience, along with much energy and enthusiasm.

Mrs. Audrey Siegel, a Jewish History teacher and beloved community leader, then took over facilitator duties and has brought much to the course. In 2011, both teachers wanted to participate in the class with their own daughters. They ended up co-teaching the course that year. Neither wanted to pass up the opportunity to learn Torah with their daughters.

At this point, eight years strong, we are proud to say that 80 girls have participated in these classes. We are also excited to acknowledge the 14 mothers who are repeat customers. They enjoyed the course with their older daughters and came back again (and again) with their younger daughters.

We are delighted to note that almost all of KMS's first Matan Bat Mitzvah class recently returned from spending a year learning in Israel before college. We like to think that participating in the Matan program helped plant one of the many seeds that reinforced KMS's commitment to the value of Torah study

At this point, we are blessed to have been able to watch the fruits of our efforts grow into a viable part of the Bat Mitzvah experience at KMS. Taking this from a "good idea" to a solid program has been a great pleasure for us and we are firmly invested in its continuation. We are so happy to have been able to bring the program to our community and to enable it to continue year after year. As we step down as coordinators to spend time on other pursuits we look forward to watching future coordinators bring this course to the next level. We are deeply indebted to the community for supporting women's learning at KMS.



## FROM THE PRESIDENT

# Reflections

by Joey Turitz



**A**s we begin 5774, let's take a moment to reflect back on the previous year and the many accomplishments we have achieved together as a community, and ahead to next year.

Hiring Allison Newfeld as our Executive Director, her work to professionalize our office and business practices and her support of our mission has had a tremendous impact on the operations of the shul. You have shared wonderful feedback about Allison's efforts and we are grateful to her for jumping into our complex shul and improving what we do. Ron Murch and Dean Grayson, who co-chair our Building Committee, are in the process of completing a building assessment using an outside firm to help us identify and plan for capital, maintenance and other building needs in the future. Thankfully, our building is in very good shape for its age, which gives us the opportunity to plan for improvements to avoid a crisis.

We have worked together to build a cohesive and respectful working relationship among the Board and Executive Committee. We collectively engaged in board and governance training and recently adopted an agreed-upon set of expectations and conflict-of-interest documents to help formalize our governance structure. We also created a standing Governance Committee that is chaired by Benny Berkowitz to oversee and address governance matters at the Board and Executive Committee levels.

One of the most visible accomplishments of the last year is the launch of our new website. Under the leadership of Jeff Amster and Ilene France, the website has given KMS a new online face and really streamlined how members can complete basic tasks like signing up for an event or making a donation.

Our youth program continues to thrive with successful Shabbat morning youth groups, a vibrant youth minyan in its recently renovated space and parent-child learning sessions led by Rachel Levitt Klein. We have come together as a community to learn and get to know each other through initiatives like our 613 Mitzvah Program, the Doctors' Shabbaton, Shmoozapalooza, the Under 35 social event, the Fall BBQ and Fun Day, our summer Seudah Shlishit series, shiva platter donations, a weekly Daf Yomi shiur, the scholar-in-residence program and our attendance at the AIPAC Policy Conference.

In addition, this summer I was privileged to participate in the first meeting of a group of presidents of Orthodox shuls in our Greater Washington DC area. We intend to meet and communicate regularly, to work together on issues that affect our communities generally and to find ways in which our respective communities can work together for our common benefit.

As we look ahead to 5774, we hope to tackle a variety of issues, including continuing to improve our budgeting and financial processes, increasing our development initiatives, and continuing and enhancing our fantastic programming across all areas—youth, education, ritual, Israel and Kehilla—producing a new KMS directory, evolving our website, technology and communications, improving our Kiddush and Shabbat experiences and planning potential physical improvements to

This will be the year in which our community begins the process of rabbinic transition. This process will be comprised of various components, including celebrating Rabbi Bieler's leadership and honoring him as he retires from KMS, preparatory work for the rabbinic search process and the actual process of searching for the next Rabbi of KMS.

our building. And as we have publicized already to the community, we look forward to a successful first Gordon Lederman z"l Memorial Chesed Weekend around Shavuot next year. 5774 will also be the year in which our community begins the process of rabbinic transition. This process will be comprised of various components, including celebrating Rabbi Bieler's leadership and honoring him as he retires from KMS, preparatory work for the rabbinic search process and the actual process of searching for the next Rabbi of KMS. Communications will be provided to the community as the processes get underway, but I want to assure everyone that these activities will be conducted in a manner that is strategic based on KMS's goals, values and mission, and inclusive, transparent, clear, professional and respectful.

As we look to the future, I believe we are faced with various challenges, all of which I believe we can tackle successfully together. As the world around us changes, we must think carefully about how to create a sustainable organization on the operational, financial and developmental fronts. Over the next few years we will continue to experience generational and demographic changes that will challenge our collective

*continued on page 13*



*Jobs, continued from page 1*

the key to accessing most job openings. But as Kemp Mill has grown in the past ten years, with new minyanim and shtieblach, it has become more difficult to stay informed about who lives in our community and where they work. We need your help in providing leads about job openings where you work, and elsewhere. We compile this information and provide it to area shuls (and, soon, through our website).

Second, we try to make the process of looking for a job less lonely and increase the resilience necessary during the search. Through our "job buddy" program we connect jobseekers with savvy and seasoned community members—people they can

check in with once a week or so, to set goals, review progress against goals, and discuss how to overcome roadblocks.

Finally, we are working to dramatically improve our website. We need people to help us compile lists of job openings provided by people like you (see above), update information on relevant classes provided by other organizations, and publicize upcoming classes.

JobAssist needs you! By working with us, you can help your unemployed and underemployed neighbors find the job that will mean so much to them and their families. To learn more, and to tell us how you can help, please contact Marwick@JobAssist.org or Max.Rudmann@verizon.net.



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## The First Year

by Allison Newfeld



**A**s I approach the conclusion of my first year as Executive Director at KMS, it gives me time to pause (if only for a moment) and reflect on all of the new experiences that I have had, the new relationships that I have formed and the work that has been accomplished at KMS in such a short time.

Many changes have taken place over the last several months—some that you have been able to see and experience, such as our new website and the enhanced ability that we have to communicate with our members interactively online. Others may be less visible, but they are certainly noticeable—our air-conditioning and heating systems, for example. With the upgrading of our HVAC and lighting systems a few years ago, KMS made great strides toward automating these systems so as to make them more energy-efficient and more reliable. As you may know, Maurie Rosenberg spent many hours researching and bringing this technology to KMS and it has been a great success.

