



C O N G R E G A T I O N

# Netivot Shalom

SEPTEMBER, 2001 • ELUL 5761-TISHRI 5762

## From The Rabbi Kittel & Kavanah

By Rabbi Stuart Kelman

Here we are, about ready to enter into the new year of 5762. We will all spend a good deal of time at Northbrae, at Epworth or at the BRJCC trying to connect — with our past and our future, with our community, with the words of our tradition, with our friends and with our God. There are many ways to connect, to try to achieve a higher level of focus and meaning in our spiritual quest.

One of these ways, for example, is that during the Yamim Nora'im, some people wear a kittel. The practice is becoming more common. A kittel is the white robe reminiscent of the garment we will all ultimately wear. It is a reminder of the fragility of life and the notion that this is the most appropriate time of year for *chesbon hanefesh*, for taking account of our spiritual souls. Everyone who comes up to the *bimah* on these Yamim Nora'im wears a kittel. This is an egalitarian mitzvah — for each one of us — not only for those acting as *shlichei tzibbur* (service leaders).

Other practices may also enhance our ability to connect. One that I first learned while on Sabbatical in Israel a few years ago is the practice of pausing before saying the *Shema*. According to the rabbis of the Talmud, every one of us needs to try to attain a higher level of *kavanah*

(intention) while we're davening. But the rabbis also knew that we have human limitations. It is next to impossible to attain a perpetual state of *kavanah*, especially in services that last more than two hours! "So," they asked, "does a person really need to have attained a level of *kavanah* in order to have fulfilled the mitzvah of prayer?" They answered that one need only actually say the words of the prayers (in any language, by the way) in order to fulfill the obligation of prayer — with one exception: the *Shema*. Here, one absolutely needs *kavanah* to fulfill the prayer obligation because it is here that each of us finally connects with God. Hence, no *kavanah*, no fulfillment of the obligation.

So the rabbis said: Try to do something different; actually, almost anything different, in order to shake yourself loose from only 'mantra-ing' the words. Close your eyes, pause, hold your hand over your eyes with your talit — do something different. Many of us try to accomplish this by pausing and centering ourselves before reciting the *Shema*, then enunciating each word slowly so as to lift our consciousness to meet the *Kadosh Baruch Hu*.

This is merely a custom; there is no halakhic requirement to pause or to shut eyes. These are practices that have evolved over time and in various communities. Some of you have approached me saying that, in fact, you find the first two *berachot*, which come before the *Shema*, to be the mental preparation for saying the *Shema*, and therefore, the *berachot* are, in a way, a crescendo which leads to the 'high' of saying the *Shema* with full *kavanah*. Others have said that the entire beginning of the service is prep time.

In the interest of clarification, I want to

suggest that each of us has to find our own way to achieve *kavanah*. Choose the practice that most fits. Whoever is the *shaliach tzibbur* (service leader) that particular day can choose which practice fits him or her. The end result is what is important. Remember, it's an individual obligation to reach a sense of *kavanah* while saying the *Shema* — a minyan is not needed. If it sounds cacophonous, I take that to mean that each of us present is trying to accomplish this most lofty of goals. In this moment in our service, we are not a well-balanced, beautifully tuned orchestra. That feeling comes across when we sing *Etz Chayim*. Here, in the *Shema*, we connect as individuals embedded within a community.

So, while I'm on the subject of attaining spiritual highs, I propose that when we construct our new sacred space, we consider strongly the manner in which we enter into that worship space. What steps do we take to enter into a sanctuary? How do we prepare ourselves, particularly if we come later and the congregation is at a different stage of development? What kind of an environment do we need to center ourselves and begin to focus? Even in baseball, there is a bullpen for pitchers to warm-up so they can be ready to enter into the game. Well, where do we go to warm-up? And how do we do that? I invite your responses. Maybe we can even begin experimenting with this idea while we are still at the JCC.

My wish for you for the new year: May there be moments of transcendence, when each of us can reach out of ourselves and catch a glimpse of the Holy One. And may these moments increase.

*Shana tova u'metukah!* ✨



# Congregation Netivot Shalom

1841 Berkeley Way • Berkeley, California 94703  
Telephone: 510-549-9447 • Fax: 510-549-9448  
www.netivotshalom.org • email: administrator@netivotshalom.org  
Office Hours: Monday-Thursday 10:30 a.m.-6:00 p.m. • Friday 10:30 a.m.-4:00 p.m.

## Rabbi & Staff

### Rabbi

Rabbi Stuart Kelman  
549-9447 ext.103  
skelman@netivotshalom.org

### Office Administrator

Rhea Harlow  
549-9447 ext. 101  
administrator@netivotshalom.org

### Administrative Assistant

Jennifer Zahigian  
549-9447 ext. 102 • aa@netivotshalom.org

### Bookkeeper

Lauri Abrahamsen  
549-9447 ext. 246  
bookkeeper@netivotshalom.org

### Education Administrator

Lorraine Rosenblatt  
549-9447 ext. 104 • edu@netivotshalom.org

### Education Coordinator, Birth-Grade 2

Judy Massarano  
549-9447 ext. 249 • eduk@netivotshalom.org

### Education Coordinator, Grades 3-6

Bat Sheva Miller  
549-9447 ext. 248 • edu3@netivotshalom.org

### Educational Programs

Iris Greenbaum  
549-9447 ext. 245

### Midrasha Director

Diane Berbaum  
843-4667 • dianeberbaum@midrasha.org

### Ramah Day Camp Director

Dan Alter  
549-9447 ext. 111 • ramah@netivotshalom.org

### Ritual Coordinator

Peggy Sandel  
843-9027 • orypeg@msn.com

### Tiferet Coordinator

Rose Levinson  
549-9447 ext. 244 • orypeg@msn.com

### Building Campaign Office (1943 Martin Luther King, Jr. Way)

Stan Moore, 644-2672  
Adam Brown, 644-2743  
campaign@netivotshalom.org

## Resources

### Bikkur Cholim

Peter Strauss  
547-8174 • nanandpeter@yahoo.com

### Chevra Kadisha Coordinator

Andrea Cassidy  
549-1407 • acass@cc.co.contra-costa.ca.us

### Cuban Affairs Coordinator

June Safran  
526-7173 • junesafran@aol.com

### Drash Coordinator

Helen Schneider  
524-7867 • HELENSANDY@aol.com

### Etz Hayim Book Order Coordinator

Rena Fischer  
658-0731

### Gemilut Chassadim Coordinator

OPEN

### Kiddush Coordinator

Rochelle Guinasso  
524-3754 • roguinasso@aol.com

### Mashgichim

Glenn Massarano  
644-0654 • massaran@lmi.net

### Newsletter Editor

Karen Friedman  
528-0728 • newsletter@netivotshalom.org

### Shabbat Greeter Coordinator

Susan Lawrence  
658-3105

### Torah Study Coordinator

Sanne DeWitt  
845-2098 • hdewitt@earthlink.com

### Web-Shomer

Jim Davis  
webmaster@netivotshalom.org

### Yahrzeit Coordinator

Diana Wood

## Board of Directors

### President

Debby Graudenz  
525-1814 • president@netivotshalom.org

### Vice President

Mark Priven  
559-8393 • privwest@pacbell.net

### Secretary

Robert Jacobovitz  
268-9100 • secretary@netivotshalom.org

### Treasurer

Eugene Berg  
415-665-3927 • treasurer@netivotshalom.org

### Past President

Pauline Moreno  
428-1048 • touchrs@aol.com

### Finance Chair

Rena Dorph  
527-6656 • dorph@socrates.berkeley.edu

### At Large

Turi Adams  
415-648-3988 • live-mic@majornet.com

### George Gidal

841-8868 • ggidal@home.com

### Florence Lewis

524-8013 • florencelewis@earthlink.net

### Joe Meresman

653-1978 • MeresmanJ@aol.com

### Brad Rudolph

524-2245 • bradrudolf@aol.com

## Committees

### Administration Chair

Jan Malvin  
658-8780 • janmalvin@yahoo.com

### Adult Education Chair

Jonathan Heinstein  
548-5830 • jheinstein@hotmail.com

### Capital Campaign Steering Committee co-Chairs

Art Brauffman  
525-8492 • braufs@cs.com

### Ann Swidler

644-0858 • swidler@uclink2.berkeley.edu

### Claudia Valas

848-6536 • eks@wenet.net

### Community Building co-Chairs

Mel & Lisa Sibony  
841-2268 • sibony@telocity.com

### Cathy Shadd

654-5522 • cshadd@pacbell.net

### House Chair

Sally Martin  
559-8880

### Membership Chair

Joanna Weinberg  
653-0679 • weinbgj@itsa.ucsf.edu

### Public Relations Chair

Claude Fischer  
fischer1@uclink4.berkeley.edu

### Ritual Chair

Josh Gressel  
234-4862 • adirhu@home.com

### Site Work Group Chair

Joe Meresman  
653-1978 • MeresmanJ@aol.com

### Social Action Chair

Cyndi Spindell Berck  
524-2984 • cyndiberck@hotmail.com

### Youth Education Chair

Andrea Altschuler  
649-9290 • andalt1@yahoo.com

**If you would like to respond to an article** which has appeared in the newsletter, or express an opinion you feel is relevant to the congregation at large, please send letters to: Karen Friedman, Newsletter Editor, at newsletter@netivotshalom.org.

**The deadline for submissions for the October Newsletter is Sunday, September 9.** Material may be sent to newsletter@netivotshalom.org.

Copyright © 2001  
by Congregation Netivot Shalom

## TEFILAH SCHEDULE

### SATURDAY

All services are held at the Berkeley-Richmond Jewish Community Center  
1414 Walnut Street, Berkeley

<b>Torah Study</b>	9:00 a.m.
<b>Shabbat Services</b>	9:45 a.m.
<b>Meditative Minyan,</b> 3rd Shabbat	9:30 a.m.
<b>Learner's Minyan,</b> 2nd & 4th Shabbat	9:45 a.m.

For Children & Parents:

<b>Shabbat B'Yachad,</b> 2nd & 4th Shabbat	11:00 a.m.
<b>Torah L'Yeladim,</b> 1st & 3rd Shabbat	11:00 a.m.
<b>Shabbat Shelanu,</b> 1st, 3rd & 5th Shabbat	11:30 a.m.

### WEEKDAY MINYANIM

All services are held at our offices,  
1841 Berkeley Way, Berkeley

<b>Morning Minyan</b> Wednesdays	7:15 a.m.
<b>Rosh Chodesh Minyan</b>	9:00 a.m.

## TORAH STUDY & DRASH SCHEDULE

### September

- 1 Torah Study of Ki Tetze**  
with Nomi Seidman  
**Drash** by Sabrina Wichner,  
Bat Mitzvah
- 8 Torah Study of Ki Tavo**  
with (TBA)  
**Drash** by Robin Braverman
- 15 Torah Study of Nitzavim**  
with Nitzhia Shaked  
**Drash** by Nathan Levin, Bar Mitzvah
- 22 Torah Study of Va Yelech**  
with Rabbi Art Gould  
**Drash** by TBA
- 29 Study of Ha'azinu**  
with Nitzhia Shaked  
**Drash** by TBA

**RELIGIOUS SCHOOL** for children in kindergarten through 6th grade begins at 10:30 a.m. each Saturday, unless otherwise notified.

# President's Letter

To paraphrase "The Circle Game," an old favorite tune by Joni Mitchell, "So the year spins by..." and now the month is Elul, our promises of last year only partially fulfilled. "There'll be new ones, maybe better ones, and plenty," before Ne'ila's shofar blast is heard.

I admit, there's a reason *she's* Joni Mitchell and I'm not. Yet as I ponder the upcoming Yamim Nora'im, her words have such a ring of truth — wonder and amazement at this gift of life and the world in which we live, developing a sense of self in our world, developing relationships with ourselves, others, and with God, and finding a sense of purpose and worth. We do these throughout our lives, and as Jews, we have the opportunity to evaluate our progress each year.

The month of Elul and into the month of Tishri is like being at the gate of the year. It is the end of one experience and the beginning of another. We have the opportunity for study and self-evaluation. Our ancestors termed this process *cheshbon hanefesh*, "the accounting of the soul." Every life's balance sheet has both a credit and a debit column, although ultimately, our spiritual accounts are known only to ourselves and God. The past cannot be undone, but it can be understood and forgiven, and it can teach us to plan for the future.

Planning for the future is what we, as a congregation, a shul, a community, are in the process of doing. This has never been more true in our collective history than it is now. We have embarked on a journey to build our first home. There are so many different names for this place we are planning to build, each with its own special meaning — *shul*, *beit kneset*, *beit midrash*, *mishkan*. Undoubtedly, there are more. This place will be built because we care enough to. But wanting to build and caring enough to do so are just the beginning. This can ONLY happen if we all, each of us, is willing to "ante up" in acts, in deeds, and in finances at least as much as we are willing to spiritually.

What does that mean in reality? Acts and deeds may be volunteering some of that precious commodity, time, to help out in the office, be a Shabbat Greeter, join a committee, daven, read Torah, give a drash, sponsor a kiddush, or to be trained to solicit for our Capital Campaign. Anteing up financially means continuing to make donations to the general and other funds to remember loved ones and honor others, to share a *simcha* or to give thanks. No matter how we feel about the immediate tax relief check that many received in early August, this is money that we knew nothing about as we planned our budgets for the year. It is a truly unexpected gift, and I encourage you to consider donating all or part of this gift to the shul. And last, but certainly not least, it means reaching as deeply into our pockets as we possibly can when we are asked to make our pledges for the Capital Campaign. This is our opportunity, not only to build for ourselves, but also to leave a legacy for future generations.

Abraham Joshua Heschel said, "What is a mitzvah? A deed in the form of a prayer. Jewish observance is a liturgy of deeds." He also said, "*Kavanah* is the art of setting a deed to inner music."

May the New Year find us all dancing to the music of our deeds.

*K'tiva v'chatima tova!*

Debby Graudenz  
President

- Rosh Chodesh Tishri is **Tuesday, September 18**, Rosh Hashanah at Northbrae Community Church. See Yamim Nora'im announcements.
- Rosh Chodesh Cheshvan is **Wednesday, October 17**. Services at the shul offices at 7:15 a.m.
- Rosh Chodesh Kislev is **Friday, November 16**. Services at the shul offices at 7:15 a.m.

