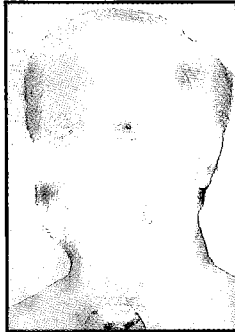


Off the Bimah



The art of prayer is multi-faceted and highly complex. It is both personal as well as communal, spontaneous as well as reliant on a fixed text. Indeed, it is one of the most difficult skills to master. We bring to the prayer experience a range of needs and moods that shifts from place to place and from time to time. As the mystics taught, our ability to perceive God increases as we penetrate deeper into anything we encounter, be it a force of nature, a personal relationship, a text or book. The synagogue's role is to provide the opportunities in a variety of settings, moods, and liturgies to help us explore these basic human needs and searchings. Beth El offers you a smorgasbord of prayer opportunities: the daily minyan, early Shabbat service, Worship and Study, Learning Service, Minyan Chaverim (a traditional egalitarian experience) and others. But we need to do more. We need more participation, more singing, more spontaneity, more learning and exploring in our communal settings. So, let's start with this: Beginning on November 3 and during the first Friday night service of every month, we will institute E.S.P. (Enhanced Shabbat Prayer), an Erev Shabbat experience that will include either a new melody, a word about a prayer and its meaning, and other enhanced and creative efforts to bring more spontaneity to our prayers and concentration. In November, just prior to Hazzan Lubin's sabbatical, Ahavat Shir will participate in the liturgical and musical experience of the service and Rabbi Rudolph and I will follow in subsequent months with our own attempts at creativity. I hope this will lead to new and innovative efforts in the Shabbat morning service as well. A little tinkering may go a long way. So, join us in these modest attempts to bring God a little closer to our midst.

Rabbi Jonathan Z. Maltzman

October 20, 2000

21 Tishrei 5761

VOLUME 50

No. 5



Shabbat and Holiday Services

Friday, October 20

Shemini Atzeret
6:30 pm Festival and Friday Evening Service

Saturday, October 21

Shemini Atzeret
Deuteronomy 14:22-16:17
Numbers 29:35-30:1
7 and 9:15 am Festival and Shabbat Services
(Yizkor will be recited at both services)

9:15 am Benjamin Bolasny Bar Mitzvah
10 am Jr. Congregation, Chapel
Gan Shabbat, MR

11 am Shitufim Minyan, Room 209
7:30 pm Simchat Torah Festival Service

Sunday, October 22

Simchat Torah
9:15 am Festival Service

Friday, October 27

6:30 pm Friday Evening Service

Saturday, October 28

7:30 and 9:15 am Shabbat Services
Bereshit: Genesis 1:1-6:8
9:15 am Amanda Rudman Bat Mitzvah
Rebecca Teitelbaum Bat Mitzvah
10 am Jr. Congregation, Chapel

10:30 am Nitzani, m APR
12:30 pm Perek Yomi, Chapel

Friday, November 3

6:30 pm ESP Friday Evening Service
with Ahavat Shir

Saturday, November 4

7:30 and 9:15 am Shabbat Services
Noah: Genesis 6:9-11:32
9:15 am Julie Siegel Bat Mitzvah
10 am Jr. Congregation, Chapel
Worship and Study Minyan, APR
Gan Shabbat, MR

11 am Shitufim Minyan, Room 209
12:30 pm Perek Yomi, Chapel

Friday, November 10

6:30 pm Friday Evening Service

Saturday, November 11

7:30 and 9:15 am Shabbat Services
Lekh L'kha: Genesis 12:1-17:27
9:15 am Andrew Weisberg Bar Mitzvah
9:30 am Minyan Chaverim, MR
10 am Jr. Congregation, Chapel
10:30 am Nitzanim, APR
12:30 pm Perek Yomi, Chapel

Sisterhood News

Sisterhood Book Group

There will be a book discussion of *Turbulent Souls* by Stephen J. Dubner at a meeting of the Sisterhood book review group on November 12 at 9:30 am in the Board Room. This book is available at Montgomery County libraries. All are welcome. Please call Annette Moshman, 301-229-4040, or Andrea Golden, 301-294-2375, if you have questions.