In recent weeks our HVAC system experienced some issues, (of course this would take place during the worst heat wave of the season!). With any system, you can never know when an issue will arise. We worked tirelessly with our vendor to identify and correct the problems and set up protocols for any future issues that we think could happen. We have since set up automatic alerts informing our vendor when the air temperature gets above a certain level during the week and also on Shabbat and Yom Tov. This allows the vendors to guide our staff in making on-site adjustments if possible. If a problem occurs on Shabbat or Yom Tov, the company automatically comes out to make repairs as quickly as possible.

With any system, nothing is perfect and we appreciate everyone's patience as we worked through our issues. This has been a top priority for myself and the Building Committee

and we are pleased to be able to say that our systems have been functioning at full capacity and that we expect to have a comfortable High Holiday season at KMS!

Together with the Building Committee we have been focused on maintaining our building and preventing costly repairs. We recently engaged a professional firm to complete a full building assessment to help us plan for deferred maintenance. The good news is that our beautiful building continues to be structurally sound and stable. The report identified needed repairs in the Social Hall (no surprise to anyone who has looked at the walls) and the need to replace our roof in the next couple of years. These projects will be a priority in our budgeting in the coming years.

KMS has a long-standing reputation for volunteer commitment. In the past year I have been impressed by the commitment and level of engagement of our members. I would like to offer a special thank-you to our Building Committee chairs, Ron Murch and Dean Grayson, for overseeing the operations and general care of our building and working in partnership with committee member Roy Pinchot and myself this past year.

As we approach the High Holidays, I would also like to take the opportunity to recognize our staff for their hard work, dedication and commitment to KMS not only during this very busy season, but throughout the year. Amy Werbin, Administrator, Sheridan Sassoon, Bookkeeper, Vicki Pollack our Kitchen Manager, Ron Owens our Shabbat Assistant and of course Ruth Calero in Maintenance. I am very lucky to work with such a wonderful and committed team.

Not only they, but also Rabbi Bieler and all of you have made my first year at KMS an enjoyable experience. I am honored to be connected to a congregation that is so dedicated to each other and their community. This has been a wonderful and fulfilling experience and I look forward to the future.

Wishing you and your family Shana Tova.



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# A Rabbinic Confab's Resolutions Initiative

by R. Yaakov Bieler

**A**t the beginning of the summer, the Rabbinical Council of America, on whose Executive Committee I have served for two terms, held its annual conference from June 30 to July 2. Hundreds of Rabbis gathered in Upstate New York for presentations, discussion and official organizational matters. Among the highlights, in my opinion, were a presentation by recently-elected MK Dov Lipman, a session on the troubling topic of clergy abuse, a panel discussion on challenges facing Jewish educators and day schools, and perspectives on dealing with children at risk in the observant community.

My personal interest in these meetings was sharpened by my having been asked to chair the convention's Resolutions Committee. I had once before served in this capacity, in 2010, and the thirteen resolutions that were passed at that convention can be reviewed at <http://www.rabbis.org/news/index.cfm?type=policies> (scroll down the page and click on the entries dated April 27, 2010).

This year, a different format was undertaken. I had suggested a few months earlier that the RCA try to issue statements not only in reaction to things taking place in general society and the religious world, but also pro-actively, advocating for certain practices and attitudes intended to improve the quality of religious life in the Orthodox community from the organization's specific perspective. It was decided by the RCA's leadership that we should attempt to carry such an initiative forward by means of the resolutions process for this year's convention. RCA members were informed that this year's convention resolutions would attempt to comprehensively address "moral, ethical, and/or spiritual issues that are currently relevant and important to Orthodox life in Israel and the Diaspora." A committee was assembled, after which we discussed possible

topics, solicited suggestions from the general membership, and proceeded to write first drafts on four issues: a) advancing the usage of pre-nuptial agreements in order to address the Aguna problem; b) outlining how religious institutions should strive to assure that sexual abuse not occur; c) delineating appropriate usage of the Internet and related electronic social media; and d) proposing guidelines for best practices regarding Shabbat and Yom Tov morning Kiddushim. Instead of composing short, concise statements, we attempted to draw up formulations that would include a series of "Best Practices" in each area. The drafts were sent electronically to the membership for comment. Final drafts were then composed and submitted for voting by the members of the RCA.

Since all of the resolutions were accepted, they now can be reviewed on the RCA website at <http://www.rabbis.org/> prefaced by "2013 Resolution." As a final step in the committee's work, we are currently composing study materials for each of the

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We wrote first drafts on four issues: a) advancing the usage of pre-nuptial agreements in order to address the Aguna problem; b) outlining how religious institutions should strive to assure that sexual abuse not occur; c) delineating appropriate usage of the Internet and related electronic social media; and d) proposing guidelines for best practices regarding Shabbat and Yom Tov morning Kiddushim.

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four resolutions, and plan to distribute these sources to the membership of the RCA by the Yomim Noraim. The intent is to encourage communities to study these issues in-depth and subsequently hopefully implement over time as many of

the suggestions as possible.

Whether or not this process and approach is effective can only be determined in light of measurable changes in the practices of communities guided by RCA members. We eagerly look forward to evaluating whether our efforts have borne fruit, and positive change becomes evident. Naturally we are hoping for the best.



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the second one being the hardest Tanach test that I've ever seen. It tested us on the details of the pesukim, many of which we recognized from Mrs. Novick's questions and review sessions.

After the test, we all sat at one of the picnic tables outside YU, going over the questions and comparing answers, and wearing the hats that Mrs. Israel made for us. Then, it was time to go back inside.

The Chidon HaTanach in the US has four divisions: English Middle School, Hebrew Middle School, English High School and Hebrew High School. The winner from each category participates next year in the Chidon HaTanach in Israel, which has been going on since 1961. Everyone who went to the Hebrew Academy participated in the Hebrew division, but I took the English test because I had switched to Blair High School last year. The tests had very similar questions, but mine was in English. The Hebrew division is very competitive; the middle-schooler who won this year got a perfect score. The English division is less competitive.

It is because of the solid Tanach background I gained from the Melvin J. Berman Hebrew Academy that I won the English division competition. I'm so excited, because I am now go-

ing to Israel next year. I have already started to prepare. The Israel competition covers over 400 perakim, including all of Chumash and Neviim Rishonim, and sections of Neviim, Acharonim, and Ketuvim. This year, I'll prepare for that, and then go to Israel for Yom Haatzmaut. I am really looking forward to spending time with the other 60 teen winners from 25 different countries. We will attend a two-week Bible camp, which includes touring, meeting Israeli dignitaries, and of course studying Tanach.

I'm so thankful to have this opportunity to study Tanach and be motivated to cover many of the books I have never been exposed to. I am also grateful to Rabbi Bieler for inspiring my Judaic studies this year. I am thankful to Mrs. Novick for spending so much time teaching me and the other students the chidon material. Lastly, thanks to my mom for driving me to New York and to my dad for making me study.