# YAMIM NORA'IM SCHEDULE

Information current as of 8/15

<b>Saturday, 9/8:</b>	<b>S'lichot (SHUL LIBRARY)</b> Ma'ariv / Havdallah Study Sessions S'lichot Services	9:00 pm  11:30 pm
<b>Sunday, 9/16:</b>	<b>Kever Avot (TEL SHALOM)</b>	10:00 am
<b>Monday, 9/17:</b>	<b>Erev Rosh Hashanah (NORTHBRAE)</b> Ma'ariv	7:30 pm
<b>Tuesday, 9/18</b>	<b>Rosh Hashanah 1st Day (NORTHBRAE)</b> Psukei D'Zimrah Shacharit Torah Service Musaf Tashlich (LIVE OAK PARK) Mincha / Ma'ariv <b>CHILDREN:</b> Grades K-6 (EPWORTH) Chagim B'Yachad (NORTHBRAE) Childcare:pre-school (NORTHBRAE) Parent-Toddler Hangout rm. (NORTHBRAE)	9:00 am    5:00 pm 7:00 pm  10:00 am-2:00 pm 11:30 am-12:30 pm 9:30 am-1:00 pm 9:00am-3:00 pm
<b>Wed., 9/19:</b>	<b>Rosh Hashanah 2nd Day (NORTHBRAE)</b> Psukei D'Zimrah Shacharit Torah Service Musaf <b>CHILDREN:</b> Grades K-6 (EPWORTH) Chagim B'Yachad (NORTHBRAE) Childcare:pre-school (NORTHBRAE) Parent-Toddler Hangout rm. (NORTHBRAE)	9:00 am     10:00 am-2:00 pm 11:30 am-12:30 pm 9:30 am-1:00 pm 9:00 am-3:00 pm
<b>Saturday, 9/22:</b>	<b>Shabbat Shuvah (NORTHBRAE)</b>	9:45 am
<b>Wed., 9/26:</b>	<b>Kol Nidre (NORTHBRAE &amp; EPWORTH)</b> (RESERVATIONS REQUIRED AT EPWORTH)	6:30 pm
<b>Thursday, 9/27:</b>	<b>Yom Kippur (NORTHBRAE)</b> Psukei D'Zimrah Shacharit Torah Service Musaf Study Sessions Mincha Ne'ilah <b>CHILDREN:</b> Grades K-6 (EPWORTH) Chagim B'Yachad (NORTHBRAE) Childcare:pre-school (NORTHBRAE) Parent-Toddler Hangout rm. (NORTHBRAE)	9:00 am    1:00 pm 3:45 pm 5:00 pm 6:30 pm  10:00 am-2:00 pm 11:30 am-12:30 pm 9:30 am-1:00 pm 9:00 am-3:00 pm

Bring your shofar for Ne'ilah!!



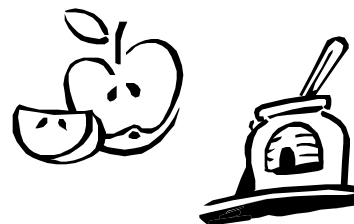
Bring your tallit!!



## Etzleinu Yom Kippur Break-the-Fast Thursday, September 27

### Break-the-Fast with your neighbors!

- Join us for Ne'ilah, Ma'ariv & Havdallah in the Northbrae Sanctuary & Haver Hall.
- Drinks will be available following the conclusion of services. Break-the-Fast will be offered in small neighborhood gatherings following services.
- Join your congregant neighbors for a kosher, vegetarian, potluck Break-the-Fast.



**RSVP 549-9447  
ext. 245**

# This Is It!

## And If Not Now, When?

By Robin Braverman

When my now, almost nineteen-year-old daughter was about eight, my mother passed away. There was a lot of activity then. My father, my brother, and I went through my mother's things and decided what to do with them. My mother wasn't a wealthy woman, but there were things to be distributed. And my daughter was right there in the middle of it, given that my parents lived in the same house with us. It is no wonder that the distribution of my mother's things became something that stuck in her mind afterwards. She would often say to me, "Mom, when you die, can I have your \_\_\_\_\_?"

Soon enough, her Bat Mitzvah was upon me, and I was struggling to write words to be delivered to her on the *bimah*. What could I say that was something I really wanted her to remember? Then it struck me, and I knew just what to do.

First I joked about her questions—the ones asking what she could have when I die, then I proceeded to tell her what was really in my heart:

"This is it!" I said to her. "This is what I will leave you when I die. This Tradition,

this Torah, these Mitzvot, this way of life. When I am gone, this is all you will have of me. This is our connection from one generation to another. This is the most precious thing I have that I can give you." There wasn't a dry eye in the house.

So now, six years later, I realize that I left the job half done—that I really have a lot more I want to say to her — and to my son. Before it's too late, I want to put it all on paper. And when I'm gone, in those first days and beyond, I want them both to have something of me, my values and my love and wishes for them.

This is the year for me. This is the year I will write my ethical will. What better time to begin than the Days of Awe?

Please join me S'lichot night **Saturday, September 8** at 9:00 p.m. Facing our own mortality, let's write together, and cry, and find ways to tell those we love the most, those who will remain after we're gone, all those things we really want them to hear.

Holy One of Blessing, Your presence fills creation, *L'Dor V'Dor*—from generation to generation. ☆

# Kever Avot

By Andrea Cassidy

There is a practice in our tradition of visiting a cemetery prior to the beginning of the New Year. This custom has its origins in the attempt to concretize by a physical action, the notion of remembering — of revisiting our past which is one of the dominant themes of the Yamim Nora'im.

In keeping with this custom, we shall have our very first Kever Avot Service as a congregation at Rolling Hills Cemetery, in the Tel Shalom section, (Hilltop exit off 580) on **Sunday, September 16** at 10:00 a.m. (till approximately 11:00 a.m.). We shall recite some *Tehillim*, say the appropriate "Al Maleh Rachamim" and join together in Kaddish. For those who wish to visit another cemetery where loved ones may be buried, the office will be able to provide you with copies of the prayers we will use at Tel Shalom. This service is being coordinated by our Chevra Kadisha Committee, and Dean Kertesz will assist.

If you are interested in ride-sharing, call me at 549-1407. Just say your name and if you want a ride or are offering one and from what area. Calls must be received at least three days prior to the 16th.

# Sukkot Is Coming

If you need plans for building a sukkah, contact the office!! We also can supply you with the names of businesses who manufacture sukkah kits — guaranteed to be temporary but sturdy enough to last just one week each year!!!!

# Oneg Shabbat at the Kelmans

On **Saturday, September 22**, Shabbat Shuva, there will be an Oneg Shabbat at the Kelmans, from 4:30-6:00 p.m. The topic of discussion is: 'Forgiveness, or Saying I'm Sorry.' This will be an opportunity to reflect on the Ten Days of Repentence.

## S'lichot Services

**Beginning at 9:00 pm Saturday, September 8, at the shul offices**

**Ma'ariv and Havdallah at the outset led by Eva Heinstein, followed by two 90 minute programs:**

- 'Ethical Wills', led by Robin Braverman
- 'Why is T'shuva So Hard?: Insight from Judaism and Contemporary Psychology', led by Jane Rubin

**S'lichot Services led by Eva Heinstein at 11:30 pm**

"You shall live in booths for seven days. All citizens in Israel shall live in booths in order that future generations may know that I made the Israelite people live in booths when I brought them out to the land of Egypt..."

Leviticus 23:42-43

## Shelters of Peace

Netivot Shalom's 3rd Annual  
Sukkot Weekend  
in Tilden Park

Friday, October 5-  
Sunday, October 7

Come experience a taste of  
nomadic village life:

**Create** a community sukkah where we can gather for Kabbalat Shabbat and Shabbat morning services, special activities for children, vegetarian kosher meals, and Sukkot festivities.

**Build** your own sukkah, where you can sleep under the Tishri full moon and stars, invite others in to visit, or simply rest and enjoy the beautiful natural surroundings of Tilden Park.

**Learn** about the history, halakhah, and practices of Sukkot.

**Create** a community Sukkot Harvest Plate with the seven species of Eretz Israel to celebrate the autumn harvest, as our ancestors did. A Sukkot Harvest Plate also reminds us of our obligation to help feed the hungry and share our resources.

**SUGGESTED DONATION FOR  
CAMPING: \$18/FAMILY**

**FOR MORE INFORMATION  
OR TO REGISTER, CONTACT**

**ELLEN PESKIN OR  
BEN HESCHEN**

**AT (510) 658-8024,  
ELLENPESKIN@ATT.NET**

# Order your lulav & etrog for Sukkot!



**Call Afikomen  
and place your order by  
SEPTEMBER 16TH!  
510-655-1977**

## High Holy Days 5762/2001: Leave The Corners of Our Fields for the Poor and the Stranger

*This is the fast I have chosen...to share your bread with the hungry...*  
[Isaiah 58]

Despite an era of unprecedented abundance, millions of American children go to school hungry, unable to concentrate and learn. Millions of elderly people live with hunger each day, uncertain of where their next meal is coming from. And millions of all ages in between struggle under the crushing weight of hunger and poverty.

For the last four years, thousands of modern-day Jews have given life to our Jewish tradition of tzedakah and tikkun olam by supporting **"The Corners of Our Fields,"** a High Holy Days appeal that seeks funds for MAZON: A Jewish Response to Hunger and food for local charities. Over the last four years, the appeal has raised **more than \$3.5 million and over five million pounds of food.**

Again this year, MAZON has united with the Reform, Conservative and Reconstructionist movements in **"The Corners of Our Fields."** And again this year, we ask you to join in this extraordinary act of Jewish pluralism.

As you look inward during these High Holy Days, MAZON asks that you reach outward to those in need. Please give to MAZON what you would have spent to feed yourself and your family on Yom Kippur. Funds raised will support our grantmaking to programs providing food, help and hope to hungry people in our own country, in Israel and around the world. And please help feed your hungry neighbors by contributing to your congregation's food drive.

Together, we can add meaning to our fast. And, together, we can ease the pain of hunger for millions in our country and our world.

Yes, I/we will leave "the corners of our fields" for the poor and the stranger during the High Holy Days by giving money to MAZON: A Jewish Response to Hunger and by bringing food to our congregation.

Enclosed is a check payable to MAZON for \$ \_\_\_\_\_  
or charge my  Visa  Mastercard  Amex No. \_\_\_\_\_ Exp. Date \_\_\_\_\_  
Name \_\_\_\_\_  
Cardholder name, if contribution by credit card \_\_\_\_\_  
Address \_\_\_\_\_  
City/State/Zip \_\_\_\_\_

Mail to: MAZON, 1990 S. Bundy Drive, Suite 260, Los Angeles, CA 90025-5232

# Yahrzeit List

Ellen Rothmann	14 Elul	September 2
Joseph Milton	15 Elul	September 3
Laura London	16 Elul	September 4
Helmut Sam Isaak	17 Elul	September 5
Jacob Harry Kulakofsky	18 Elul	September 6
Joel Knaster	19 Elul	September 7
Frank Jacobvitz	20 Elul	September 8
Chaim Tannenbaum	22 Elul	September 10
Jacob Rosenblatt	22 Elul	September 10
Sylvia Brenner	24 Elul	September 12
Rabbi Stephen Neil Levinson	25 Elul	September 13
Martin Spilky	25 Elul	September 13
Erwin Jacobs	26 Elul	September 14
Florence Harriet Smith Andelman	29 Elul	September 17
Hannah Aaron	29 Elul	September 17
Norman Kabatznick	7 Tishri	September 24
Lottie Gidal	7 Tishri	September 24
Bernice Epstein	8 Tishri	September 25
Bertha Rosenstein	10 Tishri	September 27
Egon Breiner	11 Tishri	September 28
Charles Noss	11 Tishri	September 28
Miriam Lee Kaprow	14 Tishri	October 1
David Mathew	14 Tishri	October 1
Moshe ben Yaakov	15 Tishri	October 2
Sumner Yale Andelman	16 Tishri	October 3
Fred M. Schuman	17 Tishri	October 4
Rose Beck	17 Tishri	October 4
Marjorie S. Kaplan	17 Tishri	October 4
George H. Kaplan	19 Tishri	October 6
Ronya Tannenbaum	20 Tishri	October 7
Ethel Glickstein	21 Tishri	October 8
Nathan Kublin	21 Tishri	October 8
Marc Lanier	21 Tishri	October 8
Elsa Kraus	26 Tishri	October 13
Sadie Weiser Brinner	28 Tishri	October 15
Ben Rust	28 Tishri	October 15
Richard Yip	29 Tishri	October 16
Philip Braufman	30 Tishri	October 17

## MAZAL TOV TO:

- **Miriam Hyman**, on the birth of a baby girl, Ariella
- **Debbie Findling**, on the birth of a baby girl, Sarah
- **Erica Fono & Morry Katz**, on their wedding, August 12
- **Jamie & Evan Traeger-Muney** on the birth of their daughter, Hannah Rachel, born August 11
- **Ben Hermalin**, on being appointed interim dean of the Haas School of Business

## CONDOLENCES TO:

- **Susan David**, on the death of her mother, Ruth David
- **Andy Cohen**, on the death of his mother, Lillian Cohen
- **Friends and family of Archie Greenberg**

## Consider This Time to Visit Israel

In this time of great anxiety and uncertainty, many of you have been searching for a way to show support for our brothers and sisters living in Israel. Travelling there for a visit is one way to be 'mechazek', 'one who brings strength to others'. 'Chizuk', the act of bringing strength, can be carried out in many ways, one of which is by your own physical presence. Consider a trip there. I have heard of many trips — some sponsored by congregations (if there is interest, I would like to hear from you); some sponsored by the Federation; others sponsored by major Jewish organizations. In particular, I want to bring one to your attention. The Masorti (Conservative) Movement has a travel bureau which has been sending delegations to visit almost monthly. Another trip is planned for **December 5-12**. If you're interested, contact Nancy Gilbert at 561-995-8585.

— Rabbi Kelman

## Do You Have Any Family Break-the-Fast Traditions?

### Debby Graudenz:

Actually, a few. Rom's mom started out putting grapes in his dad's "tallis zeckel" (tallit bag), so they'd have grapes to eat after Ne'ilah on the walk home. Some people in the shul found out and thought it was a great idea, so each year she'd bring a bit more. It got to the point where she was buying "job lots" of grapes and storing them in the shul kitchen before Kol Nidre. Rom and I now bring some grapes along so we'll have them after Ne'ilah.