Honoring Joan Claxton, 2000 Torah Fund Award Winner, at Sisterhood Membership Dinner

Sisterhood invites you to honor this year's Torah Fund Award winner, Joan Claxton, at the Membership Dinner on November 2. The Torah Fund Award is presented for service to Sisterhood. Winners have been dedicated workers on committees, special events and/or the Sisterhood Board and active, involved members of Beth El. The winner of the award is to be a woman who lives her life in keeping with the principles of Torah as well as the goals of Sisterhood. This year's award winner certainly exhibits these qualities.

Joan Claxton is a native Washingtonian, who grew up in Chevy Chase and Bethesda. She attended Bethesda-Chevy Chase High School and American University, where she received a B.A. in American Studies. After college, she attended the George Washington School of Graduate Studies Legal Assistant Program and went to work for a large Washington law firm in its antitrust division. There she met her future husband, Rick. Joan subsequently decided to return to A.U. to attend night law school. Graduation in 1983 found her living in Montgomery Village, married and with two young stepchildren, Aaron and Sarah. Shortly after passing the Maryland bar, she began to study Judaism with Rabbi David Oler at Kehilat Shalom in Montgomery Village. Her conversion ceremony took place two weeks before the birth of her daughter, Rachel, in July, 1984. Her son, Joshua, was born in 1985, and Joan spent the next 13 years at home as a busy mother and stepmother. In 1992, the Claxton family moved back to Bethesda and joined Congregation Beth El. Joan resumed her work in 1998 and now works in the field of immigration law. Rick and Joan spend their free time driving Rachel to horseback riding lessons and horse shows and Josh to soccer practices, games and tournaments.

At Beth El, Joan has taken many courses in the Saul Bendit Institute and in 1996, became a Bat

Mitzvah. She has served on the Youth Committee since 1992 and has been an active member of Keruv, serving as its Chairperson from 1997 to 1999. Her involvement with Sisterhood leadership began when she accepted the position of Recording Secretary in 1994. From 1997 to 2000, she was Catering Committee Vice President, contacting families of B'nai Mitzvah to arrange the kiddush following services. Joan is an active and enthusiastic participant and volunteer in Sisterhood events.

Men's Club News

L'Shana Tova! The Men's Club invites you to join the club, and invites the congregation to attend the Beth El Men's Club regular Sunday breakfast programs.

The Men's Club sponsors youth programs including scouting, the Purim carnival, the annual Magic show, Israeli scholarships, school books, Bar Mitzvah kiddush cups, and other important activities. Your participation makes it possible! For membership information, please call Marvin Yudkovitz at 301-564-4580.

For the Sunday morning programs, the bagel and lox breakfast is at 9:30 am (after the 9 am minyan), with the program from 10-11 am Check the Men's Club poster in the Rotunda for updated details. Upcoming programs include:

October 22 No meeting (Simchat Torah)

October 29 Talk to be announced

"A Unique Talent"

"Jon Simon is uniquely talented," exclaimed Hazzan Lubin recently when describing Jon Simon's piano and voice recital before the National Convention of the Cantors Assembly. "He has a talent for integrating the liturgical and secular in a contemporary style...well worth hearing." Mr. Simon has performed widely throughout the United States, including at the Kennedy Center, Israeli Embassy and at music schools and synagogues.

Beth El has the opportunity on November 11, 2000 to enjoy Mr. Simon at the Sisterhood /Men's Club Cabaret Night. He will perform a wide variety of songs and music, ranging from 7th century Jewish music to the Beatles and his own compositions. Desserts and drinks will be served. Return the reservation form in this issue of the *Scroll*.

Tuning In With Hazzan Lubin



Shiru Ladonay Shir Hadash - "Sing unto God a New Song."