[Answers:

1. *Peretz to Chetzron to Ram to Aminadav to Nachshon to Salmah to Boaz to Oved to Yishai to David—Rut*
2. *Ramat Gilad, Ramot, Betzer, Kedesh, Shechem, Chevron—Devarim]*



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## Part 29

### “Nishmat Kol Chai”

by R. Yaakov Bieler

The last section of introductory prayers recited by the Shliach Tzibbur prior to the beginning of the formal Shacharit service, is based upon a Talmudic passage. The earliest mention of the poem “Nishmat Kol Chai” is within an Amoraic discussion of the order of the Seder service on the first night of Pesach:

Pesachim 117b

Mishna. They filled the third cup for him. He then recites Grace after Meals. Over the fourth cup he concludes the Hallel, and recites “Birchat HaShir” (the Blessing of the Song)...

Ibid. 118a

Gemora. What is “Birchat HaShir”?

Rav Yehuda said: “All Your Works will praise You, Lord our God...”<sup>1</sup>

while R. Yochanan said: “*Nishmat Kol Chai etc.*”<sup>2,3</sup>

One imagines that the idea for including “Nishmat Kol Chai” in the Shabbat and Yom Tov Shacharit service was based upon the logic that just as in the Haggada, this prolonged blessing is recited after a number of verses praising HaShem (i.e., the two Hallel’s<sup>4</sup>), is concluded, similarly, when Pesukei D’Zimra (the verses of praises, the introductory section of the Shacharit prayers) draw to a close, the same poem would be an appropriate way to end this portion of the synagogue service. Ending these praises with a Blessing demonstrates that we are well aware that any and all descriptions of HaShem’s Greatness are not only something that should come naturally and spontaneously whenever the spirit moves us, but that these expressions of our appreciation of the Divine are the fulfillment of a religious obligation, sanctified by the formula of Blessing.

The first section of “Nishmat” consists of an inventory of the reasons why HaShem is Deserving of our praise:

- a. God Serves as our King, Redeemer, Savior, and Sustainer.
- b. He Extends compassion to us at all times.
- c. He is the God of all creatures.
- d. He Guides His World with loving kindness.
- e. God never “sleeps” but rather is always “on duty.”

The second section is a poetic assertion that despite God’s Deserving as many praises as we can possibly heap upon Him, we will always prove unworthy of adequately describing His myriad Positive Qualities.

a. Our mouths, tongues, lips, eyes, hands and feet are simply not up to the task.

b. What He has Done for us is simply beyond what we can articulate:

- i. The Exodus from Egypt.
- ii. Supplying us with food.
- iii. Saving us from attacks and plagues.
- iv. Healing us from sickness.

The third and final section states that despite our shortcomings, we will nevertheless dedicate our entire beings to praising God as well as we can.

Usually, we think of praising God exclusively by means of words, as in the case of reciting Hallel and Pesukei D’Zimra. However, the author of Nishmat includes not only those parts of human physiology that make speech possible, i.e., mouths, tongues and lips, but also eyes, hands, and feet, as well as spirit and soul:

[If] our *eyes* shone like the sun and the moon,  
If our *hands* were outstretched like eagles of the sky,  
And our *feet* as swift as deer  
Still we could not thank You enough...

Therefore the *limbs* that You Formed within us,  
The *spirit* and *soul* that You Breathed into our nostrils...

Every *knee* shall bend to You,  
Every upright *body* shall bow to You,  
All *hearts* shall fear You,  
And our *innermost being* sing praises to Your Name,  
As is written [Tehillim 35:10], ‘*All my bones* shall say:  
Lord, Who is like You?...

The author of “Nishmat” appears to be poetically asserting that although at the moment of our “davening” these lines, we are merely saying words, ultimately praising HaShem cannot be relegated exclusively to lip-service. One is also able to praise God, or, Chas VeShalom, the opposite, by one’s actions and thoughts,<sup>5</sup> outside the context of formal prayer. Furthermore, were there to be a radical disconnect between what we “say” and how we conduct ourselves in non-prayer situations, particularly when we recognize that prayer is essentially an act

*continued on page 16*

the King should be sitting on the throne of justice *with the books of life and death open before Him*, and Israel should chant hymns of praise?

as well as a segment of the chilling liturgical poem, “U’Netaneh Tokef”:

True it is that You are Judge and Arbiter, Discerner and Witness, Inscribing and Recording all forgotten things. You Open the book of records and it reads itself... On Rosh HaShana their destiny is inscribed, and on Yom HaKippurim it is sealed...<sup>6</sup>

In “Avinu Malkeinu,” for forty-four consecutive times, we implore HaShem, “Our Father, Our King,” with the same introduction followed by a broad spectrum of specific requests. In addition to asking multiple times that we be inscribed in the Book of Life for the coming year, the appeals include: a) an admission that we are sinful; b) an acknowledgement that HaShem is our sole king; c) the argument that even if we are unworthy, it is in HaShem’s “best interests” to Forgive us;<sup>7</sup> d) pleas that all sorts of decrees, evil plans to attack us and devastating plagues be thwarted and eliminated; e) pleas that HaShem Accept our prayers and attempts at repentance; f) prayers for an upcoming year of material success; and g) the argument that the considerable sacrifice and suffering undergone by members of the Jewish people are a basis for obtaining Divine Forgiveness.

But while all of these desires are clearly beyond our personal control and depend heavily on God’s Evaluation of us as well as any Master Plan He may Have for us, one line, the first of the nine that are read responsively, recited by the Shliach Tzibbur followed by the congregation, stands out as an apparently unreasonable request:

Avinu Malkeinu! Hachazireinu BeTeshuva Shleima Lefanecha.

(Our Father, Our King! Bring us back to You in perfect repentance.)<sup>8</sup>

Assuming that we have free choice, isn’t our decision to repent or, for that matter, continue doing whatever we have been doing until this point, completely up to us? It’s one thing to beg that our prayers and repentance be accepted;<sup>9</sup> quite another that we be brought to repentance by HaShem, perhaps even “Ba’al Korcheinu” (against our respective wills, as it were)!

An interpretation offered by Eitz Yosef<sup>10</sup> on the parallel terminology in the Amida (see fn. 8) offers, in my opinion, a satisfying way to understand these challenging liturgical texts. The commentator invokes a particular Rabbinic sentiment as the keystone for his commentary:

*Pesikta Zutrata Lekach Tov*, BaMidbar, Parashat Shelach Lecha, 105a<sup>11</sup>

...And so it says, (Devarim 30:15) “See, I have set before thee this day life and good, and death and evil.” This is what

is meant when it is taught in the Mishna (Avot 3:156), “And all is foreseen and permission is granted... And a net is spread over all the living, the store is open, the storekeeper gives credit, the ledger is open, the hand writes...” *One who comes to become ritually pure, is given assistance; one who comes to become ritually impure, he is given the opportunity*, as Yechezkel said (14:9) “And when the prophet is enticed and speaketh a word, *I the LORD have Enticed that prophet*, and I will Stretch out My hand upon him, and will Destroy him from the midst of My People Israel.” And he says, (ibid. 3:20) “Again, when a righteous man doth turn from his righteousness, and commit iniquity, *I will Lay a stumbling block before him*, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I Require at thy hand.” This is to teach you that *a person is not conducted along any path other than the one which he wishes to follow*, as it says, (Mishlei 3:34) “If it concerneth the scorners, He Scorneth them, but unto the humble He Giveth grace.”