My mom's favorite break-the-fast food (which, of course, became mine) was/is cold poached salmon with a sour cream-dill sauce. You can poach the salmon the day of Kol Nidre and put it in the fridge. The sauce is easy — stir either chopped fresh dill or dried dill into sour cream until it's smooth. I taste it along the way to make sure it's got the dill flavor. When you get home from Ne'ilah, it's real easy to pull the two out of the fridge and plop them on the table along with whatever else your family likes.

## COMMUNITY NEWS

### The Annual Yitzhak Rabin Memorial Lecture

**Sunday, November 4,  
7:00-9:00 p.m.**

#### “Israel in Dialogue”

**Tom Segev &  
Yossi Klein Halevi**

Tom Segev, one of the new breed of Israeli historians, and Yossi Klein Halevi, the Israel correspondent for the New Republic, will present their distinct views about contemporary Israel and the current crisis facing both Israelis and Palestinians. Segev is the author of *One Palestine Complete: Jews and Arabs Under the British Mandate* as well as the ground-breaking book *The Seventh Million*. Halevi is the author of *At the Entrance to the Garden of Eden* and the remarkable coming-of-age story *Memoirs of a Jewish Extremist*. Both authors are controversial, and always very articulate. This event is free to Netivot Shalom members. Co-sponsored by Netivot Shalom, the Israel Center and the BRJCC.

#### **Celebrate a Simcha!!**

Sponsor a kiddush! Contact the Kiddush Coordinator, Rochelle Guinasso, at 524-3754 and at roguinasso@aol.com.

#### **SAVE THE DATE!**

Special congregational meeting with a presentation by the Site Work Group regarding plans for the new building. **Sunday, November 11, 2001** from 10:00 a.m. to noon at the North Berkeley Senior Center.

## The Fallen Woman

By Jean Bradman

I was so happy I was floating. I looked down. I really was floating. My feet were no longer touching the steps. My right foot was extended and would hit the floor with force. Oh no. Another broken ankle. No! I twisted my knee. I hit bottom. The pain was excruciating.

I pulled myself up with my arms and was able to sit on the bottom step with my right leg extended. Through the throbbing I tried to think what to do. Both the front and back doors were locked. I could try to reach the burglar alarm panel which was less than four feet away. If I succeeded in hitting the emergency button either the police or fire department would come. They would break down the front gate. I would be in an ambulance and my house, my home, would be unprotected. Pain or no pain, that was out of the question.

I tried getting up. No way. The pain was getting worse. Using both hands I inched along on my belly to the back door and by leaning on my left arm was able to reach my right arm up just enough to unlock the back door and push it open a tiny crack. It was quiet outside. Just birds singing away. No neighbors to whom I could shout for help. At least I was no longer locked in.

I slithered on the floor into the dining room. Luckily there are no rugs on the floor and this is a very small house. I was able to pull down my personal household phone book and my portable phone. I usually call it my ‘walk-away’ phone, but there was no walking now. I started punching in the phone numbers. Isn't anyone home? First I tried my children. Then nearby neighbors. Then friends and people in my Hebrew study group. Will I have to call 911? Twenty minutes had gone by. I tried one more time. Finally, a live voice! Ilene was there on the other end of the line.

“Jean! Yes, I'll be there. I just got out of the shower. Hang in there.” I got myself over to the back door again and waited

and moaned and waited and groaned and sang to myself and another twenty minutes went by.

Ilene is seventy. No way could she get me up on my one good leg. She went out front and found three neighbors, one of whom was a young man in his twenties. Together, they alternately dragged me and carried me to Ilene's car. I kept saying, “Oh, I'm sorry, oh I'm so sorry. I'm so sorry.” They were kind and gentle and reassuring as they pushed and pulled me into Ilene's car; she then drove me to the Kaiser Oakland emergency room.

What really happened when I “floated” down the steps? I didn't slip. I wasn't rushing. What it is, is that my knee is old. It no longer is capable of doing the work for which it was intended. Tangible evidence of growing old. Not merely outside on my face, but inside, in my very joints.

Afterwards I slept for about a week. Maybe ten days. When not sleeping all I could think about was how soon I could go back to sleep. Then I became angry. All my anger and latent aggression came pouring out. I wanted to fight. It's one thing to discuss aging in the abstract and quite another to meet it head on in your own body, in your own knee. Of course old age itself isn't illness and it's hard to fight a process. There's no getting better from getting older.

What I have tried to do is examine this new (old) period of my life to figure out how I can create something positive. Leg lifts go very well with jazz. Walking in water has become a totally meditative experience. If I don't walk out in the garden, I can't see the weeds. I can see the flowers perfectly from the deck. It has become possible to listen to a concerto in the morning and read in the afternoon instead of doing errands. Or I take a nap. My knee gives me permission. My aged knee has forced me to catch up with myself and slow down. I'm not even angry anymore. ✨



## SOCIAL ACTION:

### "Send Portions to Those For Whom Nothing Is Prepared"

By Cyndi Spindell Berck, Social Action Chair

Both food and hunger are part of Yamim Nora'im, from preparing the feast to preparing for the fast. We are told, after fasting and seeking atonement, to enjoy a delicious meal and to send portions to those for whom nothing is prepared.

So Yamim Nora'im is a natural time to fill that food barrel in the synagogue office. This year, there will be a particular emphasis on nutritious foods for seniors, including canned fish, fruit and vegetables, hot and cold cereals, peanut butter and instant rice. Pop-top cans, small cans, low-salt and low-sugar foods are ideal.

Because of security considerations, we will not have a barrel at Northbrae on Kol Nidre. Dropping food in the barrel at the office will be easy for parents dropping kids at religious school, and I hope that others will make a stop there too.

**Social Action Notes:** If 90% of life is showing up, then Ednah Friedman wins the prize for being the only person to show up at the first meeting of the Social Action Committee. Others were there in spirit but out of town. We will try again on **Tuesday, September 4**, 7:00 p.m., 1048 Keith Avenue, Berkeley, between Spruce and Euclid, 524-2984. Just for showing up, Ednah got to sample the delicious fruit crisps prepared by my stepdaughter, Michelle Berck. In an effort to boost turnout, Michelle has directed me to publish a menu for the next meeting: Apple Crisp, Fruit Salad, Peppermint Tea. Don't miss it.

► We may not have big committee meetings, but a consensus is shaping up among interested people that our Social Action priority should be building community in our new neighborhood on University Avenue. One concrete way to do this is by volunteering to tutor through the Jewish Federation's Coalition on Literacy. More on community, volunteering, and tutoring next month,

but if you are interested in the meantime, contact me at 524-2984 or cyndiberck@hotmail.com.

► Taking on the energy crisis: Netivot Shalom has joined California Interfaith Power and Light by signing on to a "congregational covenant" that commits us to make our new building energy efficient and environmentally friendly. CIPL includes the Coalition on the Environment and Jewish Life. More on this later. ✨

### A December Trip to Santiago de Cuba — Act Now!

By June Safran, Cuban Affairs

I've been talking all summer about our synagogue trip to join our sister congregation, Hatikva, to celebrate the bar mitzvah of David Budegin Farin. Well, it is no longer just talk; we have facts and applications ready. We are really going!

We will fly from Miami directly to Santiago de Cuba for one week of exploring Oriente Province with its beautiful mountains, wonderful seashore, and fantastic music all over the city. All this is in addition to the nicest people, anywhere, outside of our shul. We plan to spend a lot of time doing things with members of Hatikva. In the past, we have hiked La Gran Piedra to see all the way to Jamaica, visited the botanical gardens, toured an historic coffee plantation, enjoyed snorkeling and swimming at the beach or at our hotel with its two pools, celebrated Shabbat, studied together, visited the Jewish cemetery, toured the town, visited other Jewish communities nearby, and enjoyed further activities such as baseball games and home visits.

This will be a wonderful opportunity for Netivot Shalom and friends to experience a new culture, develop new friendships, and make lasting memories together.

DOES THE OFFICE  
HAVE YOUR  
MEMBERSHIP  
RENEWAL FORM?

HAVE YOU  
TURNED IN YOUR  
YAMIM NORA'IM  
TICKET ORDER FORM?

#### Now for the facts:

The trip is limited to 16 people. We already, early in August, have commitment from six. The dates are **December 20-December 27**. The costs are \$2,460 per adult, double occupancy and \$2,076 for children under 12. Unfortunately, the only discount I could get was for the hotel where youth sleep in the room with their parents. I will continue to try to get a reduction for youth up to 18 who share a room with parents but I cannot promise at this time. Single supplement is \$385.

For those who want to stay in a less expensive hotel, there is Las Americas. It has a very small pool and the rooms are smaller and have only twin beds. But it is clean and relatively comfortable. The cost will be \$2,190 and single supplement will be \$210. This is not a good hotel to share rooms with children because the rooms are small and, unlike the Melia Santiago which has two queens in a room, Las Americas' beds are only twins.

The time to act is NOW! Applications are available from the shul office. Don't delay because we expect to be filled before the end of September and holding planning meetings in early October. ✨

# COMMITTEE UPDATES

## News from the University Avenue Site Work Group Designing Our New Home

By Joe Meresman, Site Work Group Chair

I've used the last few Newsletters to provide general updates on the status of the University Avenue site. This month I'd like to focus specifically on the design of our new home, explain the Site Work Group's process for selecting and managing the architects and engineers, and introduce you to the professionals who are actually doing the work.

Turning the empty shell of Jay Vee Liquors into Netivot Shalom's sacred and communal space is a major renovation project that will require the skills of many professionals, including architects, engineers, contractors and craftspeople. Our congregation is fortunate to have many such professionals among its members who are willing to donate their time and expertise. On the other hand, the project is far too large and complex to be done on a strictly part-time and voluntary basis. Doing so would give rise to a slew of problems around project management; financial management and accountability; compliance with building codes and municipal regulations; insurance requirements; and legal liability. We have therefore implemented a policy, with the approval of the Board of Directors, allowing us to achieve the best of both worlds.

Within the Site Work Group is a design team of architects and engineers — congregants who expressed an interest in the SWG, some with prior service on the Building Committee and all highly skilled professionals averaging 23 years of career experience — that has been charged with designing the site. Blair Prentice has agreed to donate his professional time to prepare the schematic design that will be presented to the City of Berkeley for zoning approval. He has been working with SWG members Ed Anisman, David Finn, David Kesler and Bruce Starkman. The schematic design includes the site plan, floor plans, architectural elevations, landscape treatment, a preliminary structural evaluation and resolution of circulation

and parking issues. The schematic design will use the drawings the congregation has already seen as a departure point and will base its work upon the program document mentioned below. When the schematic phase is done and has been accepted by the City of Berkeley, the project will be turned over to David Finn Architects, Berkeley, who will become the "Architect of Record" and prepare the construction documents required to obtain a building permit. The other members of the design team will continue their involvement in the design effort. The design team reports to the Site Work Group, with final approval of major decisions resting with the Board.

Design team members will donate their time while the work remains doable "after hours" and does not put undue pressure on their personal and professional commitments. To the extent that the project becomes a job that spills over into working hours (a likely case in later stages), they may be paid for their services at discounted rates. Letters of Agreement between Netivot Shalom and design team members will specify responsibilities, expectations and fees. A similar policy will apply to other congregants who would like to donate their professional services. We believe this system will allow Netivot Shalom to benefit from the talents of its members, while giving all parties the necessary protections of a regular client-vendor relationship.

As for the schedule of work, a comprehensive "program document" outlining the use and space requirements of the site (based on interviews with over two dozen representatives of all shul functions) has been made available in the office for your review and comment, and a schematic design based on that document will be available to the congregation in November. The Site Work Group is committed to keeping you informed and, more importantly, giving everyone a voice into our largest communal effort ever.

Please continue to watch this space for the exciting developments with the University Avenue Site. If you have comments or suggestions for the Site Work Group, or would like to find out how you can help, please contact me at MeresmanJ@aol.com.

---

### MEET THE DESIGN TEAM...

The following profiles give you a brief introduction to the architects and engineers on the design team. Of course, many other members of the Site Work Group are involved either directly or indirectly with this process; while they are not named here with those drafting the schematic designs, their contributions are important and appreciated.

#### Ed Anisman, Architect

(ed.anisman@intres.com)

Ed Anisman received an A.B. in Architecture from UC Berkeley in 1972. He and his wife, Claire Sherman, have been members of Netivot Shalom since almost the beginning (they were not in the Irwins' kitchen). The births of both their daughters, Elisheva and Shira, were celebrated by being called up to the Torah at our shul. Ed has been on the Building Committee since the early 1990's.

Ed is currently a Principal at Interactive Resources, an Architecture/Engineering firm in Point Richmond, and has been employed there since 1977. His current project responsibilities include investigative, construction document, and contract administration phases for numerous rehabilitation and repair projects. These responsibilities include design and on-site administration of major repairs to construction defects at several condominium complexes throughout the Bay Area. Through these and similar projects, he has developed a specialized knowledge in the areas of roofing, hardware, code analysis and accessibility compliance.

**In his own words:** "I am very excited to be a part of building a home for Netivot Shalom."

### **David Finn, Architect**

(dfinn@ix.netcom.com)

David Finn received a B.A. in Architecture from the UC Berkeley College of Environmental Design in 1979, and a Masters of Architecture from U.C.L.A. in 1983. He is currently Principal, David Finn Architects in Berkeley. David and his wife, Andrea Altschuler, have been members of Netivot Shalom since 1997 and are the parents of Sam (13) and Rachel (8).

David's practice focuses on the architectural design and project management of places of worship, schools, and residential renovation and design. Current projects include: architect for Congregation Beth Israel in Berkeley for a new synagogue partially based upon a reconstruction of a historic Polish wooden synagogue; project manager for the extensive renovation of St. Boniface Catholic Church, Friary, and School in San Francisco (includes a shelter and a new middle school); and project development for Trinity United Methodist Church in Berkeley. Other recent work includes Congregation Sha-ar Zahav, project management for a new elementary school wing at St. Stephens Church, and design and renovations at St. Francis Lutheran Church in San Francisco, as well as residential renovation of a Julia Morgan house. David has taught courses on design, construction documents and detailing in the UC Berkeley Extension program in Interior Design.

**In his own words:** "As architects like to say, 'God is in the details'. God help us make those details right."

### **David Kesler, Architect**

(davidkesler@earthlink.net)

David Kesler received a B.A. in Architecture from Pratt Institute in 1982 and a Masters of Architecture from Columbia University in 1985. He has held various positions in his twenty-year career and has been in private practice since January 2001. David has been a Netivot Shalom member for three years and celebrated the birth of a son earlier this year.

