

newsletter as well as web links are consistent with our congregational values statement. Also, permission must be received in advance of posting any photos with children. The biggest transgression has been members using email addresses for commercial purposes, which is strictly prohibited. In such cases the president contacts the member directly and asks him or her not to solicit other members.

Michael Fischer: We resolved the concern about posting images of children by adopting a permission form included as part of each year's school registration application. Schoolteachers, the temple bulletin staff, the webmaster (me), all maintain a list of children whose photos are not to be posted.

Rabbi Dan Cohen: We wanted to share images of temple life on our new website, but at the same time we needed to respect privacy concerns, so we created two web areas: a general "communal" section and a password-protected "members only" section.

Rabbi Phyllis Sommer: As we enter into this realm, there will always be a tricky minefield of privacy issues. For instance, if we start to link our congregants through Facebook and a member posts something inappropriate on a personal profile page, what will be the impact on the rest of the congregation? What does it say about the leadership?

Rabbi Scott Sperling: One issue, which poses a serious challenge to the social fabric of congregational life, is the increasing number of individuals who feel empowered and/or entitled to use a temple email list to communicate their disagreement with a synagogue board or staff member's decision, or to solicit participation in an unrelated event. Generally, pleas for civility and respect have been ignored.

Social networking also has a dark side. Some people have posted inappropriate pictures of themselves and had those images come back to haunt them with rejected college or job applications. We've just started learning how to teach both the etiquette and the ethics of these new technologies.

Scott Hertz: Starting in 2006, with online sites such as MySpace, Facebook, LiveJournal, Xanga, YouTube, Google Video, and more, NFTY's North American leaders found themselves overwhelmed by the apparent dichotomy between how teens were choosing to share information about themselves and about NFTY as an organization in the same online space. That June, NFTY's General Board, consisting of 140 teens from across North America, considered, debated, created, and ultimately overwhelmingly passed OurSpace: Recommendation Regarding Maintaining NFTY's Sanctity in Online Spaces (www.nfty.org/resources/ourspace/), and a partner program has been implemented by NFTY's nineteen regions. Subsequently the twelve URJ camps conducted specialized training for their staffs, resulting in a drastic reduction in the bullying, harassing, or derogatory statements posted in online spaces.

Emily Grotta: Our policy has always been: *No advertising on the Union's website.* We want our web visitors to recognize immediately that our site is different—a noncommercial site with a religious purpose.

We encourage congregations to do the same and avoid potential pitfalls—like the congregation that signed a contract with a company to provide monthly rotating advertisements. In December a large ad asking, "Have you accepted Jesus into your life?" appeared on the congregation's home page. It took almost a month for the congregation to have it taken down.

To protect members' privacy we recommend that congregations "cleanse" their online publications of private emails and home addresses, and visit our "tech" site, www.urj.org/tech.

What does it mean for the "People of the Book" to have technology introduced into our communications?

Rabbi Scott Sperling: Fortunately, this is not a new question. We have always been early adopters of any means of communication that allowed greater

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