In other words, while the initial small steps in the direction of repentance and positive change must perforce originate with the penitent, he will not be expected to do all of the “heavy lifting” by himself, but will be given Divine Assistance to achieve the goal that he himself set out to undertake. In this sense, we have another instance whereby God and man partner in order to carry forward the work of Creation. On the one hand, God Began Forming the world with the expectation that man will complete that work; on the other, when man begins something, God will Assist in bringing to fulfillment man’s aspirations as well. Consequently, the passage in Avinu Malkeinu and the blessing in the Amida should be understood: Our Father Our King! *Once we determine to begin the arduous task of changing ourselves for the better, Help us complete our repentance before You.*

May HaShem Hear and Grant our prayers.

Shana Tova Tikateivu VeTechateimu.

#### NOTES:

<sup>1</sup>Translations from *The Koren Siddur*, intro., trans. and comment. By R. Jonathan Sacks, Koren Publishers, Jerusalem, 2009.

<sup>2</sup>In the Amida as in Avinu Malkeinu, during Ne’ila, the last prayer on Yom HaKippurim, all references to “writing” and “inscribing” are changed to “sealing.”

<sup>3</sup>The same word “HaMelech” is also inserted into the “Magen Avot” prayer at Friday night Ma’ariv services.

<sup>4</sup>With the exception of Shabbat.

<sup>5</sup>The fact that we continue to recite this prayer even after Rosh HaShana, reflects how we are to view ourselves as Beinonim, “on the cusp” as it were, neither overconfident that we fall into the category of Tzaddikim, nor deprecating ourselves by thinking that we must be Resha’im. We act as if the “jury continues to be out” and attempt to improve in order that our respective fates, hanging in the balance until



the last moment, will earn us a reprieve for another year. Continuing to invoke “Avinu Malkeinu” in this manner, parallels the greetings that we exchange during Aseret Yemai Teshuva. On Rosh HaShana, one is to say to another “LeShana Tova Tikateiv VeTeichateim LeAlter, LeChaim U’LeShalom” (for a good year you should be inscribed and sealed immediately for life and peace), suggesting that we should look at others as Tzadikim. However, once Rosh HaShana passes, we switch our greeting to “Gemar Chatima Tova” (a final good sealing), implying that in truth, we should consider ourselves no better than Beinonim awaiting a final Divine Decision.

<sup>6</sup>In this passage, two different contexts of inscribing are being referred to. The former is the running record of all of a person’s deeds, corresponding to the Rabbinic statements:

Avot 2:1

...Know what is above you: a seeing eye, a hearing ear, and a *book* in which all of your deeds are written.

Ibid. 3:20

...The shop is open, the shopkeeper extends credit, the *ledger* is open, and the hand *records*...The collectors regularly make their daily rounds...They have a *record* on which they can rely...

The second reference in U’Netaneh Tokef refers to the annual judgment and recording of the results that takes place between Rosh HaShana and Yom HaKippurim and is described in the Talmudic passages cited above.

<sup>7</sup>A similar argument is made at the end of every Amida throughout the year when we state:

Act for the sake of Your Name; Act for the sake of Your Right Hand;

Act for the sake of Your Holiness; Act for the Sake of Your Tora...

<sup>8</sup>A similar question can be asked regarding the fifth blessing of the Amida:

Bring us back, our Father, to Your Tora. Draw us near, our King,

to Your Service. *Lead us back to You in perfect repentance.* Blessed are You, Lord, Who Desires repentance.

<sup>9</sup>*Avinu Malkeinu*:

Our Father Our King! Forgive and pardon all our iniquities.

Our Father Our King! Wipe away and Remove our transgressions and sins from Your Sight.

Our Father Our King! Erase in Your abundant Mercy all records of our sins...

Our Father Our King! Write us in the Book of pardon and forgiveness...

*Amida*:

Forgive us, Our Father, for we have sinned. Pardon us, Our King, for we have transgressed; For You Pardon and Forgive. Blessed are You, Lord, the Gracious One, Who repeatedly Forgives.

<sup>10</sup>A commentary authored by Enoch Zundel ben Joseph (died 1867), a Russian Talmudist best known as author of a commentary on Midrash Rabbah. He died at Białystok, Poland in 1867. Among the works that he wrote is a threefold commentary on Midrash Rabbah of the Pentateuch and five Megillot and the Siddur, in two parts (Wilna and Grodno, 1829–34; 2d ed., Wilna, 1845). It is composed of Eitz Yosef (“Tree of Joseph”), which explains it according to the simple explanation of its meaning; Anaf Yosef (“Branch of Joseph”), which explains it homiletically; and Yad Yosef, which cross-references it to other midrashim. He writes in his introduction to the work that he named the work after his father... [http://en.wikipedia.org/wiki/Enoch\\_Zundel\\_ben\\_Joseph](http://en.wikipedia.org/wiki/Enoch_Zundel_ben_Joseph) in Otzar HaTefillot, Nussach Sepharad, Vol. 1, Nehora D’Orayta, Yerushalaim, 5720, p. 167a.

<sup>11</sup>The sentiment in question appears in any number of Rabbinic sources, indicating its widespread acceptance and support. This citation from Pesikta Zutrata is only one example.



## President, continued from page 5

views of what KMS is and should be. We must also continue to strive to find the right balance of professional staff and volunteer work, with everyone understanding that being part of a successful community means it is about “us” as a group and not “each of us” as an individual. And finally, how we treat each other, engage in dialogue and work through disagreements will take us a long way toward our future successes or shortcomings, and toward defining the future of our rabbinic leadership and the KMS community. If we do it well, KMS will continue to grow and thrive this coming year and for many years in the future.

In my work as President of KMS, what I have found most

gratifying is how many of us are involved in our community’s various successes and how dedicated our members are to each other, our community and the success of our shul. Whether it is chairing a Kiddush Committee, being a Gabbai, coordinating Shmira, lending professional expertise in serving on a board or a committee or being there for each other in both good and trying times, KMS members bring dedication, commitment and passion to making our community very special. As we begin 5774, I hope we all take a moment to appreciate what we have built together and recommit ourselves to making KMS stronger every day through our active participation.

Wishing everyone a Shana Tova and Ketiva V’Chatima Tova.