Career highlights include numerous Judaica awards for industrial design and

major architectural projects such as the MSNBC corporate headquarters and television studio in New York, Bernard Tschumi's Parc Du La Villette in Paris and Richard Meier's City Hall for Den Haag, Holland.

**In his own words:** "The existing building is a classic of its time, modern, filled with light, and expansive. Its basic form will make an absolutely wonderful place of worship. I am honored to be a part of the team to create Netivot Shalom's new home."

### **Blair Prentice, Urban Designer**

(prenticeinc@earthlink.net)

Blair Prentice, his wife Helaine, and their sons Asa (20) and Graham (16) have been a Netivot Shalom family since 1990, and celebrated two Bar Mitzvahs in the warmth of this congregation. A 1970 graduate of UC Berkeley's College of Environmental Design, Blair has been on the shul Building Committee since it became active in the early 1990's.

Blair is the Principal of Prentice & Prentice, Inc., a consulting firm that has provided design services to public agencies and private clients in California, Washington and Oregon since its founding fourteen years ago. Architectural assignments have included design for new construction and remodels, large scale site planning, commercial district revitalization, and urban design guidelines. Many projects have addressed the restoration of historic structures, most recently the historic Gilroy Train Station. Often, the firm's projects involve the careful and creative use of color to bring out the best qualities of a building, as at Oakland's Main Library, or the Unity Building at 13th and Broadway, Oakland's first skyscraper. In addition to a careful integration of indoor and outdoor space on all projects, Blair's work has included master plans for parks, and more than 50 residential gardens with an architectural quality that expands the domain of the houses. Current projects include the Loyola Building, a new 12,000 sq. ft. commercial building to anchor the Alvarado District of Union City, and a Craftsman courtyard house on 2.5 acres in Point Reyes Station that respects a sensitive site.

Blair and Helaine Prentice have earned

national recognition for creating the book *Rehab Right: How to Realize the Full Value of Your Old House* (Ten Speed Press). This popular guide to the repair of period houses is a standard reference in the field, and the expression "to rehab right" now signifies the intelligent upgrade of historic structures.

**In his own words:** "I was very gratified when people said the rendering of our team's first concept 'looked like home.' Now we need to make 'home' a reality."

### **Bruce J. Starkman, Structural Engineer**

(BStarkman@ruthchek.com)

Bruce Starkman received a B.S. in Civil Engineering in 1984 and an M.S. in Structural Engineering in 1986, both from the University of California. He is an associate with Rutherford & Chekene Consulting Engineers (San Francisco and Oakland) and has been with the firm since 1992. He has been a member of Netivot Shalom since 1995 and served on the Building Committee for several years.

Bruce has worked on a large variety of projects in design, both new construction and retrofits. His current projects include The American Center for Wine, Food and the Arts in Napa, the Department of Health Services Office Building in Richmond, the Exploratorium renovation in San Francisco, the Santa Clara Central Park Library in Santa Clara, the seismic retrofit of Wurster Hall at UC Berkeley, the John G. Shedd Aquarium renovations and expansion in Chicago, and the U.S. State Department/Foreign Building Operations seismic strengthening in Budapest, Hungary.

**In his own words:** "We have an excellent opportunity to include everything we desire in this project, to make it architecturally appealing and structurally safe for our community. It's relatively easy to upgrade an open warehouse; our only limitations are our imaginations and resources." ✨

#### **PROGRAM DOCUMENT AVAILABLE**

A Program Document describing the space requirements of the new University Avenue site will be available from the Site Work Group beginning Monday, August 27. All congregants are encouraged to review it and submit comments. To request the document please contact Ed Anisman at ed.anisman@intres.com. A hard copy will also be available for review in the office.

# COMMITTEE UPDATES

## The Best Chevra Kadisha Is an Inactive One

By Andrea Cassidy, Chevra Kadisha Coordinator

We are blessed as a community to have an able and willing group of people who perform the Chevra Kadisha services. Fortunately, our community has not needed those services very frequently. When I cared for my mother during her terminal illness, I needed information and the Chevra Kadisha chairperson was where I turned. I did not want to do anything wrong halakhically and needed to know how to organize the necessary tasks. Carol Cunradi was a wonderful help.

In my mother's case, her *taharah* (preparation of the body for burial) and funeral were in New York. My parents' conservative synagogue does not have a Chevra Kadisha, although they arranged *minyanim*. The *taharah* was arranged through the funeral home and was performed by women from the orthodox community who are paid for their services. The idea of strangers performing the loving acts of *taharah* on my mother bothered me so much that I felt compelled to become involved in our community's Chevra Kadisha.

Our community offers support and information to those facing the death of a loved one. Besides offering *taharah* services, *shmir* coordinators locate watchers (psalm readers) to accompany the deceased after *taharah* until burial. Under the organization of Lee Feinstein, community members prepare a meal for the family after return from the funeral. *Minyanim* can be arranged for members sitting *shiva* locally. In the case of those members who sit *shiva* out of town, our community has observed *minyanim* at members' homes thirty days after the funeral (*shloshim*). It allows the member to receive local support from their community family at a time when they are often no longer in the company of biological family. The Nechama Committee Chair, Noga Gressel, carefully pairs the mourner with an individual support person.

As lucky as we are to not need these services frequently, it is our obligation to make sure they are available. The members are all busy, juggling many aspects of their lives, but to a one, they will tell anyone that the gift of performing these acts is truly felt by the many performers. It only works with the generous offers to participate. Please consider joining any of the available work committees. No experience is needed, no Hebrew is needed, only a good heart. Contact Andi Cassidy at 549-1407 or [acass@cc.co.contra-costa.ca.us](mailto:acass@cc.co.contra-costa.ca.us). Let us hope that this committee remains like the Maytag repairman, ready but sitting idle.

**Note:** Netivot Shalom Members should advise the office of any death, even if it is out of town.

## Membership Committee

By Joanna Weinberg, Membership Committee Chair

It's September and time to think about membership again. It's curious that our perception of formal membership in a Jewish institution is inextricably tied up with Yamim Nora'im. There is a logic to this, and not just because we want to have our lives arranged, to enroll children in school, to have tickets for Rosh Hashanah and Yom Kippur, and all those practical things. More important, the concept of T'shuvah asks us to prepare our spiritual selves in preparation for the New Year and Days of Awe to come.

But there is another meaning of T'shuvah that we often do not see. It is also a time when we should reawaken our sense of — and commitment to — our community. What draws us to a place like Netivot Shalom is not only that it is a place to pray, but it is also a setting in which we experience what our community means to us, regardless of our level of spiritual commitment or our familiarity with text and ritual.

Netivot Shalom makes many requests at this time of year — to renew your membership, if you haven't yet done so; to become a member if you come to shul and haven't joined; to re-join, if you have drifted away. Rabbi Kelman has talked in previous years about his dream, of a building that would be more than an edifice but a place to build the full capacity of our community. So, yes, this year especially, we'll ask all members to dig deeper into their pocketbooks and make a substantial pledge to the Capital Campaign.

But Netivot Shalom is like a tent or *chupah* that draws us together as a community. And for this we need far more than your financial commitment. We need people to take active roles to preserve the sense of community that we have, and to make it even stronger. We have programs for many interests, we try to meet many, many needs, but we are always reaching to do more, and therefore, we are always asking for help. What I would like, as Membership Chair, is a commitment from every member and member-in-waiting to view the entire shul as a membership committee, and think about a concrete act of community that you, specifically, can do. Join a committee, invite a new member to a Shabbat meal, walk up to someone you don't recognize at shul, and introduce yourself. If you are more ambitious, we need someone to coordinate our new Netivot Shalom Chaverim program of buddies for new members, and to resurrect our new-member "Challah & Flowers" delivery program (we have about five years of deliveries to make up!) We need help in the office processing renewals and membership forms, and sending out tickets. We need someone to collate the Membership Information Forms, to tell us more about our demographics. Most of all, we need everyone to recognize that each person is what makes us a community, and that when we fail anyone, we weaken the seams of our community.

## COMMITTEE UPDATES

### Summary of the 7/22/01 Board meeting:

- A finance committee comprising Eugene Berg (Treasurer), Rena Dorph (Finance Chair), Robin Braverman, Jon Klein and Mike Irwin has been formed. This committee will be asked to recommend to the Board an audit or alternating review of the synagogues books on an ongoing basis.
- Joe Meresman, Ed Anisman, David Finn, and Bruce Starkman of the Site Work Group shared two documents with the Board and discussed the process by which decisions about the new building will be made. The documents were the CNS Schematic Design and Planning Approval Sequence Time Line and the CNS University Avenue Building — Design Issues and Sequences, Congregational Participation Time Line.
- The Site Work Group will present their Programming Document to the Board at a special meeting on **9/9**. This document will be made available to congregation members, who will also be notified regarding opportunities for input. There will be another presentation to the Board on **10/28**.
- There will be a special congregational meeting on **11/11** for final review and discussion. Members of the congregation will be notified of this meeting in writing at least 45 days prior to the date of the meeting.
- The Board began preliminary discussions regarding Strategic Planning.

### ANNOUNCEMENT:

**THE MATURE MAVENS** (formerly known as the Older Adults Discussion Group) meet monthly and would love to have you join us on the second Monday of each month from 7:00 to 9:00 p.m. Our next meeting will be on **Monday, September 10**, in the shul library, to discuss "T'Shuvah". For more information or to RSVP, please contact Jean Bradman at 549-3231.

## October 28

Save this date for the

### Ritual Faire

Come learn how to have an aliyah; about kashrut; wearing tallit and tefillin; and much more. Watch for details.

## Annual Bay Area Yamim Nora'im Food Drive: September 17- 27, 2001

For the past nine years the Jewish community has made a generous and spiritual commitment during Yamim Nora'im to help feed people who are less fortunate. Though the tradition of giving food during the fast is ancient, it remains relevant in today's world.

The food drive begins on Rosh Hashanah, Monday evening, **September 17th**, and ends at sundown on Yom Kippur, Thursday, **September 27th**.

Once again, The Walter and Elise Haas Fund has generously agreed to match \$1.00 for every two pounds of food collected up to 19,000 pounds or \$9,500. Contact the Alameda Food Bank at (510) 834-3663 or the Contra Costa Food Bank at (925) 676-7543 to participate.

**Joyce & David Wichner**

invite you to join them on

**September 1,**

as their daughter,

**Sabrina Wichner**

is called to the Torah as

a Bat Mitzvah



# September 2001

**SUNDAY**

**MONDAY**

**TUESDAY**

**WEDNESDAY**

Unless otherwise stated, all Saturday morning activities take place at the BRJCC (1414 Walnut St.) and all other activities take place at the Netivot Shalom offices (1841 Berkeley Way).

<p><b>2</b> 14 Elul</p> <p>10:00 am Youth Education Committee meeting 7:00 pm Ritual Committee meeting 7:30 pm Adult Education Committee meeting</p>	<p><b>3</b> 15 Elul</p> <p><b><u>Labor Day</u></b></p>	<p><b>4</b> 16 Elul</p> <p><b>FIRST DAY OF AMITIM</b></p> <p>7:00 p.m. Social Action Committee meeting at 1048 Keith Ave., Berk. betw. Spruce &amp; Euclid</p>	<p><b>5</b> 17 Elul</p> <p><b>FIRST DAY OF RELIGIOUS SCHOOL</b></p> <p>7:15 am Morning Minyan</p>
<p><b>9</b> 21 Elul</p> <p>10:00 am Kickoff Event for Shabbat B'Yachad and Religious School, Grades K-2</p>	<p><b>10</b> 22 Elul</p> <p>7:00 pm Mature Mavens</p>	<p><b>11</b> 23 Elul</p> <p>7:30 pm Work Site Group meeting</p>	<p><b>12</b> 24 Elul</p> <p>7:15 am Morning Minyan 7:30 pm Adult B'nai Mitzvah Class</p>
<p><b>16</b> 28 Elul</p> <p>10:00 am K'Tanim</p> <p>10:00 am Kever Avot at Tel Shalom, Rolling Hills Cemetery in Richmond 7:00 pm Executive Committee meeting 7:30 pm Site Work Group meeting</p>	<p><b>17</b> 29 Elul</p> <p><b><u>Erev Rosh Hashanah</u></b></p> <p>7:30 pm Ma'ariv at Northbrae</p>	<p><b>18</b> <b>OFFICE CLOSED</b> 1 Tishrei 5762</p> <p><b><u>Rosh HaShanah 1st Day</u></b></p> <p>9:00 am Psukei D'Zimrah, Shacharit, Torah Service, Musaf, at Northbrae 5:00 pm Tashlich, Live Oak Park 7:00 pm Mincha/Ma'ariv</p>	<p><b>19</b> <b>OFFICE CLOSED</b> 2 Tishrei 5762</p> <p><b><u>Rosh HaShanah 2nd Day</u></b></p> <p>9:00 am Psukei D'Zimrah, Shacharit, Torah Service, Musaf, at Northbrae</p>
<p><b>23</b> 6 Tishrei 5762</p>	<p><b>24</b> 7 Tishrei 5762</p>	<p><b>25</b> 8 Tishrei 5762</p>	<p><b>26</b> 9 Tishrei 5762</p> <p><b><u>Erev Yom Kippur</u></b></p> <p>6:30 pm Kol Nidre at Northbrae</p> <p>Family Kol Nidre Service at Epworth</p> <p><b>NO RELIGIOUS SCHOOL</b></p>
<p><b>30</b> 13 Tishrei 5762</p> <p>10:00 am Rabbi Kelman's class on Controversies in the Siddur 7:00 pm Board meeting</p>	<p><b>october 1</b> 14 Tishrei 5762</p> <p><b><u>Erev Sukkot</u></b></p>	<p><b>october 2</b> 15 Tishrei 5762</p> <p><b><u>1st Day Sukkot</u></b></p>	<p><b>october 3</b> 16 Tishrei 5762</p> <p><b><u>2nd Day Sukkot</u></b></p> <p>7:15 am Morning Minyan 7:30 pm Hebrew Class</p>