This oft cited exhortation by the Psalmist is mentioned in no less than four different Psalms, as well as once in the Book of Isaiah. Its recurrence in biblical literature would strongly suggest that from time immemorial we have always welcomed novel and fresh ways to pray and to praise God. Whether it is through a new song, a new *Piyut* (liturgical poem) or any other innovative and spontaneous improvisation and interpretation of the prayers, our tradition has always encouraged such efforts. On the other hand, the Jewish liturgical tradition requires us to preserve what is known as: *Matbey-ah Shel Tefillah* - the coin or mold of prayer. In other words there is a strong need to follow a classic universal set of prayers and its textual and melodic traditions so that there is a continuity and a continuum in our mode of worship. Thus the important components of recognition and association, each time we come together and pray in community, should remain a comforting and spiritually uplifting experience without jarring the worshippers each time they enter the synagogue to pray.

The saintly Rabbi Abraham Isaac Kook (1865-1935), who was the first chief rabbi of Israel during the period of the British mandate, said it best: "New songs will be created, breathing the love of God and echoing His mighty word. New and bright domains of culture will be discovered, tilled and fructified. The old will be renewed and the new will be sanctified."

That is the challenge we all face as we try to respond to the spiritual needs of our hearts and souls

within the confines of the synagogue, as well as throughout every moment of our lives.

To this end we shall begin a process during the first Friday night service of each month (see "Off the Bimah" on page 1) when a new song, a new word, a new gesture or a new comment will be introduced into our Kabbalat Shabbat Service, as we welcome the Shabbat and try to gain its spiritual message.

Please join us on Friday, November 3 (6:30 pm) when our wonderful volunteer singing group, Ahavat Shir, will help us learn some new songs, together with the old familiar ones, in a spirit of the joy of Shabbat. It will also give us an opportunity to greet each other, as I will begin my sabbatical leave.

Simchat Torah Honors

Tara Sonenshine as Kallat Torah, Helen Popper as Kallat Bereshit, and Marvin Yudkovitz as Chatan Bereshit will be honored for their significant contributions to synagogue life at the Simchat Torah Morning Service on Sunday, October 22, at 9:15 am.

All in the Family

Mazal Tov to Marilyn Wind on being elected President of the Board of Jewish Education.

Congregation Beth El wishes a speedy recovery to Irene Vogel.

Weekday Service Schedule

Morning Minyan

7:30 am Monday to Friday

9 am Sunday and Major Civic Holidays

Evening Minyan

8 pm Sunday to Thursday

8:20 pm Wednesdays during Saul Bendit

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President's Message

Introduction

Congregation Beth El is in an enviable position. We are recognized throughout the greater Washington area as a growing and vital community seriously committed to the highest standards our faith demands. The depth and breadth of our religious, educational, cultural and social programs have been expanded during the past year as members of Beth El, our clergy and staff continue to make our vision a reality. We have much of which we can be proud. There is also more that we can do.

Achievements

This past year has witnessed a number of noteworthy achievements:

The Jewish Worship Service at Congregation Beth El, a guide to our religious services, was produced and placed in the bookracks in the Sanctuary. A revised edition is complete and will soon be available for distribution.

A Congregational Directory was published and organized in a way that is more useful than it was in the past.

The Board approved an investment policy so that funds that were in low-interest or no-interest accounts would be invested in a fund based on government securities and yielding a better interest rate than previously.

The criteria for earning points toward Israel Quest program were revamped so that a variety of activities can now be counted toward Israel Quest.

The *Scroll* was redesigned and reorganized.

Our first High Holy Day Appeal in nearly 15 years achieved pledges of \$500,000 for the Capital Campaign.

The Capital Campaign has, to date, received pledges of more than \$7.1 million.

We hired a new Executive Director - Sheila Bellack

We selected Uniwest as contractor for the renovation and expansion of our synagogue.

We appear to have made marked progress in our relations with the community and the neighborhood association as a result of a recent meeting with them, representatives of Beth El, the police, and Montgomery County.

For the High Holy Days, we experimented with the use of shuttle buses from NIH parking lots to the services at both Beth El and Holiday Inn. Based on their use during that period, we will consider using them for Shabbat services.

Joyce Singer was hired as assistant principal to run the upper school and she will also spend a portion of her time with the senior caucus and Inreach.

A new minyan, Minyan Chaverim, was initiated. It meets the second Shabbat of each month and is a

traditional service that includes a complete reading of the Torah parsha.

An "expanded" Ritual Committee is looking at issues related to restructuring our Shabbat Services.