# A Tour of the New KMS Website

by Ilene France and Lauren Shaham

In May, KMS launched a new website that exemplifies a new approach to communications and member services. In addition to improving KMS's online face, it also modernized financial tracking and member account management, blast emails and event registration.

The new site offers many resources and tools for streamlining members' interactions with KMS. A quick tour shows what

you can do and get online from KMS.

## Step 1: Login

The new [www.kmsynagogue.org](http://www.kmsynagogue.org) offers many features available only to members. After logging in, you will see additional menu items, featured events and calendar items that appear only to logged-in members. We recommend that all members log in before browsing the site to view all of the offerings.

The screenshot shows the homepage of the Kemp Mill Synagogue (KMS) website. On the left is a vertical navigation menu with links: HOME, DONATE OR SPONSOR, ABOUT KMS, RABBI, CALENDAR, KOL MEVASER, BECOME A MEMBER, PROGRAMMING, COMMUNITY, and PHOTO GALLERY. The main content area is divided into several sections. At the top, a 'WELCOME TO KMS!' banner includes a welcome message and a photo of a group of people. Below this is a 'HIGHLIGHTS' section with two items: 'High Holiday Registration is Now Open' and 'Shmoozapalooza'. Further down is the 'KMS 613 Project' section. At the bottom of the main content area is the 'TODAY'S CALENDAR' section, which lists prayer times and classes. To the right of the main content area, there are several sidebars. The top sidebar shows the date 'Thu, 25 July 2013' and the address '18 Av 5773'. Below this is the 'ERUV STATUS' section, which indicates 'There is no eruv status at this time'. The 'VISIT US' section provides the synagogue's address and contact information. The 'OFFICE HOURS' section lists the hours for Monday through Friday. The 'SUGGESTION BOX' section invites visitors to share their thoughts. The 'DAILY ZMANIM' section provides a link to view today's prayer times. At the bottom right, there is a photo of a group of people.

**WELCOME TO KMS!**  
Welcome to Kemp Mill Synagogue. We are a Modern Orthodox Synagogue located in Silver Spring, Maryland, outside of Washington, DC. Founded in 1990, KMS is committed to Limud Torah, meaningful Tefillah, Medinat Yisrael and a vibrant youth program.

**Thu, 25 July 2013**  
**18 Av 5773**

**ERUV STATUS**  
? There is no eruv status at this time

**VISIT US**  
11910 Kemp Mill Rd.  
Silver Spring, MD 20902  
(301) 593-0996  
  
Contact Us  
Request Hospitality  
Get Directions

**OFFICE HOURS**  
Monday - Thursday: 9:00 - 3:00  
Friday: 9:00 - 12:00

**SUGGESTION BOX**  
Please share your thoughts and ideas.

**DAILY ZMANIM**  
View today's prayer times

**HIGHLIGHTS**  
**High Holiday Registration is Now Open**  
Members please log in and click the High Holidays button on the left navigation.  
[Register online!](#) (login required)  
**Shmoozapalooza**  
July 27, 2013  
Love to shmooze? This event is for you!  
[View more information.](#)  
**KMS 613 Project**  
Learn about one or more of the 613 mitzvot to encourage awareness and performance of the mitzvot.  
[View more information](#) (login required)

**TODAY'S CALENDAR**  
Shacharit: 6:45a  
Class: Pirkei Avot: 10:30a  
Class: Middle School Mishmar (Perek Shira): 5:00p  
Class: High School Mishmar (Chelek intro): 6:00p  
Mincha/Maariv: 8:10p

**UPCOMING PROGRAMS & EVENTS**  
Shabbat prior to Rosh Chodesh Tishrei  
Shabbat, Aug 31 5:00p  
Shabbat Mevarchim Cheshvan

The website's public face, as it will appear to anyone who brings up [www.kmsynagogue.org](http://www.kmsynagogue.org).

## Start at Home

Many home-page features make it easy for members to receive important information. These include:

- Contact information and office hours
- Upcoming events
- Today's events
- Candlelighting time and other zmanim
- Eruv status

## Dig a Little Deeper

Down the left-hand column are links to resources, forms and information to help you access more resources and complete

many routine tasks. Some of these options include:

- Learn Torah. Rabbi Bieler uploads Divrei Torah on the weekly parasha and the gilyonot of Nechama Leibowitz. He also provides podcasts on Yeshayu, Pirkei Avot and David Hamelech.
- Make donations online. Now, you can make a general donation, shiva platter contribution, siddur or chumash and other donations through the site. You can pay for them by credit card or bill your account.
- Check for upcoming events. Our calendar has listings

*continued on page 16*

**WELCOME TO KMS!**  
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**WELCOME!** ברוכים הבאים

**HIGHLIGHTS**  
**High Holiday Registration is Now Open**  
Members please log in and click the High Holidays button on the left navigation.  
[Register online!](#) (login required)  
**Shmoozapalooza**  
July 27, 2013  
Love to shmooze? This event is for you!

**TODAY'S CALENDAR**  
Shacharit: 6:45a  
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Class: High School Mishmar (Chelek intro): 6:00p  
Mincha/Maariv: 8:10p

**UPCOMING PROGRAMS & EVENTS**  
KMS Seuda Shlishit Open House Series  
Shabbat, Jul 27 5:00p  
KMS Seudah Shlishit Open House Series

**ERUV STATUS**  
There is no eruv status at this time

**VISIT US**  
11910 Kemp Mill Rd.  
Silver Spring, MD 20902  
(301) 593-0996  
Contact Us  
Request Hospitality  
Get Directions

**OFFICE HOURS**  
Monday - Thursday: 9:00 - 3:00  
Friday: 9:00 - 12:00

**SUGGESTION BOX**  
Please share your thoughts and ideas.

**DAILY ZMANIM**  
View today's prayer times

When logged in, additional menu items, features, events and calendar items appear that are visible only to members.

The members-only home page, as it will appear to members who enter their e-mail addresses and KMS passwords.

“Bein Adam LaMakom” (between man and God) whereas most activities in which we engage take place as part of our interactions with others, the category that Kiddushin 40a describes as “Tov LaShamayim VeRa LaBriyot” (good to Heaven, but bad to people), and a “Tzaddik SheEino Tov” (a righteous person [!] who is not good) becomes possible.

“Nishmat,” in addition to containing soaring poetry, subtly challenges those reciting it to use every aspect of their being to engage in practices that either constitute in themselves praise of God, or that at least could enable eventual spiritual activity that will be consistent with the prayers that we are expected to utter on a regular basis.

#### NOTES:

<sup>1</sup>A reference to the blessing which constitutes the final paragraph of the Hallel prayer (Koren, p. 743):

All Your Works will praise You, Lord our God, and Your devoted ones—the righteous who do Your Will, together with all Your People, the house of Israel—will joyously thank, bless, praise, glorify, exalt, revere, sanctify and proclaim the sovereignty of Your Name, our King. For it is good to thank You and fitting to sing psalms to Your Name, for from eternity to eternity You are God. Blessed are You, Lord, King, Who is extolled in praises.