# Elul 5761-Tishri 5762

## THURSDAY

## FRIDAY

## SATURDAY

		<p><b>1</b> 13 Elul</p> <p>9:00 am Torah Study of <b>Ki Tetze</b> with Nomi Seidman 9:45 am SHABBAT SERVICES; Sabrina Wichner will be called to the Torah as a Bat Mitzvah 10:30 am Religious School, grades K-6 11:00 am Torah L'Yeladim, room 12 11:30 am Shabbat Shelanu, room 14 Kiddush sponsored by Joyce &amp; David Wichner, in honor of Sabrina becoming a Bat Mitzvah</p>
<p><b>6</b> 18 Elul</p>	<p><b>7</b> 19 Elul</p> <p>7:12 pm Candle Lighting</p>	<p><b>8</b> 20 Elul</p> <p>9:00 am Torah Study of <b>Ki Tavo</b> 9:45 am Learner's Minyan, Room 14 9:45 am SHABBAT SERVICES; drash by Robin Braverman 10:30 am Religious School, Grades K-6 11:00 am Shabbat B'Yachad, Room 14</p> <p>9:00 pm Ma'ariv &amp; Havdallah Services, followed by study sessions 11:30 pm S'lichot Services</p>
<p><b>13</b> 25 Elul</p>	<p><b>14</b> 26 Elul</p> <p>7:01 pm Candle Lighting</p>	<p><b>15</b> 27 Elul</p> <p>9:00am Torah Study of <b>Nitzavim</b>, with Nitzhia Shaked 9:30am Meditative Minyan, Room 14 9:45 am SHABBAT SERVICES; Nathan Levin will be called to the Torah as a Bar Mitzvah 10:30 am Religious School for Grades K-6 11:00 am Torah L'Yeladim, Room 12 11:30 am Shabbat Shelanu, Room 14 Kiddush sponsored by Jaime Levin &amp; Jane Wise, in honor of Nathan's Bar Mitzvah</p>
<p><b>20</b> 3 Tishrei 5762</p> <p><u>Fast of Gedaliah</u></p>	<p><b>21</b> 4 Tishrei 5762</p> <p>6:50 pm Candle Lighting</p>	<p><b>22</b> 5 Tishrei 5762</p> <p><b>Shabbat Shuvah</b> (Services held at Northbrae)</p> <p>9:00 am Torah Study of <b>Va Yelech</b>, with Rabbi Art Gould 9:45 am SHABBAT SERVICES</p> <p>4:30 pm Oneg Shabbat at the Kelmans</p> <p><b>NO RELIGIOUS SCHOOL</b></p>
<p><b>27</b> <b>NO AMITIM OFFICE CLOSED</b> 10 Tishrei 5762</p> <p><u>Yom Kippur</u></p> <p>9:00 am Psukei D'Zimrah, Shacharit, Torah Service 1:00 pm Musaf 3:45 pm Study Sessions 5:00 pm Mincha 6:30 pm Ne'ilah</p>	<p><b>28</b> 11 Tishrei 5762</p> <p>6:39 pm Candle Lighting</p>	<p><b>29</b> 12 Tishrei 5762</p> <p>9:00 am Torah Study of <b>Ha'azinu</b> with Nitzhia Shaked 9:45 am SHABBAT SERVICES 10:30 am Religious School, Grades K-6 11:00 am Torah L'Yeladim, room 12 11:30 am Shabbat Shelanu, room 14 Kiddush sponsor: Michael Rosenheimer, in honor of his birthday</p>
<p><b>october 4</b> 17 Tishrei 5762</p> <p><u>3rd Day Sukkot</u></p> <p>6:30 pm Amitim potluck at the Kelmans</p>	<p><b>october 5</b> 18 Tishrei 5762</p> <p><u>4th Day Sukkot</u></p> <p><b>SUKKOT IN TILDEN PARK</b></p> <p>6:28 pm Candle Lighting</p>	<p><u>5th Day Sukkot</u> <b>october 6</b> 19 Tishrei 5762</p> <p>9:00 am Torah Study of <b>Hol Ha'Moed</b> 9:45 am Learner's Minyan, Room 14 9:45 am SHABBAT SERVICES</p> <p><b>NO RELIGIOUS SCHOOL</b></p>

## RITUAL COMMITTEE

# The Avodah Service: A Review of Yom Kippur Liturgy

By Josh Gressel, Ritual Committee Chair

There are a few reasons I know so little about the Avodah service, which comes during the Musaf on Yom Kippur. One reason is I often don't make it that long: I'm sometimes "prayed out" by 1:30 or so, the time we usually get to it. Second, if I do make it I have a hard time actually following the text. For me, details of the sacrificial rites rank just above genealogy ("and unto Enoch was born Irad; and Irad begot Mahujael, and Mahujael begot Methushael...") in causing me to begin skimming. The combination of extreme detail and the anachronism of the sacrificial process are roadblocks for many of us.

In this article I want to do three things: (1) review the content of the Avodah service, hopefully in a way you'll be able to absorb (not fasting while reading this should help), (2) present a brief Jungian view of the concept of the scapegoat, which comes directly from this Avodah ritual, and (3) summarize what I thought to be a brilliant feminist interpretation of the Avodah service (for this, as for most of the sources I use in writing these articles, I am indebted to Wendy Rosov).

### 1. THE CONTENT OF THE AVODAH SERVICE

The Avodah service we read on Yom Kippur is a poetical rendering of the sacrificial ritual that was done in the Temple on Yom Kippur. Our reading it is designed to take the place of the sacrifices we have been unable to perform since the destruction of the Second Temple. As Bonna Haberman writes: "The Avodah liturgy, therefore, is not a nostalgic account of long defunct rituals for the purpose of reminding ourselves of our history. Rather, this active recounting of the ritual performed by the High Priest is intended to draw us into an atemporal Temple experience." Our knowledge of the ritual comes from Leviticus 16 (which is our Torah reading on Yom Kippur) and the Talmud tractate Yoma. The Avodah service proceeds as follows:

**Preparation by the High Priest:** Yom Kippur was the only day the High Priest would enter the Holy of Holies in the Temple, and the only time during the year he would recite the explicit name of God, a name we no longer know. In order to perform these rites, he would begin his preparation seven days ahead of time, performing the daily Temple rituals himself. An understudy would accompany him during this process, in case he was unable to perform the Yom Kippur service. Elders of the Temple Court taught him from the books of Leviticus and Numbers about the Temple rites, and on Yom Kippur evening

would engage him through the night until dawn, when he would begin the Avodah service.

**First confession, for the High Priest and his household:** The High Priest would begin Yom Kippur with ritual immersion, change his clothes, and then make a sacrifice for the regular daily offering. He would then immerse himself again and don white linen clothing that was used only while making the Yom Kippur sacrifices. He then would approach the bull he was to use for his personal sacrifice (for himself and his family) and make confession ("I beseech You, O God, to forgive the iniquities and the transgressions and the sins which I have committed against You, I and my household..."), ending by pronouncing the explicit name of God. The people in the Temple Court, hearing this name, would prostrate themselves on the ground calling: "*Baruch Shem Kavod Malchuto Le-olam Ve-ed!*" ("Praised be God's glorious sovereignty throughout all time.") The High Priest would prolong his pronunciation of the name until the people finished, at which point he would say: "You are purified." By the way, the only time we say aloud the phrase "*Baruch Shem Kavod Malchuto Le-olam Ve-ed!*" after the Sh'ma (instead of the tradition of saying it silently) is on Yom Kippur — this because of the Avodah service and the people's practice of calling it aloud.

Next the High Priest would approach the two goats that had been prepared for sacrifice for the people. He would pull from an urn two fates: one marked "*LeShem*" (for God) and one marked "*LeAzazel*" (for the wilderness). He would tie a strip of red cloth on the horns of the goat for the wilderness, and a strip of red cloth on the neck of the goat to be sacrificed.

**Second confession, for all priests:** The High Priest then returned to the bull and made confession for all the priests ("I beseech You, O God, to forgive the iniquities and the transgressions and the sins which I have committed against You, I and my household and the children of Aaron, Your holy people..."). He ended, again, by pronouncing the explicit name of God, the people would again prostrate themselves on the ground, calling: "*Baruch Shem Kavod Malchuto Le-olam Ve-ed!*" and the High Priest would absolve them by saying "You are purified."

**Entering the Holy of Holies:** After the second confession over the bull, the High Priest slaughtered it and gathered its blood into a bowl. He then took a fire pan and ladle and carried these into the Holy of Holies. Reaching the ark he threw two handfuls of incense into the fire pan, filling the entire chamber with smoke. He then went back

outside and took the bowl of the bull's blood. Returning inside he sprinkled it eight times, one time upward and seven times downward. He went back out into the Temple Court and slaughtered the goat marked "*LeShem*." Returning to the Holy of Holies, he sprinkled its blood eight times precisely as he had done that of the bull: one time upward and seven times downward.

**Third confession, for the House of Israel:** The High Priest then returned to the Temple Court, approaching the goat marked "*LeAzazel*." He laid his hands upon it and confessed for the entire people of Israel ("I beseech You, O God, to forgive the iniquities and the transgressions and the sins which Your people the House of Israel have committed against You..."). He ended, again, by pronouncing the explicit name of God, the people again prostrated themselves on the ground calling: "*Baruch Shem Kavod Malchuto Le-olam Ve-ed!*" and the High Priest absolved them by saying, "You are purified."

**The goat for the wilderness:** After this third confession, the goat *LeAzazel* was taken by a priest to a designated ravine in the wilderness. The priest took off the crimson thread, tying one half to a rock and the other half back on to the goat's horns. Then he pushed the goat into the ravine.

There is ambiguity regarding the actual fate of the goat *LeAzazel*. In Leviticus 16 we are told it was "released" into the wilderness. In the Avodah service, we are told it was pushed into a ravine, presumably to its death. Seymour Kessler, who graciously did the Talmudic research on this question for me, reports that the Talmud describes the goat as being pushed into the ravine. He said there is also mention of a further ritual involving two pigeons, one of which is sacrificed and the other of which is set free. There is a similar confusion in the English word "scapegoat." According to the American Heritage dictionary, the word probably comes from a misunderstanding of the Hebrew "*Azazel*," that was translated as *Ez* (goat) *Azal* (ran out/was finished). Thus the English (e)scapegoat seems to favor the belief that the goat got away.

Sentinels posted along the route from the ravine signaled back to the waiting people that the goat had reached the wilderness, at which time the High Priest read Yom Kippur passages from Leviticus and Numbers, recited concluding benedictions, removed the ladle and fire pan from the Holy of Holies, and was accompanied by the people back to his house with great joy and song, for he had emerged safely from the Holy of Holies and the people were cleansed of their sin.



## 2. A JUNGIAN VIEW ON THE SCAPEGOAT

I admire the writings of Carl Jung (one of the few pioneers of psychology who was not Jewish) because they are imbued with a religious and mystical sensibility. Jungians today frequently apply his psychological understandings to religious concepts, or use religious concepts to better understand psychological processes. Sylvia Perera, a Jungian analyst, devotes a whole book to the concept of scapegoating.

The Jungian concept of scapegoating is based on the ancient Avodah ritual described above. It describes the process of externalizing our internal dark impulses onto an innocent external object, which is then sacrificed to rid ourselves of our guilt. We speak of the scapegoat of a family, or scapegoating minorities. Anyone who has ever been scapegoated knows the incredible pressure and weight one feels, a sense of guilt and shame that is both confusing and debilitating. Anyone who has ever scapegoated another, whether by joining in the teasing of someone different in elementary school or taking pleasure in a demeaning joke or statement, knows the feeling of power and easy righteousness one gets from being on top and pushing the scapegoat down, much as the goat was thrown into the ravine. Perera writes:

"In Jungian terms, scapegoating is a form of denying the shadow of both man and God. What is seen as unfit to conform with the ego ideal, or with the perfect goodness of God, is repressed and denied, or split off and made unconscious. It is called devilish. We do not consciously confess our faults and wayward impulses over the scapegoat's head in order to atone with the spiritual dimension as did the ancient Hebrews. We do not often enough even see that they are part of our psychological makeup. But we are acutely aware of their belonging to others, the scapegoats. We see the shadow clearly in projection. And the scapegoater feels a relief in being lighter, without the burden of carrying what is unacceptable to his or her ego ideal, without shadow. Those who are identified with the scapegoat, on the other hand, are identified with the unacceptable shadow qualities. They feel inferior, rejected and guilty. They feel responsible for more than their personal share of shadow (p. 9)."

This Avodah ritual then, if we take it seriously as a process of becoming aware of our own shadow and purging it through "owning" it, should make us less likely to scapegoat others. By consciously recognizing and articulating all the ways in which we have sinned, which we have the opportunity of doing as we enumerate them over and over during the Ten Days of Awe, we will be far less likely to see the sins in others and blame them as being the defective ones.

## 3. A METAPHORICAL INTERPRETATION OF THE AVODAH SERVICE

I hesitated somewhat before including this section in the article, for fear of offending congregants. I chose to do so anyway, because I found the chapter on which it is based to be thought-provoking and very respectful of the sanctity of the Avodah service. If you do not agree, let me begin my Yom Kippur process by asking your forgiveness.

Bonna Devora Haberman is a feminist academic and social activist, who amongst other things, initiated Women of the Wall, a legal effort to secure the prayers of Jewish women at the Western Wall. In her chapter "The Yom Kippur Avodah Within the Female Enclosure" (which appears in *Beginning Anew: A Woman's Companion to the High Holy Days*) she draws metaphorical parallels between the Avodah process and a woman's body and bodily processes. She thinks of holy enclosures, e.g. the Tabernacle, the Temple, and especially the Holy of Holies — as akin to the inner recesses of the female body. Just as intimacy between a man and woman involves entering the woman's inner chambers, so too does intimacy between the Jewish people and God involve entering the inner sanctuaries of the Temple. She says that to think thus is not to defile the Temple, but to exalt our bodies as also God's creation.

Continuing this line of reasoning, she writes:

"If the inner sanctuaries of the Jewish people are uterine, to them I attribute uterine functions. The cycles of daily, monthly, and festival offerings in the Tabernacle and Temple replicated the cyclical functions of the womb. Regular rites of sacrifice were performed, expiations accomplished, and blood drained. The Avodah enacts in a concentrated form the entire cycle of embodied functions of the divine womb. It is also the single opportunity we have for perfect intimacy with God, expressed through the metaphor of consummation in sexual union, accompanied by the articulation of the ineffable Name. Yom Kippur day becomes both a microcosm and a climax of intimacy between the Jewish people and God." (pp. 249-250)

Haberman compares the elaborate preparations of the High Priest before entering the Holy of Holies with the detailed preparations for marital intercourse in traditional Jewish society. She views the priests and Levite workers who labor in the Temple as the equivalent of the physiological systems of a woman's body. The ritual sprinkling of blood to purify the Holy objects that have been stained with the people's impurities is compared to the menstrual cleansing of the woman's body. In comparing the discharged ovum to the people's sins, Haberman says that both are the inevitable by-product of our overwhelming freedom: we have much more potential than we can ever use, and our sins are our "misses" just like the unused ova discharged during the menstrual cycles:

The shedding of menstrual blood calls our attention to an essential characteristic of the created world. Much life potential is latent in the world, yet only a minuscule portion ever attains fruition. Millions of seeds are shed, yet only a relatively small number germinates and grows into mature trees. Millions of sperm and thousands of ova are produced, yet few merge in conception. The loss of the overwhelming potential life latent in Creation is essential to sustaining life in the finite world. I see this loss as analogous, though not identical, to human acts of transgression. The imperfection of our behavior is part of the finitude of Creation. God's desire for our freedom of will, granting us unlimited potential to act though we are finite human beings, necessitates error and transgression (p.253).