Our membership overwhelmingly approved a new Constitution that is more democratic and representative of the Congregation. It streamlines our administrative and business practices and recognizes that Beth El has more than 1000 families and a sizeable professional staff that does much of what our committees and volunteers did in the past.

The Congregation approved a master renovation plan and a set of priorities for expanding and rehabilitating our building in order to guide the architect and the construction effort.

We had a very successful tribute event celebrating Hazzan Lubin's Tenth Anniversary at Beth El.

We purchased an adjacent piece of property that will make possible the fulfillment of our master construction plan.

We undertook a complete revision of the Bar/Bat Mitzvah handbook.

Membership

We had a total of 1042 family member units as of June 30, 2000. During the past year, 22 families resigned their membership while 82 new members joined. We celebrated 44 single and 10 double B'nai Mitzvah, 20 baby namings, 11 aufrefim, and 5 weddings.

Fundraising

Beth El is in an unusual financial situation for a Congregation as large and as old as we are. Most Congregations our size have endowment funds of \$3 to \$4 million or more to use in the general fund—the annual operating budget of the Congregation—as a supplement to their income from dues. Most Congregations our size rely on dues for only 40-45 percent of their annual cash, while Beth El relies on dues for close to 70-75 percent of its cash. As successful as our Capital Campaign has been to date, historically our fundraising efforts have provided only 5-8 percent of our additional cash needs. Similar Congregations provide 15-20 percent of their annual cash needs through fundraising.

During the past several years, we have given priority to our Capital Campaign and a put less emphasis on annual fundraising. To the casual reader, this may seem a distinction without a difference, but there is a significant difference between the purposes of the two efforts. The Capital Campaign raises money that may be used only to expand, reconstruct, and rehabilitate our facility. In contrast, the proceeds of our annual fundraising efforts are intended to close the gap between income from dues and our annual general operating budget requirements. These monies are used

for operations and maintenance of the building and our programs and various projects. This year, we are caught in a potential deficit situation because of the unexpected loss of Walt Whitman High School for the High Holy Days. We had to rent space at the Holiday Inn Bethesda, increase the size of the DoubleTree service, provide for babysitting and children's services at three locations instead of at two, and pay for shuttle-bus service. All these expenses arose after this year's budget was approved in June.

While contributions are made to our restricted funds on a regular basis, we are prevented from using them except for the stated purpose of the respective funds. It is imperative that we double or triple our annual fundraising either by enlisting more families in the Ner Tamid program, increasing our endowment fund, or creating more imaginative fundraising efforts.

Ner Tamid was instituted a few years ago to obviate asking for money from the Bimah on the High Holy Days, a practice that many of us thought diminished the solemnity, dignity, and decorum of the service. In joining Ner Tamid, you pledge to contribute a particular amount - a minimum of \$125 - every year. The pledge is included on your synagogue bill, no one calls you to solicit additional funds, and we will continue to avoid the Yom Kippur Appeal.

I hope you will be generous to us during this time of year. Please help us sustain our activities and programs by writing a check to our endowment fund, making an annual contribution to our general fund, or by joining the Ner Tamid program.

The Capital Campaign

Several years ago, after a multi-year analysis of our space (parking and programming) needs, the Board approved the hiring of a professional fundraiser to initiate a Capital Campaign. Some 200 congregants participated in the multi-year study, which was done in consultation with an architect with a national reputation for synagogue design. A number of remedies to our space problems were proposed. Upon further consideration of our options, the Board decided, with the Congregation's concurrence, that we could not simultaneously address our need for parking and for programming space. Providing more parking would have left us with little or no funds with which to add space for programming. Any solution to the parking problem would have been only a partial solution because of the costs involved and because our property is incompatible with a multi-level above- or below-ground parking structure. So the decision was made to address our programming space needs to the extent that the results of the Capital Campaign allowed. The fundraising consultants projected that we could raise between \$2.7 million and \$3.4 million. For planning purposes, we assumed that we could raise about \$3.6

million and carry a 25-year mortgage of about \$1.7 million for the same cost as our current mortgage of approximately one-half million dollars. Subsequently, we were able to buy an adjacent property, and we planned to meet all our space needs, but the project cost went up to nearly \$9 million.