<sup>2</sup>Whereas it is obvious from its ending why the paragraph “All Your Works will praise You, Lord our God” can be called a “Blessing,” in order for “Nishmat Kol Chai” to be likewise referred to as a “Beracha,” one has to understand the prayer as a single unit that continues through “Yishtabach,” with the latter paragraph concluding with the blessing, “Blessed are You, Lord, God and King, Exalted in praises, God of Thanksgivings, Master of wonders, Who

Delights in hymns of song, King, God, Giver of life to the worlds.” (Koren, p. 451)

<sup>3</sup>The standard custom followed in our Haggadot is to include both of these passages in the concluding portion of the Haggada:

- a. Hallel (beginning with the paragraph “Lo Lanu” because the first two paragraphs were recited as part of the conclusion of the first part of the Haggada, before the consumption of Matza, Maror and the meal.)
- b. Hallel HaGadol (Tehillim 136)
- c. **Nishmat Kol Chai** through “Yishtabach”
- d. **“All Your Works will praise You, Lord our God...”**

<sup>4</sup>Hallel HaMitzri: Tehillim 113-8. Hallel HaGadol: Tehillim 136.

<sup>5</sup>Applications of the elements specifically mentioned in “Nishmat” would include:

- a. Eyes:
  - i. What we read.
  - ii. What we watch.
  - iii. Sights to which we decide to expose ourselves.
- b. Hands:
  - i. Give help and support to those who are in need of it.
  - ii. Making Tashmishei Kedusha.
  - iii. Lovingly holding ritual objects with which we perform Mitzvot.
- c. Feet:
  - i. Hurrying to carry out a Mitzva opportunity.
  - ii. Doing our best to avoid compromising religious and moral situations.
  - iii. Making an effort to position ourselves to do the right thing, even if it entails walking long distances.
- d. Spirit:
  - i. Imbuing all that we do with proper intention.
  - ii. Carrying out Avodat HaShem with joy.
  - iii. Demonstrating proper respect to those whom we are Commanded to respect.



for minyanim, special events, Smachot and more. Most events now have online registration and payment, if required.

- Read the Shabbat sheet or Kol MevaSer.

#### How Do I Get Help?

There are several ways to get help with [www.kmsynagogue.org](http://www.kmsynagogue.org). First, you can submit a request to <http://www.kmsynagogue.org/contact-kms-office-staff.html> and the office staff will get back to you as soon as possible. Or, you can always call the office during regular business hours.

#### The Journey

The new [kmsynagogue.org](http://kmsynagogue.org) was nearly two years in the making.

The website upgrade project kicked off in the summer of 2011, when former KMS President David Janus asked David Loshin to form a committee to analyze the needs for a new KMS website and produce a set of requirements from which KMS could begin the process of developing

a new website. David Loshin assembled a diverse team, consisting of members with varying skills, knowledge and perspectives.

Members of the first website upgrade team included David Loshin (chair), Jeff Amster, Mel Ciment, Jeffrey Elikan, Ilene France, Cory Lebson, Noam Parness and Natan Zimand. This team completed important background work necessary before beginning website development, including defining the audiences for the KMS website, identifying top tasks that website visitors should be able to perform, and assessing the features and functionality that should be included in a new website. The work of this group culminated in the delivery of a comprehensive and robust set of requirements for the new KMS website. These requirements formed the foundation for the next phase of the project and guided every aspect of the development of the new site.

In June 2012, KMS President Joey Turitz asked Board member Ilene France and KMS Technology Committee Chair Jeff Amster to co-chair a website committee charged



with implementing the requirements from the original committee and launching a new KMS website. This committee consisted of Jeff Amster, Ido Dubrawsky, Ilene France, Noam Parness and Lauren Shaham. It performed a needs assessment by interviewing various KMS stakeholders such as the office staff, gabbaim, and Executive Committee to learn how they were using the KMS website and what tasks they ideally would like to be able to perform. The committee also performed an inventory of all existing KMS technology to determine exactly what capabilities we had and which services might be replaced by a new website. These assessments enabled the committee to develop a budget for the project, which was then approved by the Board.


After the Board had approved the budget and given the go-ahead to proceed, the website team evaluated several website and synagogue management tools, and ultimately the group


chose an application called ShulCloud. Of the options evaluated, ShulCloud met nearly all KMS requirements at a price that turned out to be lower than any of the other potential tools.

#### **What's Next?**

We look forward to introducing new features in the coming year to provide additional member services. They include an online member directory, direct accounting of Aliyah donations through the site and regular reminders about Kiddush and Security Duty.

#### **What You Should Do**

The shul office uses the data stored on the site to send Yahrzeit reminders and donation cards, create gabbai cards and mail newsletters and statements. We hope all members will log in and update their information, adding Hebrew names with the Hebrew typewriter, so we can best serve you. 



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# Finding the Best Colleges for Observant Jews: 7 Questions to Ask

by Deborah Kotz

**A**s parents of high-school students in the Kemp Mill Orthodox community consider college options and embark on campus tours, many of them—myself included—will probably wish they had a *US News and World Report* ranking of “Best Colleges for Observant Jews.” Yeshiva University and University of Maryland would undoubtedly rank #1 and #2, but what about Johns Hopkins, University of Michigan, or SUNY Binghamton?

(Full disclosure: I used to work at *US News and World Report*.)

And how should we define a “best college” when it comes to encouraging our children not only to remain observant but to actually grow and flourish in their faith while away from home in a largely secular world?

I posed these questions to Rabbi Ari Israel, Hillel director at UMD College Park. He has witnessed an explosion of Jewish life on Maryland’s campus over the past decade, including large Orthodox growth, and he frequently visits other college campuses throughout the country.

First, he told me, parents need to understand that schools with a large Jewish student body, like UC Berkeley or SUNY Albany, don’t necessarily have a large Orthodox Jewish community. “There are a few dozen schools in the country with vibrant communities, but that’s it,” Rabbi Israel said.

Surprisingly, some cities with sizable Orthodox communities—like Miami or Chicago—appear to be lacking in such colleges. (We have friends in Boca Raton who told us there’s no local college in their area that offers a community for their college-age children.)

On the other hand, observant Jewish students have been growing in numbers in certain places like Binghamton, New York, where there’s not much of a local community at all.

Rabbi Israel came up with a list of 7 questions parents should ask when visiting college campuses, in order to get a sense of the Jewish life on campus and whether the institution would be the best fit for their children’s religious and spiritual needs.

