

MINYAN MONTHLY

Vol. 5, No. 10

AUG 1991

• AV 5751

TREASURER'S COLUMN

-- Norman H. Green

Thank you to all of the following people, whose contributions to the Minyan fund for sponsoring Lyudmilla Orlovskaya and Roman Zverev Genn have not yet been acknowledged here:

Ellen & Edward M. Rabin

Kevin & Sharon McCauley

Sharon Kushner

Arnold & Carol Z. Bender

As of July 15, this fund has received \$4,647, over 92% of our \$5,000 goal. Thanks also to Katie Hauswirth who donated chairs, kitchen needs, linens, and other items, to the Ackerman and Green families for contributing needed bookshelves, and to Millie Ben David for transporting the bookshelves.

In addition to the expenditures from this fund reported previously, we have advanced \$50 for the required deposit with the Department of Water and Power and spent \$143.87 for expenses of moving furniture into their apartment, for total expenditures of \$4,930.87. Additional contributions are therefore welcome.

The Minyan also spent \$26.72 (including tax) to purchase some toys for use by children in childcare.

As of July 15, the Minyan's general fund stands at \$1,759.95.

THE LIBRARY MINYAN EXPRESSES ITS HEARTFELT
CONDOLENCES TO SUSAN GRINEL ON THE LOSS OF
HER MOTHER, TRUDY GRINEL.

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NEW ADDRESS FOR THE BENDERS:
 Rehov Yigal 8/25
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 Jerusalem, Israel 97725

They welcome our letters and visits.

SAVE THE DATE!

**AUGUST 27, 1991
 9-10 P.M.**

**FOR A K'CHET SPECIAL (CH. 28) -
 "HELLO MOSCOW, HELLO LOS ANGELES"
 FEATURING MILA AND ROMA GENN.**

The first half hour takes place in the Soviet Union while the second half hour takes place in Los Angeles. It includes their arrival at the airport, their apartment and the Hanukkat Ha'Bayit.

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 Call 305-9723 or see Sharon
 Williams.

**PLEASE SEND YOUR ARTICLES
 OR STORIES TO THE
 MINYAN MONTHLY**

Submission Deadline

August 20, 1991

Mail to: Susan Grinel

1127 11th St. #204

Santa Monica, Calif. 90403

Or Call: 445-4282 (W)

395-2572 (H)

CHILD CARE COMMITTEE CHANGES

Beginning in July 1991, Mark Bodenstein will be joined by Matt Chazanov as the new co-chair of the Child Care Committee. Diane Landau will coordinate adult volunteer assignments for Shabbat mornings beginning in September.

In addition, the child sitters will be Aderet, Regina, Liora and Adva. Davida and Batya will be available in September. Parents should remember to introduce themselves and their children to the sitters so the sitters can get to know the children's names and faces.

As information for parents, it is important to note that the Teacher's Lounge is the "Baby Room" for children infancy to three years old. The schoolyard and room 9 is for children four and above. However, when there is no Junior Congregation or just too many children in the yard, ball-playing for children six and above will be available with supervision by a sitter in the fenced enclosure in the Temple's parking lot.

Though Diane Landau will be calling Minyan members seeking volunteers in September, parents are encouraged to volunteer on their own as it is so important to have additional supervision in the baby room, yard and "cage" every Shabbat.

Mark Bodenstein	Child Care Co-Chair	937-7443
Matt Chazanov	Child Care Co-Chair	936-3901
Diane Landau	Child Care Adult	657-7903
	Volunteer Coordinator	

D'VARIM & TISHA B'AV DRASH
HITTING THE MARK
© July 20, 1991
by Sharon L. Williams

As I thought about this Drash, I began seeing many parallels between the themes in the book of D'varim, which we began reading today, and the holiday of Tisha B'Av, which begins just after sundown this evening. What can we learn from Moses' last address to our people, as well as from this holy day, and other days of mourning for our people?

What both have in common is a vision, both of the good and the bad, of what our people can become. In addition, they represent a time of evaluation, or re-evaluation, of where we have been and where we want to go next.

Our tradition teaches us that "because of our sins these tragedies befell us." I have always been a little uncomfortable with this idea because, at first glance it reminds me a little too much of a "victim complex", the kind of belief that little children have when they feel like it's their fault if their parents get a divorce. It's really a false sense of power and egocentrism, feeling everything that happens has to be connected to or caused by something I did.

In some ways it reminds me of the Christian doctrine of original sin, which states that we are basically evil from birth, so if something bad happens, "it must be because I deserved it." In some ways this can make sense, it could conceivably be an explanation for why bad things happen. What it doesn't answer is: why, then, do some good things happen to us?

