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gregants that can, say, afford large screens so people can see the *bimah*—and those that cannot.

Rabbi Phyllis Sommer: Technology affords us a chance to become more of a community. I regularly get Facebook messages from campers and NFTYites. When young people see their rabbis and teachers online, they're afforded a level of access that previous generations didn't have, giving them a sense of empowerment. Facebook also played a big role in the grieving process following the deaths of two members of our camp community. Friends around the country were able to connect and feel part of the community even though they were far apart. At the same time, much of the notice about both deaths came via Facebook and not through "traditional" channels, which concerned the adult leadership who were unable to control the flow of information—which leads to such questions as "is such control a necessary thing?" "is it a thing of the past?" and "what role does and should social media play in the rituals of grieving?" As for me, when I see that @urj or @rac is commenting on something on Facebook or Twitter, I can comment back and feel that my voice is heard in the Reform Movement.

One certain downside to the technology can be the false belief that because we are connected online we are *all* connected—there are many populations not accessing the Internet and perhaps feeling left out of the online "buzz." For those who use it, it's a great tool.

Michael Fischer: We should not let the means of communication change who we are: a Movement rooted in three-dimensional, eye-to-eye human interaction. Video conferencing, for example, is best used sparingly, when the parties have previously met face to face and compared body language to voice inflection. One must respect that in our diverse Movement, many individuals need to "touch and feel" other human beings. Also, we must not lose sight of the many members who don't have wideband access to the Internet—for example, some Temple Sinai congregants live in very rural environ-

ments in Saratoga Springs County or do not maintain the latest versions of software needed for some new web technologies.

Rabbi Dan Cohen: As we make the transition to employ more electronic communication, we need to be vigilant in the process lest we disenfranchise those who are less "tech savvy" or prefer to spend less time online. The biblical verse, "My house shall be a house of prayer for all peoples" needs to also read: "Our community will be accessible to all peoples—even those without Internet access."

Rabbi Dan Moskovitz: The Mishnah commands us: *Al t'fros'h min haTzibor*, do not separate yourself from the community. I interpret this to mean that we have to meet people where they are—not just bring them in, but also infuse Judaism into their daily lives. So many of our members, and those who will become members in adulthood, experience community in online social networking environments. If we do not meet them there online, then Judaism is not relevant to how they live their lives.

Emily Grotta: The new technology is resulting in the democratization of Jewish life. No longer dependent on the "authority" in a local community for answers to their questions, Jews are able to reach across time and space to read new ideas which may challenge their long-held beliefs, and discuss and debate them with others.

At the same time, I do worry about information overload and computer addiction. It's great to receive news about people we care about in emails and text messages, but we also need to remember to spend Shabbat with our family and friends, and not in isolation in front of a computer screen.

Do you worry that technology will replace face-to-face communications?

Rabbi Amy Perlin: I don't ever worry that online services or sermons will

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