1. **Do they have the basics?** Some of these include having a daily minyan on campus—which usually means a minimum of 15 observant male students—an Orthodox Rabbi who is affiliated with the school in some way, and a kosher meal plan. “This doesn’t mean frozen meals that are reheated,” Rabbi Israel said, “but some type of fresh kosher food” that your child will be willing to eat every day.

2. **What does Shabbat lunch look like?** Plenty of schools have fabulous Friday night dinners at the kosher dining hall or Hillel house that draw 100 or more Jewish students from various backgrounds, but you’ll get a better sense of the size of the observant community by seeing how many come to the dining hall for Shabbat lunch. That’s a measure of how many students are actually observing Shabbat, Israel said, rather than participating in the Jewish social scene on campus.

3. **How accommodating is the school toward Shabbat and religious holidays?** Do they have an eruv? Can they make accommodations for electronic dorm key cards that can’t be used on Shabbat? Is there a policy mandating that professors schedule makeup exams for tests scheduled on Sukkot or Pesach? It’s a given that YU has these things, and UMD has most of them. Many other schools make accommodations in varying degrees, so it’s important to ask in order to understand future challenges.

4. **What sorts of Israel advocacy groups exist on campus?** Students don’t need to avoid a school with active groups that oppose the Jewish state such as Students for Justice in Palestine. That would be tough to do anyway. But parents should investigate whether pro-Israel groups, like AIPAC and ZOA, have just as vocal a presence on campus.

One thing parents can do, Rabbi Israel said, is help their children build a positive story about Israel’s accomplishments, such as its tech advancements and its democratic society.

“We should equip our students and empower them to have a grasp of what Israel means,” Rabbi Israel said, “in a positive vein as opposed to preparing solely for a negative critique.”

5. **Does the college put an emphasis on social justice programs?** Being an observant Jew means working to improve the world at large whether it’s helping the poor in the local community or those living in oppressive regimes. “We believe in tikkun olam, and schools should offer opportunities for students to engage in this type of Jewish growth,” Rabbi Israel said.

6. **What does your own child need to thrive?** While a large Orthodox community may at first blush seem like the logical choice for all observant students, some students may be more willing to attend daily minyan

or take on a leadership role in the community if it's small and dependent on their participation to grow and thrive. Others may need a large Orthodox social circle filled with old high-school friends to help them stay connected to their faith.

**7. Is your child equipped with basic answers to explain the reasons behind different practices?** Your son should be able to explain to his non-Jewish roommate why he dons tefillin every morning, and your daughter should be able to make a case for why she can't eat in the regular dining hall. Students who go to secular uni-

versities will be confronted with these questions on a continuous basis and they need to have what Rabbi Israel calls an "elevator pitch" to explain basic observances and why they do them.

The KMS Israel Committee is considering putting together a Shabbaton in early January with current college students and upper-classmen from high school to discuss the challenges and blessings of maintaining observance and Israel advocacy on campus. We'd love to hear your feedback about this idea. Please contact myself, Laura Goldman, or Sara Elikan to discuss.



Here's a breakdown of Orthodox Jewish communities at various schools based on Rabbi Ari Israel's survey of Hillel directors and other Jewish leaders across the country:

**Tier 1  
(more than 100  
observant students)**

**Yeshiva University, Queens College, Brooklyn College, Touro, Lander College, University of Maryland, New York University, University of Pennsylvania, Columbia University/Barnard College, Brandeis, SUNY Binghamton, Rutgers University**

**Tier 2  
(50 to 100 observant  
students)**

**Cornell, Boston University, University of Michigan, UCLA, Washington University, McGill University, University of Toronto**

**Tier 3  
(under 50 observant  
students but active)**

**Princeton, Yale, Amherst, University of Illinois Urbana-Champaign, Johns Hopkins University, Harvard, University of Chicago**

**Tier 4  
(a handful of observant  
Jews but no daily  
minyan)**

**Emory, Northwestern, George Washington University, University of Massachusetts**

(Note: these are rough estimates and the numbers vary somewhat from year to year.)

May we all have a wonderful year  
of good health, happiness,  
peace and achievement.

יתן השם לנו חיים שימלאו משאלות לבנו לטובה



Yaakov and Joanie Bieler



Wishing the entire KMS community a  
Shanah Tovah



Orlee and Joey Turitz  
Elan, Yael, Alia and Nadiv

**We would like to wish  
the entire KMS community  
a very happy, sweet and successful  
5774**

**לשנה טובה תכתבו ותחתמו**

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**לשנה טובה תכתבו ותחתמו**

**We wish the entire KMS congregation a  
New Year filled with health, happiness  
and peace.**



**The KMS Office Staff:**

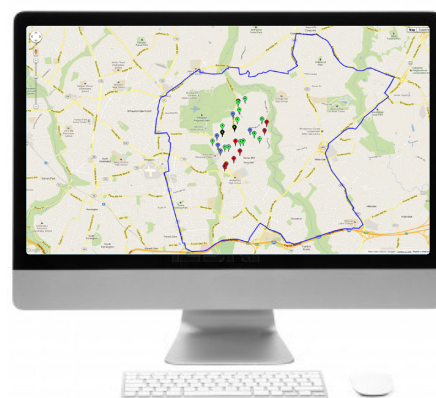
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- Search /Browse through Full Listings for  
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לשנה טובה תכתבו  
*Best Wishes for a Happy,  
Healthy and Peaceful New Year*



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Our goal, in the past year,  
as in the new year that is before us,  
has been and will always be  
to produce a publication that is accurate,  
attractive, and worthy of KMS and its members.

We wish all of our readers a year of  
health, growth, and high achievement.



The Editors of *Kol MevaSer*

L'SHANAH TOVAH U'METUKAH

MAY YOUR NEW YEAR BE FILLED  
WITH THE JOYS AND SWEETNESS  
OF FAMILY, FRIENDS, FITNESS AND FORTUNE.



THE WERBEL/GETZ FAMILY  
NECHUMAH, AARON, ELIANA AND MOLLIE

Best wishes for a  
happy, healthy, and sweet year

איחולים לשנה  
טובה ומתוקה



משפחת רוזנברג

Jeanne, Jonathan, Ari and Liora  
Rosenberg

We wish a Happy, Healthy and Peaceful  
New Year to All.



Carrie, Jeffrey and Rena Gluck



שנה טובה ומתוקה

Wishing the entire KMS community

a happy, healthy new year.



Deb, Dave, Rami, Penina, Gaby and Rafi Sloan

Wishing Rabbi and Dr. Bieler  
and the entire KMS community  
a very Happy, Healthy, Successful  
and Sweet New Year



Hope P. and David Taragin  
Benjamin and Lauren

SHANA TOVA TO  
THE ENTIRE KMS COMMUNITY.  
MAY THIS BE A YEAR OF  
SWEETNESS, JOY, PEACE, HEALTH,  
SUCCESS, SATISFACTION AND HAPPINESS  
FOR YOU AND YOUR FAMILY.