The results of the Capital Campaign have been extraordinary. To date, we have received pledges from over 650 families (63 percent of the Congregation) totaling in excess of \$7.1 million. Our twin goals are the same as I stated in my Yom Kippur appeal last year: to do the renovations right and to have the lowest possible mortgage. The campaign will continue during the next two years. As the plans proceed, we know that even more of our congregants will want to participate and be counted during the coming year.

There are still major spaces and projects available for dedication, and additional items of furnishings, Judaica, art and religious objects will become available once the plans are finalized. To the 37 percent of Beth El members who have not yet contributed, I invite your participation. With the departure of our resident Capital Campaign Coordinator, I am assuming that role in addition to being President. You can reach me at x330 at the synagogue to discuss your contribution or to increase an existing pledge.

This Coming Year

Toward the end of this calendar year, we will ask for Congregation approval to go ahead with construction. We expect final plans and elevations to be ready after the High Holy Days with construction to start early next year.

We will be looking to grow new leadership for the Congregation and to get more people involved in the governing, management and administration of the Congregation.

We will make a sustained effort and commitment to annual fundraising and to increasing our endowment fund.

Starting around March 2001, once construction begins, we are going to have to be flexible and tolerant of disruptions and inconveniences. But try to look ahead to the Fall of 2002 to a rebuilt, expanded, and rehabilitated building with all the conveniences and capabilities of a new facility combined with the quiet, spiritual elegance of a synagogue.

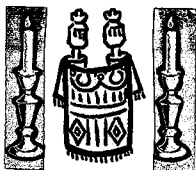
Conclusion

A significant portion of our congregation already participates in the wide array of Beth El's services, activities, programs and projects. In the coming year, I hope that even more of you avail yourselves of all that our Congregation offers. Best wishes for a Happy, Healthy and Sweet New Year.

Benson D. Adams, President

Set the Table with Torah

Set the Table



with Torah

By Rabbi Jonathan Maltzman

An introductory word: a discussion about the week's Torah portion is a good Shabbat dinner custom. Make the discussion as long or short, as simple or complicated, as your dinner crowd can handle.

Bereshit (Genesis: 1:1-6:8)

A new beginning for the Jewish people as we begin anew the annual reading of the Jewish Bible, the Torah. In the beginning...as God began creating. We are all familiar with the story of creation, of the Garden of Eden, of Adam and Eve, of the forbidden fruit, of the birth of their 3 sons (yes, 3 sons), of the first ten generations of human history and the spiritual downfall of mankind.

1. The Torah quotes God in Genesis (1:26) with regard to the creation of humankind. God says, "Naaseh adam b'tzalmeinu," Let us make man in our image...To whom is God speaking?

2. A prominent character in the creation story is the "serpent" in the Garden of Eden. How do we Jews note the "serpent" and how do non-Jews see this creature?

3. Were Adam and Eve punished by expulsion from the Garden? How else might we understand their departure from the Garden of Eden? Was the entire "apple thing" a set up in which there was no other "humanly" response?

4. What was Adam's job in the garden? What was his job outside?

5. In Genesis 3:7, after Adam and Eve ate from the tree, they knew that they were naked and sewed fig leaves into garments. Later, as they are about to leave the Garden, God, Himself, made them **garments of skins**. Since there was never a death in the Garden (human or animal), where did God get the skins to make their clothes? *By the way, the answer is obvious and it is not that God is so great He can make anything from nothing.*

Responses:

1. Let us make man-

a. To Himself-the royal "We."

b. To the heavenly retinue serving God, the Angels, Cherubim, Seraphim, Chayot Hakodesh, etc.

c. To Christians, God was speaking to Jesus.

d. Perhaps, God was addressing all future humans in the generations yet to come. We are all responsible as to how "man," i.e., flesh and blood humankind, should develop so as to be worthy to be called "Adam."

2. To us, he is just a foil to discuss biblical temptation, but to Christians, the serpent is Satan. But nowhere in our Jewish Bible is the serpent referred to as Satan. Satan to Jews has a different connotation. In the garden, it was a serpent.