I think we all labor under the Christian concept of the word "sin," with its loaded negative connotations. I believe Haberman's view of the Avodah ritual for purification from our sins comes much closer to the spirit of the Hebrew word for sin, "chet," which means "to miss" as in "I missed the target." I think viewing sinning as a normal process of creation, just as menstruation is a normal process of creation, can help us to connect with the ritual in a spirit much more in line with how it was originally intended.

*G'mar chatima tova.*

### References:

- American Heritage Dictionary of the English Language.* (1975). New York: American Heritage Publishing Co., Inc.  
*Encyclopedia Judaica.*  
Haberman, B. (1997). The Yom Kippur Avodah Within the Female Enclosure. In G.T. Reimer & J.A. Kates (Eds.), *Beginning Anew: A Woman's companion to the High Holy Days* (pp. 243-257). New York: Touchstone.  
Harlow, J. (ed.). (1972). *Mahzor for Rosh Hashanah and Yom Kippur.* New York: The Rabbinical Assembly.  
Kolatch, A. (1985). *The Second Jewish Book of Why.* New York: Jonathan David Publishers, Inc.  
Perera, S. (1986). *The Scapegoat Complex: Toward A Mythology Of Shadow And Guilt.* Toronto: Inner City Books.

### A FINAL NOTE:

I wrote on the Rosh HaShana Musaf service (in particular, the "Malchuyot, Zichronot, & Shofarot" benedictions) in the November 2000 newsletter. If you would like to review this information in preparation for Yamim Nora'im, e-mail me at [adirhu@home.com](mailto:adirhu@home.com) and I will e-mail you back the article.



# EDUCATION REPORTS

## Adult Education: Upcoming & Continuing Classes

By Jonathan Heinstein

This fall Rabbi Kelman will teach a seven part series on Rabbinic controversies concerning the text of our Siddur. The series will begin **September 30** and run through **December 9** on Sunday mornings at 10:00 a.m. The series will be an opportunity to explore your own issues with our liturgy in the wider historical context. In addition, the Rabbi will open his home one Shabbat afternoon each month from 4:30-6:00 p.m. for study and discussion. The subject for **September 22**, Shabbat Shuvah, is "I'm Sorry".

### TWO TALMUDS

Rabbi Kelman will renew his Talmud class in Tractate Brachot. The study text will be in Hebrew and English translation. The focus on matters both arcane and current is always accompanied by a lively discussion. All levels welcome.

Concurrently, Ilana Fodiman will introduce an advanced Talmud class in Tractate Makkot. The text study during class will be in Hebrew with dictionaries. A systematic analysis of Mishnaic and Talmudic sources will aim at a literal and conceptual understanding. This course will be sponsored by Netivot Shalom, Beth Israel and Beth El. Ilana Fodiman holds an M.A. in Jewish Medieval History from Yeshiva University and studied for four years at the Drisha Institute in New York as a member of the scholar's circle. Both classes will be held on Tuesday evenings at 7:30-9:00 p.m., beginning **October 16**.

FIRST DAY OF  
AMITIM IS TUESDAY,  
SEPTEMBER 4

FIRST DAY OF  
RELIGIOUS SCHOOL IS  
WEDNESDAY,  
SEPTEMBER 5

### HEBREW STUDY

The text for Hebrew study this fall will be Chapter 7 of Rambam's *Hilchot Deot* on *Lashon HaRa*. As in last year's study of the Haggadah, a primary Jewish text will be the vehicle for advancing both our knowledge of Hebrew as well as our familiarity with traditional Jewish learning. Wednesday evenings 7:30-9:00 p.m. with Peggy Sandel, Judy Massarano, Rachel Heinstein and guest teachers. All levels welcome. Tutorial available for beginners. The lecture to open the Lashon HaRa class will be given by Rabbi Yair Silverman, spiritual leader of Congregation Beth Israel, on "The Efficacy of Speech: Harnessing your most powerful asset". **Sunday, October 14**, 10:30 a.m.-12:30 p.m. Hebrew study classes begin **Wednesday, October 17** for eight weeks. Free to Netivot Shalom members, non-members \$35. To be followed by a ten week course using the Amidah as the study text.

### GENDER AND JUDAISM:

This lively lecture and discussion series, which has immediate implications for our values and ritual custom, began with Rabbi Jane Litman of Beth El and Cantor Carol Delton. The series was conceived and developed by Judy Kunofsky, Rivka Greenberg and Jonathan Heinstein, and hopefully will become a fixture at Netivot Shalom. The series will meet on the second Shabbat of the month from 1:30-3:00 p.m. and is co-sponsored by the BRJCC. On **October 13**, Dr. Naomi Seidman, GTU, will speak on 'The Sexual Politics of the Hebrew Revival'. On **November 10**, Ilana Fodiman, Beth Israel, Drisha, Yeshiva University, will speak on 'Women and Wine: The Talmudic portrayal of Yalta' (an attempt to piece together a profile of one of the most intriguing women mentioned in its pages).

### LEARNER'S MINYAN

For those who wish to gain a greater appreciation of the elements of our Shabbat Service. The Minyan will guide the group through the various prayers, with both text and melody. Brenda Goldstein will anchor the group, teaching once a month and will be accompanied by various teachers, including Wendy Rosov and Rabbi Kelman. Second and fourth Shabbat of the month, 9:45-10:40 a.m. in room 14 at the BRJCC.

### TORAH STUDY

The tradition of Torah scholarship and community learning will continue with the addition of Naomi Seidman teaching for six sessions alongside Nitzhia Shaked twice a month. Coordinated and nurtured by Sanne DeWitt, the class features the best of Netivot Shalom's member scholars and an engaging and lively group discussion. Meets each Shabbat morning at 9:00 a.m. in the BRJCC library.

### ETHICS IN THE BIBLE

Nitzhia Shaked will examine various Bible passages which reflect ethical conflicts and concerns. Events such as the Dinah story, David and Bathsheba, the rape in Givah, the 'borrowing' of jewelry during the Exodus and the Akeda will be the subject of the course focus. Co-sponsored with Lehrhaus. Meets for eight sessions, Monday evenings 7:30-9:00 p.m. beginning **Monday, October 15**. \$65 for Netivot Shalom members. (See article on page 19.)

### TROPE FOR BEGINNERS

Meets Wednesday evenings 7:30-9:00 p.m. with Jan Fischer. Hebrew reading ability required. Jan's skill and experience as a teacher will set you at ease and guide you to the promised day when you will chant from the Torah scroll. The class will begin with Haftorah trope. Begins **Wednesday, October 17**.

## EDUCATION REPORTS

### Adult Bar/Bat Mitzvah Class Forming

For men and women who have:

1. never celebrated becoming a bar or bat mitzvah, OR
2. always wanted to learn to chant Torah, Haftarah and daven, OR
3. just want to acquire a basic Jewish literacy, OR
4. meet with others who are also seeking, OR
5. want to study with Rabbi Kelman, OR
6. want to celebrate a 2nd bar/bat mitzvah at age 83!!!!!!

#### Enroll now for Netivot Shalom's Adult B'nai Mitzvah Class for 5762

- A two year program meeting once a month for two hours
- Culminating in a group and/or individual celebration
- Individualized, personalized learning plan
- 1st year curriculum: Torah service, Musaf, and Birkhat Hamazon
- 2nd year curriculum: Shacharit, Birchot Hashacha, Pesukei D'Zimra and Havdallah

*Plus, discussion of contemporary issues*

#### First meeting: Wednesday, September 12 7:30 p.m. at the shul offices.

Future meeting dates to be determined.

**Cost:** for 1st year students, \$150  
for 2nd year students, \$200  
plus books and tutoring, if needed  
(scholarships available)

**To register:** call Lorraine Rosenblatt, 549-9447, ext. 104 or e-mail [edu@netivotshalom.org](mailto:edu@netivotshalom.org). For further information, contact Rabbi Kelman.

### Controversial Ideas in the Siddur

Spend a Sunday morning examining a 'hot-topic' theme found in our prayerbook with Rabbi Kelman.  
10:00-11:30 a.m. at 1841 Berkeley Way

- September 30** *Aleynu: Tikkun Olam (Repair of the World)*  
**October 7** *Barechu: Does God Need Our Praise?*  
**October 14** *V'haya im shama: Reward & Punishment*  
**October 21** *Refaeynu: To Ask for Healing*  
**November 11** *Adonai melech: God as King (Metaphors of the Divine)*  
**December 2** *Halleluyah - Psalm 149: Revenge*  
**December 9** *Modim: Saying 'Thank You'*

Hebrew is not required, though letter recognition is useful.  
No charge for members of Congregation Netivot Shalom;  
non-member fee: \$5 per session.

### Ethics in the Torah

**Teacher: Nitzhia Shaked**

**Starts: October 15, 2001**

**Location: Netivot Shalom Offices, 1841 Berkeley Way**

**Time: 8:30-9:00 p.m., Monday evenings, 8 sessions**

This course will focus on careful reading and analysis of biblical cases which challenge basic principles of ethical behavior. The cases examined present ethical issues of social, political and business nature, as well as religious problems involving the relationship between humans and God. Events such as the Dinah story (Genesis 34), David and Bathsheba (II Samuel), the rape in Givah (Judges 19-20), the 'borrowing' of jewelry from the Egyptians during the Exodus, and the Akedah (binding of Isaac, Genesis 22) are some of the cases we will discuss in class. Rabbinic and other responses to these events will be presented and discussed as well. In addition, we will study Torah laws which promote ethical conduct, fairness in business and dignified political behavior.

Required text: The Bible.

\$85/public; \$65/Netivot Shalom members

JAIMIE LEVIN &

JANE WISE

INVITE YOU TO JOIN THEM

ON SEPTEMBER 15

AS THEIR SON,

NATHAN LEVIN

IS CALLED TO THE TORAH AS

A BAR MITZVAH



# EDUCATION REPORTS

## From Midrasha

By Diane Bernbaum

I know, I know. You're thinking that graduation was just yesterday and the summer went too fast. Don't look at it that way. I for one am really excited about the upcoming year at Midrasha. We will have an Orientation on Thursday evening, **August 30** at 7:30 p.m. in the Beth El sanctuary. Anyone who is interested in Midrasha may attend. However, it is usually most useful for 8th graders and other new students and their parents. All the teachers will talk about their individual courses and I will explain a bit about the structure of the school.

The first of the Sunday courses at Midrasha is **September 9** at 9:30 a.m. Please, please, please get all your registration materials in to the office long before then. We give a \$15 tuition discount for anyone who sends everything in by August 31. Imagine what a wonderfully easy first day it would be if we didn't have

a line of last-minute registrants winding out my door, kicking themselves because all the classes they want are already filled.

We have several new programs this year. It is actually possible to study at Midrasha this year for 8 1/2 hours per week. On Monday evenings there will be a Talmud class from 6:30-8:00 p.m. at Beth Israel taught by Ilana Fodiman-Silverman. It begins on **September 10**. On Tuesdays there will be a Creative Midrash class, using yoga, dance, art and movement to study text, taught by Julie Emden as part of her Tikea Fellowship. It will meet on Tuesdays from 4:00-6:00 p.m. at 2121 Bonar St. #F. And on Wednesdays, our very popular Tanach study group taught by David Henkin meets at Beth Israel from 4:00-6:00 p.m. It begins **September 5**.

One of things of which I am the proudest is that Midrasha alumni want to

return to teach. It gives me a great feeling to know that we started these marvelous Jewish role models on their path to Jewish adulthood when they were here at Midrasha. This fall we welcome returning alumni Jesse Bachrach, Sarah Feiler, Michal Shein and Julie Spear, who join Yossi Fendel and Shoshana Weiner as other Midrasha alumni on the faculty. And we are just as pleased with our other new teachers: Danya Ruttenberg, who has a new book coming out in October (Yentl's Revenge: The Next Wave of Jewish Feminism); Lev Libeskind, who has just completed his masters degree at Cambridge University in England; Rachel Israel, who recently returned from studying at the Pardes Institute in Jerusalem; and Ilana Fodiman-Silverman, a veteran teacher with an M.A. in Intellectual Jewish Medieval History from Yeshiva University.

It's going to be a great year at Midrasha.

## Netivot Shalom Youth Education: An Outline of Programs

Believe it or not, a new year is upon us and with that the start of a new year of Religious School at Netivot Shalom. This year we have re-structured the Youth Education program with some new and exciting changes. There are programs for every age — from birth through Amitim (B'nai Mitzvah study).

Judy Massarano is the head teacher for the children's programs from birth to grade 2. For families with children ages birth to three, she will be starting a new class, **K'Tanim**. This program will be held once a month at the BRJCC and will focus on learning about Jewish rituals and celebration. Each session will feature family crafts, songs and stories, parent discussion, and children's activities. Details on this program will be mailed shortly.

For our pre-school children, our **Shabbat B'Yachad** program for children 2.9 years to 5 years old will meet the second and fourth Shabbatot of each month. **Kindergarten** classes will meet once a week on Shabbat, plus four times throughout the year with their families. New this year, we will have 1st and 2nd grade students meeting twice a week, on Shabbat at the BRJCC and on Wednesday afternoon at the shul office. Judy will be teaching **kindergarten, 1st** and **2nd** grades.

We are pleased to welcome Bat Sheva Miller who will be the head teacher for **grades 3, 4, 5** and **6** as well as teaching grades 5 and 6. Grades 3, 4, 5 and 6 will meet three times a week, Monday and Wednesday afternoons, and Shabbat. Revital Heller will be joining us for her third year as the 3rd grade teacher. Jerami Goldshon is a new teacher who will be teaching the 4th grade.