MIRIAM AND ACHI GUGGENHEIM  
SHARONA, JUDAH AND BENJAMIN

Happy New Year  
to all our friends in the  
Kemp Mill Synagogue Community



Laura and Sheldon Margulies

May the New Year bring the blessings of  
Peace, Health, and Happiness  
to our community and all Israel.



Ina and Larry Lerman  
Penina and Moshe Haim Blate  
Michael and Tova Lerman  
and families



L'SHANA TOVA U'METUKA  
TO THE KEMP MILL SYNAGOGUE COMMUNITY!



TINA, NEIL,  
NAOMI, ZARA,  
AND MAYA ROSENBAUM

We wish the entire community  
a shana tova umetuka.



Donna and Jeff Lawrence

WISHING ALL OUR FRIENDS  
AND OUR COMMUNITY  
A SHANA TOVA,  
FOR A SWEET NEW YEAR.



LISA, ALEC,  
AVIVA, ARIANNA, AYDEN  
AND ARYEH STONE

We wish the entire Kemp Mill community  
a year of health, happiness, and wisdom.

May all be inscribed  
for a sweet New Year.



The Winters Family  
Shanna, Gary,  
Zachary, Benjamin and Daniel

WE WISH THE ENTIRE COMMUNITY  
A SHANA TOVAH U'METUKAH  
MAY THE NEW YEAR  
“BRING PEACE UPON US AND ALL ISRAEL”



SABINE AND CHAIM HIMMELFARB  
AND FAMILY



**Shana Tova**



**from the Mazel Family**

Best wishes for a happy, healthy  
and prosperous New Year  
to the entire community.



Jenny and Robert Perl  
David and Shira Perl  
Jonathan and Malki Perl  
and families

---

לשנה טובה תכתבו ותחתמו



CYNTHIA AND SHALOM BRILLIANT

ABE STERNE AND ABI DAUBER STERNE  
WOULD LIKE TO WISH  
THE KMS COMMUNITY  
A SHANA TOVA,  
AND THANK THEM  
FOR THEIR INCREDIBLE SUPPORT  
OVER THE LAST YEAR.

---

To All of Our Friends...

Shana Tova

May You and Those Near and Dear to You Be  
Inscribed In The Book Of Life For A Happy  
and Healthy New Year



Esther and Steve Bender,  
Mera, Yaacov, Azarya and Shalva  
Rachel, Aurelien and Ilan

L'Shana Tova  
to all of our Friends!  
Have a Very Happy and  
Healthy and Sweet  
New Year to all!!



Sue and Jerry Pasternak  
Uri and Alicia  
Rachel and Dan

WE WISH ALL OUR FRIENDS  
AND THE ENTIRE KEMP MILL  
COMMUNITY A  
שנה טובה



BARBARA AND RICHARD MARCUS  
ALLISON, JAY, REUVIE AND GILAD  
EMILY AND SAM

*Ed Karl  
would like to thank  
the shul  
and the community  
for its wonderful support  
with his father's recent  
passing.*

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### IN MEMORY OF

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mother of Mark Warshawsky*

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father of David Butler  
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father of Elise Schloss  
Vivan and Zach Dyckman  
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Sheryl and Abraham Porat  
Michelle and Jonathan  
Schneck  
Eliane and Eugene Wesley*

*Stanley Snyder, z'l,  
brother of Eddie Snyder  
Nancy and Howie Smith*

*Eileen Miller, z'l,  
sister of Eddie Snyder  
Nancy and Howie Smith*

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### *YAHRTZEIT DONATIONS IN MEMORY OF*

---

*Moshe Aaron ben Menashe  
Yaacov, z'l  
Arline Katz*

*Phil Feigenbaum, z'l  
Adele and George Berlin*

*Saul Harad, z'l  
Judy and Barry Riebman*

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### *IN HONOR OF*

---

*Rich Greenberg's retirement  
Beth and Jack Lichy*

*The birth of a son to  
Joe and Esther Rabin,  
and a grandson to  
Lionel and Carol Rabin  
Sabine and Chaim  
Himmelfarb*

*George Wollner's  
special birthday  
Sabine and Chaim  
Himmelfarb  
Laura and Sheldon Margulies*

*Jiska Mansfield  
The Kozlowski Family*

*The engagement of Jon Horn to  
Allison Fisch  
Sue and Arnie Schwartz*

*Ezra Osofsky's Bar Mitzva  
Phyllis and Martin Fingerhut  
Carrie and Jeff Gluck  
Ina and Larry Lerman  
Carol and Lionel Rabin*

*The birth of a daughter,  
Maya Aliya,  
to Dan and Shira Schwartz  
Tamar and Jeremy Epstein  
Fran and Neil Kritz*

*The birth of a baby boy to  
Ami and Rebecca Schreiber  
Tamar and Jeremy Epstein*

## DONATIONS

*The engagement of  
Steve Resnick's son Daniel*  
Michelle and Jonathan Schneck  
Sue and Arnie Schwartz

*Daniel Goldman's Bar Mitzva*  
Tamar and Jeremy Epstein

*Avital Fink's Bat Mitzva*  
Tamar and Jeremy Epstein

*The birth of a daughter to  
David and Rivky Stern,  
first granddaughter to Larry Stern*  
Sharon and David Butler  
Carrie and Jeff Gluck  
Michelle and Jonathan Schneck

*The birth of a grandson  
and Bar Mitzva of a grandson  
to Marsha and Yitz Kasdan*  
Michelle and Jonathan Schneck

*Ruth and Allan Goldberg's  
wedding anniversary*  
Cynthia and David Abrams

*The birth of a son to  
Malky and Jon Perl,  
grandson to Bob and Jenny Perl*  
Betsy and Alan Chanales  
Sharona and Leo Rozmaryn  
Michelle and Jonathan Schneck

*Elan Turitz  
graduating from MJBHA*  
Deb and Dave Sloan

*Eliana Raskas' Bat Mitzva*  
Carrie and Jeff Gluck

*Maya Goldberg's Bat Mitzva*  
Carrie and Jeff Gluck

*Achi and Miriam Guggenheim*  
Jeremy Epstein

*Tova Rosenthal  
graduating from MJBHA*  
Aviva and David Janus

*Joel Starr*  
Jeremy Epstein

*David Price*  
Jeremy Epstein

*Yaakov Falk*  
Jeremy Epstein

*Dr. Uri Goldberg  
receiving his MD degree*  
Alice and Noah Baer

*Rabbi Amnon and Dinah  
Haramati's  
60<sup>th</sup> Wedding Anniversary*  
Margot and Sol Zeller

*Eliana Werbel's Bat Mitzva*  
Tamar and Jeremy Epstein

*Estie Wasserstein's Bat Mitzva*  
Shari and Craig Elice



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