I don't believe either one of these is what is actually meant by this statement, however, and I'll explain why in a moment. But first I'd like to address another possible explanation for the tragedies that have happened to us. Perhaps the universe is a totally random place, where things happen "just because", and nobody is in control. Many people I know have taken this stance in response to the Holocaust. This to me is by far the worst conclusion you can come to, worse in its emotional outcomes at least, because it leads to a sense of total helplessness and despair.

I think the truth lies somewhere between these three possibilities. Yes, sometimes things do seem to happen randomly or for reasons we don't understand, and sometimes we do help to bring about our own destruction. But the real reason for the mourning we do, on Tisha B'Av and on other national days of mourning, is for the very reason there is hope, implying we do have some power in the situation. What is it we need to accomplish and learn from these opportunities for national mourning and repentance?

Williams
DRASH

I think we can find a clue in the Jewish concept of the word "sin". I have heard it defined as "missing the mark", or to put it another way, failing to live up to your potential. It indicates we are striving to reach something, but we fell short. So it is neither a passive situation we can do nothing about, nor an excuse for a guilt trip, but rather a situation which can be remedied by taking some concrete action.

For me this calls to mind a visual image. In Kevin Costner's movie "Robin Hood", there is a scene where the outlaws are all practicing their archery skills. One young boy is showing Robin what a good shot he is. Robin asks him to shoot again, and while he is aiming, Robin jostles him. Sure enough, the boy misses, and Robin tells him, "You have to be good enough so you won't miss even when you're distracted."

What we are doing is practicing right living so that even when distracted, we won't miss the mark, or fail to live up to our potential. When the moment of challenge or tragedy arrives, we can act, not on instinct, but on long-established habits, engraved into our brains, to do the right thing.

I believe we need frequent opportunities to re-evaluate our goals and our progress toward them, perhaps not once a day or once a week, but certainly more than once a year. This reminds me of the kabbalists' custom of having a "yom kippur katan", every month on the day before Rosh Chodesh. At one time Rosh Chodesh was a much more important occasion than it has since become. For me, I have found that each month is a good time to evaluate what has gone on, and ask myself anew, what do I want to achieve next month?

Sometimes unexpected situations occur which force us to reevaluate. This past month I have had two changes in my life which were cause for a great deal of reexamination. One is that my son, who usually lives with me, has been spending the summer with his father, so I no longer have my role as a parent. While I usually work as a word processor or administrative assistant to supplement my teaching salary in the summer, not one of the four temporary agencies I have applied to has had any work to send me. This has definitely been a big challenge, but I must tell you I am enjoying it. I've been putting my time and energy into something I've always wanted to do, that is, becoming a writer, something I would normally not have the time to pursue. Rather than sitting around moping about money or anxiously frittering away my time, I had to ask myself, what do I want to be doing and becoming? Now, I am actually getting a chance to strive for that goal.

In order to make an appropriate evaluation, we need to address the topic, "What is our national and personal destiny? What is the mark we are trying to hit?" Each of us probably sees our community destiny, both this community and that of the Jewish people at-large, a little differently. We each see our personal destiny as distinct, and yet we are also tied to our larger destiny as Jews.

Moses, in his "swan song" known as the book of "Dvarim", was trying to encourage the people to recognize and aspire to what he saw as a grand destiny. Considering where they had come from, a people of slaves, it was truly a noble vision.

Williams
DRASH

Other visions for our people, those of the prophets most notably, also come to mind. "A kingdom of priests, a holy nation, the joy of the whole earth". The visions of world peace where "nation shall not lift up sword against nation neither shall they know war any more," all these are linked to our destiny, our potential as a people, and therefore our potential as individuals, as families, and as members of the community.

In last week's Jewish Journal there were two articles on the Conservative movement which you may have read. I really appreciated the definition of Conservative Judaism, as the "middle-of-the-road position," wherein we are trying to relate meaningfully to our tradition and history, while at the same time staying in touch with the contemporary world.

Rabbi Rembaum was quoted, admitting that "the middle row is a tough one to hoe". The article pointed out that, in the last decade especially, Conservative Judaism has lost substantial numbers to both Orthodox and Reform Judaism. Yet there are reasons for optimism, and our own Library Minyan was singled out as a "paradigm for Conservative renewal."

We need to remember that our little community does figure into the grand scheme, what we do does count, and we are each, individually and collectively, important as a part of the Jewish community as a whole. What do we want to accomplish as a community and as individuals? What are we aiming for? Let's make sure it is a worthy goal, and then let's keep sharpening our skills and our tools so we can more often hit, rather than miss, our mark.

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Mrs. Janet Zarem	213-454-6878	
Mr. David Zerner		213-936-5243
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