Our **Amitim** program this year will be under the direction of Rabbi Stuart Kelman. Cantor Pam Sawyer and Eva Heinstein will be returning this year to tutor our B'nai Mitzvah students. In addition, we would like to welcome two new Amitim teachers, Ruth Weissberg and Dean Kertesz.

Lorraine Rosenblatt has returned to be our Education Administrator. Welcome back Lorraine! Please direct questions to her at 510-549-9447 ext. 104 or e-mail her at [edu@netivotshalom.org](mailto:edu@netivotshalom.org).

### YAMIM NORA'IM L'YELADIM

Once again, we will be offering our **Yamin Nora'im L'Yeladim** (Awesome Days) for all ages. There will be classes each day of Yamim Nora'im for students in grades kindergarten through sixth grade. Vicky Kelman and Claire Sherman will be leading a **Family Kol Nidre** service for families with children in kindergarten through 5th grade.

For our younger congregants, 2.9 years through five, there will be a **Chagim B'Yachad** for one hour on each of the Yamim Nora'im. In addition there will also be **supervised childcare** for each day of services. For parents who want to spend time with their young children, a **Parent-Toddler Hang Out Room** will be available.

If you have not received information about our youth programs for Yamim Nora'im, please contact Lorraine Rosenblatt at 510 549-9447 ext. 104 or e-mail at [edu@netivotshalom.org](mailto:edu@netivotshalom.org).

# YOUTH EDUCATION: Kindergarten Through Grade 2

By Judy Massarano, Youth Education Coordinator, K-2

This year Netivot Shalom is offering an exciting new program for our kindergarten through 2nd grade students. It is open to ALL members of the Netivot Shalom community. Since our families come from a variety of school settings, it is in our interest to fully integrate these diverse populations. We hope that the enriching approach described below can promote continued community building and meaningful family education.

By way of introduction, my name is Judy Massarano and I will be heading up these programs. I am a long-time member of the Netivot Shalom community and a Jewish educator. I have taught the Netivot Shalom's Family Preschool and Keshet classes. In addition, I teach Judaic Studies at Oakland Hebrew Day School, where I've been for the past six years.

## FOR KINDERGARTNERS AND THEIR FAMILIES

Our kindergarten has two components: (1) Saturdays plus (2) four Sundays of Family Education during the year.

**I. Shabbat** The first hour of the Shabbat program is religious school. Teachers will cover a variety of topics and skills, including tefilah, Hebrew, the Jewish calendar, and *Middot*/Ethics. With its roots in the work of Rabbi Israel Salanter who promoted 13 important values such as Truth, Respect, and Patience, this is a curriculum that I have created and used successfully at Oakland Hebrew Day School. It has been presented to other teachers at an inservice sponsored by the Jewish Federation. It has since been modified by Linda Zack, a colleague, to include the Jewish approach to Good Speech, Hospitality, Learning, and Kindness. This curriculum combines text study, drama, literature, and discussion.

The Shabbat service in the second hour incorporates tefilot and Torah discussion. Additionally, there will be opportunities for the participants to join the main service and lead appropriate tefilot for the whole community.

On the first, third and fifth Shabbat of the month is the Shabbat Shelanu service, to which families are invited. Shabbat Shelanu grew out of Shabbat B'Yachad, our highly successful program for children below the age of five. It was in the interest of keeping that momentum and learning alive that parents created Shabbat Shelanu, a family service for students in kindergarten through Grade 2. Facilitated by parents, this is a service in which parents and students lead tefilot, and students dramatize the Torah portion. It is a *heimish*, creative, interactive service that helps children feel at home in shul, and parents feel involved in their children's learning.

**2. Four Sundays of Family education** are offered to kindergartners and their families:

**October 28:** 10:00 a.m.-12:00 noon at the shul library; theme is Mitzvot;

**January 27, 2002:** 10:00 a.m.-12:00 noon at the shul library; theme is Tu B'Shevat;

**February 24, 2002:** Purim celebration, 10:00 a.m.-12:00 noon at the BRJCC. This program will be held with Shabbat B'Yachad;

**March 10, 2002:** Pesach workshop, 10:00 a.m.-12:00 noon at the BRJCC. This program will be held with Shabbat B'Yachad.

During the first two sessions, which I will teach, children and their parents learn together and separately in a more intimate setting. A story is followed by age-appropriate text learning and related craft projects. We will enjoy a snack together, and we will include songs, dance, and learning about Jewish ritual. For the third and fourth sessions, we join our Shabbat B'Yachad families in learning and celebration.

## FOR GRADES 1 & 2

The program for children in grades 1 and 2 runs two days per week. On Shabbat, as for the kindergartners, there will be an hour of religious school followed by an hour of Shabbat services, with Shabbat Shelanu on the first, third and fifth Shabbatot of each month (see description of Shabbat Shelanu above).

On Wednesdays at the shul office, from 4:00-6:00 p.m., grades 1 and 2 will join the religious school for their own class, which I will teach. The curriculum for this class will focus on Hebrew and the Jewish calendar, in addition to Torah and tefilah study. Holding this class during the week avails us of the opportunity to do writing and craft projects. Additionally, there will be a weekly music program taught by Naomi Adiv, a music specialist in our community.

**NEW THIS YEAR:** New Siddurim and ark! The Siddur (edited by Iris Greenbaum and Judy Radousky, and illustrated by Lee Bearson), complete with a leader's guide and CD, expands upon the prayers in the current Youth Siddur. This encourages our children's growing capacity for participating in and leading tefilot. Our new ark will house a real Sefer Torah, from which we will read each Shabbat.

**PLEASE NOTE:** We need your cooperation to ensure the safety of all children, and to honor our agreement with the BRJCC that all children will be adequately supervised. On Shabbat it is expected that your child will either be with you, or participate in the religious school Shabbat programs. (For children under 5, childcare is available if needed.)

We are excited to offer children a special place to be on Shabbat. Of course, you may choose to bring your child with you to the main service, but the Shabbat Shelanu/religious school service is designed especially for children as a place to expand their tefilah experience with movement, discussion, song, and interaction with peers. You as a parent are always welcome to join your children at the religious school services.

**TO REGISTER:** Families have a choice of enrolling in the Shabbat only or the combined Shabbat and supplemental programs. To register, please contact Lorraine Rosenblatt at the synagogue office immediately (549 9447, ext 104).

I look forward to getting to know your family! Feel free to contact me at the synagogue office, or via e-mail, at [educ@netivotshalom.org](mailto:educ@netivotshalom.org). If you are interested in being a room parent or being involved in any other way, please let me know. I welcome and highly value parent participation!

*L'hit'raot!*

# EDUCATION REPORTS

## Shabbat B'Yachad Siddur & CD

By Iris Greenbaum

### K'Tanim

**A Celebration of Jewish Learning for Families with Young Children  
Ages Birth to 3 Years**

Join other families in this series of classes as we learn about Jewish ritual & celebration through family activities, songs, stories & crafts.

Parent discussions will be facilitated by Jewish Family Educators Judy Massarano, M.A. and Iris Greenbaum, M.S.W.

Topics include:

New Beginnings, Everyday Blessings, The Joy of Shabbat, Family Celebrations, Tikkun Olam (Caring for the World), Bedtime & Daily Rituals, Pesach with Young Children, Gemilut Chassadim (acts of loving kindness), Encouraging Independence

**K'tanim Begins  
Sunday, September 16th!**

Ten sessions in all, September-June. Join us on the 3rd Sunday of each month from 10:00 a.m to 12:00 noon at the BRJCC, 1414 Walnut Street, Berkeley.

Cost:

\$100 for ten sessions

To Register:

Call Lorraine Rosenblatt, Education Coordinator, Congregation Netivot Shalom (510) 549-9447 ext. 104. Space is limited! Sign up today! Sliding scale fee is available.

Cosponsored by the BRJCC & Congregation Netivot Shalom. Supported by a grant from The Jewish Community Foundation and the Fund for Jewish Learning and Culture of the Jewish Federation of the Greater East Bay Family of Funds.

The Shabbat B'Yachad Siddur, leader's guide and CD are now available for us to share with the entire Jewish community thanks to Claudia Valas at EKS publishing and the guidance of Rabbi Kelman. The SBY Siddur, leader's guide, and CD are the culmination of three years' work to develop a davening community of families with young children. We thank Claudia Valas for her vision in sharing the Shabbat B'Yachad experience with Jewish communities throughout the nation. Her support sustained both Judy Radousky and I throughout the past year in expanding the Shabbat B'Yachad Siddur to include the tefilot for the K-2 family service and a gender neutral translation that is both accessible to young children and true to the essence of the Hebrew. Lee Bearson's inspirational drawings give depth and beauty to the tefilot in the children's Siddur. Cathy Shadd contributed her "Tips for Torah Story Tellers" to the leader's guide, and Carol Dorf contributed her "Re-imagining the Tradition — Developing Torah Stories" for developing gender-inclusive stories and on-line resources for Shabbat stories and drashes. Other congregants were involved in reading the manuscript, providing helpful comments: Rabbi Kelman, Lee Bearson, Carol Dorf, Judy Massarano, and Peggy Sandel.

The Shabbat B'Yachad CD of the children's service and songs was recorded with Julie Batz, and conveys the beauty and inspiration of Julie's voice as she leads the prayers. Rom Rosenblum recorded and engineered the entire CD project. Special thanks to: Elisheva Anisman, Ari Ball-Burack, Maya Rose Ball-Burack, Sasha Batz-Stern, Lev Facher, Miriam Priven and Shira Wolkenfeld whose joyful voices are

heard singing on the CD. The Shabbat B'Yachad video, created by Steve Baigel and Sue Sheftel, provides a window into the unique qualities of our children's service. We thank everyone involved in this project who so generously shared their talents and donated their time. Thanks to Claudia at EKS, all proceeds will be donated to Netivot Shalom for the Shabbat B'Yachad and Shabbat Shelanu programs.

Judy Radousky and I presented the Shabbat B'Yachad Siddur to over 1,800 Jewish Educators attending the annual National Conference on Alternatives in Jewish Education (CAJE) in Fort Collins, Colorado. CAJE participants include rabbis, educators, principals, professional and lay leaders. This year's participants represented ten countries and 48 states. We led a workshop to teach educators about strategies for teaching prayer and Torah to young children based upon our Shabbat B'Yachad experience. Our class was filled beyond capacity and feedback was excellent!

The CAJE conference was an inspiration for us in many ways. One of the many highlights was a keynote talk by Rabbi Harold Shulweiss about the nature of faith as we struggle with difficult life issues. Audiotope copies of Rabbi Shulweiss' keynote address are available by contacting Lorraine Rosenblatt, Education Administrator, at ext. 104. CAJE is open to all who are interested in Jewish study and education. Next year, the 27th annual conference will be held from August 4-8 in San Antonio, Texas. CAJE offers programs for teens and youth. For more information log onto the CAJE website at [www.caje.org](http://www.caje.org).

**SAVE THE DATE! SAVE THE DATE! SAVE THE DATE! SAVE THE DATE! SAVE THE DATE!**

Join our *Kickoff Event* for Shabbat B'Yachad and Grades K-2 on Sunday, September 9, from 10:00 a.m.-12:00 noon at the shul office. We'll be decorating our newly published Siddurim and the new Shabbat Shelanu Ark, signing up for the Shabbatot ahead, and offering training to parents for facilitating Shabbat Shelanu services. Meet other families with young children, have brunch, and view a special screening of our Shabbat B'Yachad videotape! Please join us to meet and greet old and new friends!



## CAMP RAMAH

# Letter From a Satisfied Parent

Dear Dan,

You asked me to write something for the newsletter about our sons' experiences at Camp Ramah this summer. Here goes:

When we received our first information packets from camp and were asked what specific things we wanted the counselors to know about our children and what we hoped the kids would get out of camp, I had no idea that you and the staff could deliver so completely!

It is now several weeks since camp ended and David and I are still being regaled by tales of new-found friends and new games and new crafts and new jokes and new songs and, and, and.... Well, suffice to say, the kids had a terrific time at Camp Ramah.

To be honest, we had our doubts at first. In previous years we have tried all sorts of camps and the kids never really seemed to connect. We chose Camp Ramah at the last minute because you convinced us that Ramah would be a good place to meet new kids as well as see some familiar faces, pick up some Hebrew, and become familiar with Judaism outside our home and synagogue. Judaism on the road, as it were. And that is exactly what happened. Questions like "Mom, I didn't go to camp to pray. Why do we have to do tefilah everywhere we go?" or "If God is in every living thing, does God get bigger when you plant a tree?" led to some really interesting and rewarding family discussions. But when you described what the children would be doing each week, we were convinced Ramah would be really fun!

And it was. The number and variety of activities you and the staff provided is impressive. The way Jewish themes were woven into the day taught the kids a lot without them feeling they were in school. There were plenty of sports activities for my sports-obsessed son. And the counselors even got him to sing! And to

perform in a little play!! — things he has never done at camp or school before. The nature walks, overnights, campfires, swimming, field trips, tie-dying, riding the bus, Eco-ball were all highlights. Is it possible to have so many highlights? The counselors created an incredibly fun *ruach* that was inclusive instead of competitive, yet each *edah* (group) definitely had its own strong group spirit.

And, speaking of the staff, I cannot praise them highly enough. They were warm, caring, responsible, and, most important, FUN. They bonded with the kids, got to know each one and paid attention to parents' concerns.

Dan, thank you for your last-minute pitch for Ramah. My children had a terrific time. Even now they sing themselves to sleep with both "Ma Tov" and "My Toe's Blue".

See you next year!

Karen Friedman

*Dan Alter, Camp Ramah Director responds:*

Dear Karen,

**T**odah Rabbah, thank you so much for these wonderful words about camp! I only have to add a huge thanks to camp parents like you who gave us their children for an adventure in Jewish life at Tilden Park; and to the heroes we call 'counselors' who gave the campers their hearts and souls; and to the Netivot Shalom community for giving us an office to run camp from, a Rabbi to watch over us, and donations to help us make it happen! There are so many people to thank, I will write next month — after I've had a bit of rest!!

*B'Shalom,*

Dan

# Opportunities to Offer Tzedakah

## VOLUNTEER OPPORTUNITIES

**Shabbat Greeters** We need Shabbat Greeters to welcome people into our services on Saturday mornings. Volunteer to greet for one Shabbat. Call Susan Lawrence at 658-3105.