3. Don't read expelled, but rather graduated. They had

acquired "knowledge" and the knowledge was meant to challenge them. There were no challenges left in the Garden. They had to move out and upward.

The Garden presented just one temptation-only one challenge in life-to eat or not to eat. If they chose not to eat, they would behave and become like angels (automatons), but they were destined to be humans, not angels.

Their choice, and our choice, is to have a multitude of challenges to meet and overcome. Our goal is to work to return to the spiritual Gan Eden, the spiritual Garden of Eden.

Adam and Eve chose to enter and live in a world filled with temptations, but also a world filled with the potential for positive spiritual growth.

There was not fall of man...there was only the opportunity for growth and elevation. Perhaps we should call the exodus from the Garden as the ascent of humankind.

4. Adam's job was to tend the Garden and name the animals. After the Garden, he became a farmer.

5. From shed snake/serpent skin.

Noah (Genesis: 6:9-11:32)

In this morning's reading, we learn of the impending great flood. The Deluge is placed in juxtaposition to the creation story from last week. The world is essentially corrupt and Noah is called upon to carry out God's plan. The catastrophic destruction of almost every living thing created in last week's parsha is complete. Once the dove is released and can find dry land, history begins again. Noah builds an altar to God who then promises never to destroy the living world again. The "brit" (covenant) in the form of a rainbow symbolizes both God's promise and a new beginning for the world with Noah and his family at the human center. The parsha tells the tale of the Migdal Babel (the Tower of Babel) and finally we are introduced to Abraham.

1. We are familiar with the flood story. God tells Noah to build an ark; save a sampling of all animals and plants and his immediate family. Noah obeys God and spends 120 years building the giant ark. This is a very grandiose construction. Couldn't God have commanded Noah to build a vessel of less magnitude to have accomplished the same task? Couldn't it have been completed in a few weeks or even a couple of years? After all, God had the capacity to save Noah and the animals by a simple miracle. And if God so deemed, could God not have created the ark Himself?

2. Why do we call ourselves the children of Abraham while the rest of the world's people are called the B'nai Noah (Children of Noah)?

3. We often compare Noah with Abraham, but can we, also, compare Noah with Jonah who received a Divine call that Ninevah was going to be destroyed? What are the similarities and the differences?

4. It was said that the sin of the pre-flood world was an arrogance due to too much prosperity. "Their bulls

breed and do not fail; their cows calf and never miscarry. They end up saying to God, 'Leave us alone, we do not need Your ways or blessings.'" They even scorned the need for rain, saying that they get enough water from wells. And so God decides to punish them, tit for tat, with excess water. In what ways can modern man be compared to the generation of Noah? What punishment would our "tit for tat" be?

Responses:

1. The Ark construction had three purposes:

a) Warning to mankind to repent. Had they repented, they would have been saved. No one did. All they did was mock Noah for his efforts. Noah worked so long, surely others would have at least asked what he was doing and Noah would have given them the opportunity to be saved.

b) Gave Noah the opportunity to think about the pending tragedy and to argue with God to save humanity as Abraham later did with Sodom and Gomorrah.

c) Noah had to work hard himself to appreciate being saved. We are not to rely on miracles, but we must do all that is within our own human capacity before waiting for God's intervention.

2. Noah does not typify the Jewish 'tzaddik.' Noah was an exceptional man, a righteous man of his day. He walked with God, not with people. He had no connection to the community in which he lived. His virtue was for himself and his family alone. In all of the 120 years of ark-building, it never crossed Noah's mind to ask God to rescind the terrible decree.

On the other hand, when God tells Abraham (i.e., the Jews) of His plan to destroy the world, Abraham is incensed and argues for the salvation of the masses.

3. Jonah neither argued with God nor did God's calling, but attempted to remove himself from the equation. Perhaps he thought that if he did not go to Ninevah, God would not destroy that city.

4. Perhaps, in our modern arrogance, we too have reached a stage of development that we think we can solve the problems of the earth by our own devices. We have explored science and technology and nothing seems beyond our human grasp. We don't need anyone or any being (i.e., God), or do we?

Please cut out this article and save it for your Friday Shabbat dinner discussion. For further discussions of Parshat Hashavua geared toward families, get on the web at www.jewishfamily.com "Portion of the Week" and www.uahc.org "Shabbat Table Talk". You may also want to try these two websites: <http://learn.jtsa.edu/topics/parashah/archive.shtml> and <http://www.torah.org>

Beth El Worship and Study Minyan

The Beth El Worship and Study Minyan will meet on Saturday, November 4 in the All Purpose Room from 10 am to Noon. The service, conducted entirely by members of the Congregation, combines evocative Torah study with ample singing and ruach. Children of all ages are welcome, although the service is oriented towards adults. Contact Dan Hirsch, 301-654-7289, DOHirsch@aol.com; Sid Getz, 301-530-2215, Sidgetz@aol.com; or Mark Levitt, 301-365-5365, MKEMJ@aol.com, for more information.

Minyan Chaverim to Meet Second Shabbat of Each Month

Minyan Chaverim meets on the second Shabbat of each month from 9:30 am to Noon in the Meeting Room. Minyan Chaverim is a community-led service, featuring complete recitations of Shacharit and Musaf as well as a full Torah reading, and emphasizing a spirited and participatory nusach. Following the synagogue kiddush, participants (and for that matter, all comers) are invited to attend a pot-luck (Kosher dairy) lunch at a nearby home, which includes a Torah discussion, zmirot, and plenty of good kibitzing. For more information, please contact Debbie Feinstein at debbie_feinstein@yahoo.com or 301-767-1178.

Beth El Adult Academy Returns

The Beth El Adult Academy, the Congregation's Sunday morning Adult Education program, will resume with a seven-session Fall semester beginning on Sunday, October 29. Course offerings include: Torah Studies, Holocaust Studies, Tefillah Hebrew: The Shabbat Morning Service, The Jewish Celebration Cycle, Israel Studies: The Current Situation in the Historical Perspective, and One Step Ahead of Your Child: Beginners Hebrew. Classes will be held from 9 to 10 am, 10 to 11 am, and 11:15 am to 12:15 pm. We are only able to offer three one-hour classes, so final course selections will depend on enrollment. This program is funded by a grant from the Jewish Federation of Greater Washington. The only charge will be a textbook fee. For more information, please contact the Religious School Office, 301-652-8569, ext. 309.

Shabbaton 2000

November 17-18
19-20 of Heshvan 5761

God Whispers: Hearing the Quiet Life Lessons

With

Rabbi Karyn Kedar

Rabbi Kedar is a learned spiritual leader who has a gift for touching her students by entwining traditional text with stories of the everyday. She is a moving speaker who received rave reviews as a teacher at Beth El's Saul Bendit Institute. Experience her powerful storytelling ability before the Shabbaton with a copy of her book *God Whispers*, available in the Sisterhood Gift Shop.

Erev Shabbat - November 17, 2000

Friday Night Service from 6:30-7:30

Rabbi Kedar's loving interpretations of the evening Shema and its blessings will inspire new understanding. (Babysitting will be provided).

Friday Night Dinner in the Social Hall following services

At dinner Rabbi Kedar will speak on the topic *Inviting God to Prayer*.

*On Sunday morning,
Rabbi Kedar will sign
copies of her book
in the gallery*

Shabbat - November 18, 2000

Rabbi Kedar will deliver a brief D'var Torah at the regular Shabbat morning service. Following kiddush at 12:15 please join us for a teaching in the All Purpose Room. This one hour textually based discussion will focus on our connection to God through prayer.

Havdalah at Home

The Beth El community is encouraged to conclude this Shabbat by participating in the annual synagogue-wide Havdalah at Home.

Shabbaton 2000 is organized by Family Education. Questions contact Sarah Roark at 301-652-8573 ext. 320. Reservations for dinner will be taken in the synagogue office.

Dinner Reservations for Friday November 17

Return to the synagogue office with payment by Wednesday Nov. 8th.

Name _____ Number of people in party _____
Adult Member @\$13.50 _____ Child (ages 12-6) @ \$9.00 _____
Adult Non-Member @\$16.00 _____ Child (5 and under) @ \$4.00 _____

We need _____ vegetarian meals.

We would like to be seated with _____.