**Book Reviewers** Often library volumes are sent to us for review purposes. Many of the reviews need only be a one paragraph description while some require a bit more. In order to keep these books coming to Netivot Shalom, please contact Rabbi Kelman at 549-9447 ext. 103.

**Library Help** Do you have a few hours to volunteer in our library? We need volunteers to re-shelve books, keep track of books that are borrowed and process new books. If any of these "jobs" interest you, please contact Rabbi Kelman at 549-9447 ext. 103.

## CONTRIBUTIONS

**eScrip / Schoolpop** Each time you shop at Safeway, Andronico's, Albertsons and many other stores in the Bay Area, a percentage of your purchases can be donated to Netivot Shalom through eScrip and Schoolpop. Registration forms for eScrip and Albertsons Community Partner Cards are free and available through the congregation office. For Schoolpop, call 1-877-456-1032.

**Planes, Trains & Automobiles** Donate your old car, motorcycle, truck or RV to Netivot Shalom. For more information, call Claudia Valas at 558-9200.

**Stocks & Bequests** To find out how to make a donation of stock to the congregation, contact Mark Priven at 559-8393. When drafting your will, please consider making a bequest to Congregation Netivot Shalom.

# DONATIONS TO NETIVOT SHALOM

## Adult Education

**Julie Batz**, in honor Cantor Pamela Rothmann Sawyer

## Building Fund

**Leonard Goldschmidt & Jeanne Reisman**, in memory of Don Fischer  
**Michael Piotrkowski &**

**Laurie Holtzberg**, in honor of Wendy Rosov completing her doctorate

**Helen Schneider**

**Carol & James Cunradi**

**Samuel Salkin, Frankie**

**Whitman, Sarah & Leah**, in honor of Wendy Rosov receiving her Ph.D. from Stanford

**Milt & Margaret Greenstein**, in honor of their daughter Beth's wedding

**Charlene Stern & Mike Irwin**, in honor of the birth of Jordana Tzipor Meltzer

**Sylvia Schwartz**, in memory of Ruth David

**Ethel Murphy**, yizkor for parents  
**Seymour & Hilda Kessler**,

in memory of Don Fischer

**Celia & Paul Concus**, in memory of Sam Spiegler, Don Fischer and Sarah & Jacob Gordon

**Norman & Carol Traeger**

**Doris Imber & Louis Wirtzer**, in gratitude for the *Misheberach* for Hillarie Gold

**Harold & Sara Epstein**, in memory of Norman Wezelman

**Sylvia Schwartz**, in memory of Ruth David

**Andrea Cassidy**

**Harvey Stahl & Marissa Moss**, in memory of Don Fisher, of Walter Mayer & Isadora Louis Stahl and in honor of Wendy Rosov receiving her Ph.D.

## Etz Hayim: A Torah Commentary

**The Youth Education**

**Committee**, in honor of the graduating Madrichim, Daria Armstrong, Zephira Derblish-Milea, Gal Gressel,

Rebecca Moskowitz, and Rebecca Rudolph

**Carol & James Cunradi**, in memory of Jacob Rosenberg's 2<sup>nd</sup> yartzheit

**David Levine &**

**Joanna Weinberg** in honor of Rabbi Kelman and in memory of Morris Gordon

**Jonathan & Rachel Heinstein**,

in memory of Steven Heinstein

**Adam Weisberg & Rachel Brodie**, in memory of Sam Spiegler

**Vicky & Stuart Kelman**, in honor of the birth of Ariella Gvanum Brodie-Weisberg

**Dean Kertesz & Carla Cassler**, in memory of Imre Kertesz

**Susan David**, in honor of Larry Hanover

**Dr. Philip & Sherrin Rosenthal**, in honor of Rabbi & Vicky Kelman and their children; and in honor of Seth Tzvi Rosenthal's Bar Mitzvah

**Tara Serena Shaw**, in honor of Rabbi Stuart Kelman

## General Fund

**Alison Jordan**, in honor of the births of Ariella Brodie Weisberg, daughter of Rachel Brodie & Adam Weisberg; and Jordana Tzipor Meltzer, daughter of Norma Kaufman & Michael Meltzer

**June & Robert Safran**, in memory of Jennie Gottlieb's yahrzeit

**Celia & Paul Concus**, in honor of Jordana Tzipor Meltzer's birth and Wendy Rosov's Ph.D.

**Charlotte Grosman**, for Yizkor service

**Peter Scott &**

**Ronna Kabatznick**, in honor of the birth of Jordana Tzipor Meltzer

**Steven Talkovsky &**

**Lydia Liferiedge**

**Ernst Valfer**

**Marcia & Andy Wasserman** in gratitude to Michael Rose

**Harvey Stahl & Marissa Moss**, in memory of Walter Mayer & Isadora Louis Stahl

## Rabbi's Discretionary Fund

**Sherry Knazan**

**Jean Bradman**

**Ralph & Hadassah Kramer**

**Ernst Valfer**

## Shabbat B'Yachad Family Ed

**Jonathan & Rebecca Klein**, in

honor of Tanya Bearson's baby naming

**Noreen Beiro**, in honor of Tanya

Bearson's baby naming

**Tal & Elad Ziv**

**Peggy & Ory Sandel**

**Gail Gordon**

**Ruth Elowitz & Todd Rumph**

**Pauline Moreno**

**Shelly Ball & Jeffrey Burack**

**Naomi Rumph and Ruth Elowitz**

**Jerry & Deborah Isaak-Shapiro**

**Susan Sheftel**

**Marcia Simon**

**Lee Bearson &**

**Beatrice Freiberg**

**Stan Dorn & Carla Ellern**

**Rachel Seder**

**Miles & Lisa Gessow**

**Mel & Lisa Sibony**

**Rebecca Landes**

**Barry Kamil & Nancy Gurian**

**David Marcus &**

**Karen Friedman**

**Martin Myers & Deborah Lewis**

**Amy Kittiver & Anthony Kay**, in

honor of Lillian Kay

**Dov Rosenfeld &**

**Catherine Shadd**

**Jamie & Evan Traeger-Muney**

## Torah Study

**Gloria Goldberg**, in memory of

Deborah Kramer

**Laura Stern-Grossmann &**

**Knut Grossman**, in memory of

Dvora Yaffey

continued page 27





## A new kashrut guide for the New Year!

Please cut this guide out and keep it in your kitchen for handy reference.

# KASHRUT GUIDE

CONSERVATIVE MOVEMENT/NETIVOT SHALOM  
COMMUNITY STANDARDS OF KASHRUT

**Kashrut** is based upon the separation of foods that are permitted and not permitted. Within the universe of permitted foods, *kashrut* stipulates separation between dairy products and meat products. All uncooked vegetables, fruits, grains, seeds, hot and cold drinks, kosher fish, and foods

made with eggs can be eaten with either dairy or meat. These are referred to as *pareve* products.

Only dairy and *pareve* foods are served at Netivot Shalom events and functions wherever they take place—whether the BRJCC, Shul office, a member’s home, or a picnic.

## COOKING KOSHER IN A NON-KOSHER KITCHEN: DISHES AND UTENSILS

### Travel Containers

Foods should be brought to the Shul or to a member’s home for any congregational event in kosher or new, disposable containers, or previously used pans if the pans are double wrapped in heavy aluminum foil.

### Work Space for Cooking

If your workspace is not dairy or *pareve* kosher, create a separate space by covering your usual work area with a clean cloth, foil, paper or cooking parchment.

### Pots and Pans

Foods may be prepared in previously used pans if the pans are double wrapped in heavy aluminum foil.

### Cooking Utensils

New or disposable plastic utensils or kashered previously used utensils — all metal, scrupulously washed. (Utensils both absorb and impart non-kosher substances through the medium of heat.)

### Knives

A scrupulously washed knife (with a non-wooden handle) is kosher.

### Cleaning Utensils

Sponges and scrub brushes should be new or kosher dairy or *pareve*.

### Serving Utensils

Use new or disposable plastic utensils or kashered previously used utensils (all metal, scrupulously washed).

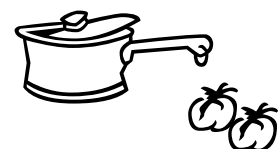
### Eating Utensils

 Plastic

### Plates

 Paper plates


### Cups

 Use disposable or kashered cups.

Cut here and keep in your kitchen!



# ETZLAINU KASHRUT GUIDE FOR FOODS

NOT PERMITTED	PERMITTED	EXAMPLES
(At Netivot Shalom events) Meat, kosher or non-kosher		Chicken, beef, hamburger, pepperoni, chicken broth
	Vegetables	Green salad, potato dishes, cole slaw
	Fruit	
	Nuts	
	Hot and cold drinks	Soda, juice, coffee, tea, milk
	All wine and grape products manufactured by an automated process are considered kosher. (Only heckshered wine and grape juice may be used for kiddush.)	
Shellfish, shrimp, clams		
	All fresh and commercially packaged kosher fish (fish with scales) are acceptable, as are raw fillets from permitted fish (sushi).	Tuna, herring, salmon, halibut, swordfish, whitefish
	Eggs	Quiche, egg salad
	Baked goods, whether purchased or home baked, are considered kosher if they are made with 100% pure vegetable oil, butter or margarine.	Challah, bagels, crackers, cake, cupcakes, cookies, tortillas, pasta
	All cheeses commercially prepared in the U.S. with or without rennet are considered kosher as long as they do not contain any meat product.	
	Use of gelatin and products with gelatin is acceptable.	Jello, tapioca pudding
	Hot food prepared either in a kosher kitchen, or using dishes and utensils as described on the previous page, is permitted.	See Cooking Kosher in a Non-Kosher Kitchen: Dishes and Utensils, on previous page.
Hot food prepared at a restaurant or market deli with a non-kosher kitchen	Cold or uncooked food prepared at a restaurant with a non-kosher kitchen	
	Any processed food with a symbol of Rabbinic Certification (hecksher) on the label	Ⓢ, Ⓚ
	Packaged foods not bearing a hecksher may be deemed kosher and acceptable for use by reading the list of ingredients on the packaging and determining that they contain no meat or shellfish product.	

Cut here and keep in your kitchen!

**Donations continued  
from page 24**

**Youth Education  
Scholarship Fund**

**Barry Muhlfelder &  
Deborah Yager**

**Harvey Stahl & Marissa Moss**, in  
honor of Wendy Rosov receiving her  
Ph.D.

**Yamim Nora'im Oneg**

**John Reynolds**

**Thanks To:**

**David Marcus**, for is cheerful and  
unflagging accuracy in proofreading the  
newsletter

**Jerry & Debbie Isaak-Shapiro**, for  
new office computer monitor

**Brad Rudolph**, for shlepping the new  
computer monitor to the office.

**Jane Wise**, for car donation

**Lisa Gessow**, for box of kippot

**Claire Rothenberg**, for wine & grape  
juice

**Milt Greenstein**, for handyman help  
in the office

**Torah Study Group**, for books for  
the Torah Study bookshelf

**Nurgul Toutogonova and Jan  
Malvin**, for helping in the office with  
Yamim Nora'im mailing

**Barbara Bibel, Debby Feiler,  
Ed Silberman, Djoti Mateen**,  
for library help

**VISIT US  
ON THE  
WEB!**

**www.netivotshalom.org**

# Donation Card

I/We wish to make a donation to Congregation Netivot Shalom.

Enclosed is my/our check payable to:

**CONGREGATION NETIVOT SHALOM  
1841 BERKELEY WAY  
BERKELEY, CA 94703**

**Donor(s) Information:**

Name \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_

Please honor the following person/event:

Name \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_

**This donation is intended for the following:**

- |  |   |
|--|---|
| <input type="checkbox"/> <b>Adult Education</b>          | <input type="checkbox"/> <b>Max &amp; Cecelia Rosenheimer Camp<br/>Scholarship Fund</b> |
| <input type="checkbox"/> <b>Building Fund</b>            | <input type="checkbox"/> <b>Rabbi's Discretionary Fund</b>                              |
| <input type="checkbox"/> <b>Cuba Fund</b>                | <input type="checkbox"/> <b>Torah Study</b>   |
| <input type="checkbox"/> <b>Dinners for the Homeless</b> | <input type="checkbox"/> <b>Yamim Nora'im Oneg</b>                                      |
| <input type="checkbox"/> <b>General Fund</b>             | <input type="checkbox"/> <b>Youth Education</b>   |
| <input type="checkbox"/> <b>Kiddush fund</b>             | <input type="checkbox"/> <b>Youth Education Scholarship Fund</b>                        |
| <input type="checkbox"/> <b>Library fund</b>             |   |

## ETZ HAYIM: A Torah Commentary

**ORDER FORM**

I/We will dedicate \_\_\_ book(s) at the pre-publication price of \$50 each.

Please include the following on a bookplate:

First book:  In honor /  In memory of  
\_\_\_\_\_

Second book:  In honor /  In memory of  
\_\_\_\_\_

Third book:  In honor /  In memory of  
\_\_\_\_\_

Dedicated by \_\_\_\_\_

An anonymous gift.

I would also like a Humash for home use at a cost of \$50. (List price at publication will be \$75. Pre-publication price is available when you also dedicate a book for synagogue use.)

Ordered by \_\_\_\_\_

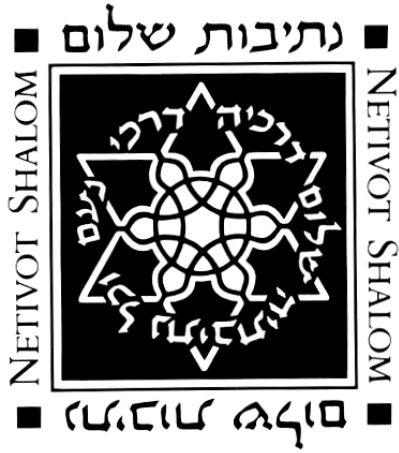
Phone number \_\_\_\_\_

Total number of books \_\_\_\_\_ x \$50 each

Total Enclosed = \$ \_\_\_\_\_

Return this form with your check payable to:

**Congregation Netivot Shalom - Etz Hayim Fund  
1841 Berkeley Way, Berkeley, CA 94703**



NON-PROFIT RATE  
U.S. POSTAGE PAID  
BERKELEY, CA  
PERMIT NO. 106

**Congregation Netivot Shalom**  
**1841 Berkeley Way**  
**Berkeley, CA 94703**

**Issue Date: July / August**  
**Frequency: Monthly**  
**Issue Number: Volume 13, Number 8**

**CHANGE SERVICE REQUESTED**